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Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστί, ὑμεῖς δὲ Χριστοῦ.

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PROSPECTUS
OF THE
Theological Magazine
FOR 1929

EVANGELICAL SYNOD
OF NORTH AMERICA

Dear brother:

19744
Again the Theological Magazine of your Synod knocks at your door. If you are already a subscriber, we trust the paper will find a still warmer place in your heart than it had heretofore. If you are not as yet, we appeal to you to give us a fair trial this year. We cannot but feel that every new subscriber will be substantially benefited by becoming a regular reader of our periodical; and with a growing circulation, the potential usefulness and influence of the Magazine would naturally increase correspondingly. Every new reader, therefore, has it in his power to put new zeal and confidence into the heart of the editor and the contributors alike. You know from experience how a growing audience reacts on the man in the pulpit: the same law operates in the case of the one who is responsible for a journal of one kind or another, and the readers of that journal.

Hereunder we append a list of the articles that have been promised for 1930 so far, and, as a further inducement, we present excerpts from letters that have been sent us from outstanding men of the Synod and other church bodies, concerning the Magazine.

The list of subjects to be treated is, at the present time, as follows:

On Prayer, by *Manfred Haas*.

The Meaning of the term "Mystery" in the N. T., by *Prof. J. Biegeleisen*.

Emancipation of 60 Million Girls in India, by *Missionary M. P. Davis*.

Prof. Dr. H. R. Niebuhr offers to write either on *Productive and Reproductive Religion* or on *Dialectical Thinking and Theology*.

The Merger of Kindred Christian Bodies, by Theo. Wittlinger.

The Road of His Humanity, by F. C. Hoggarth (of England, furnished by Dr. J. H. Horstmann).

Professor Dr. Phil. Vollmer* writes on: *Economic Security of Old Age a Demand of True Christianity; The Urgent Need of a more thorough Conversion of the Church to Christ; Is the Second Coming of Christ a Catastrophic Event or a Historical Process?*

H. J. Hahn chooses for his subject: *Our Revolutionary Religion*.

Für den deutschen Teil liefert Prof. Dr. Grützmaier von Wiesbaden vier Artikel über die Auseinandersetzung des Christentums mit andern Religionen:

1. Wesen, Wert und Wahrheit der Religion.
2. Die Religionsgeschichte und das Christentum.
3. Das Christentum und der Buddhismus.
4. Das Christentum und der Muhammedanismus.

T. Ruglers Beiträge sind: *Seelsorger und Seelenführer und Gottsucher*.

Dr. C. Schieler liefert zwei Artikel über das vierhundertjährige Jubiläum der Augsburgerischen Konfession.

G. J. Schüke, S. T. M., beantwortet die Frage: In welchem Sinn ist die Schrift die untrügliche Richtschnur unsers Glaubens und Lebens?

There follow now some extracts from the letters of some of the outstanding men of the Synod (and another body):

Synodalpräsident Dr. Balzer schreibt:

„Ich bin ein Leser des ‚Magazins‘ gewesen seit seiner Gründung und habe nacheinander Artikel gelesen seiner Redakteure: Inspektor Bauer, Präsident Balzer, Professor C. Otto, Prof. W. Becker, Pastor L. Haas und Dr. H. Hamphausen.

Die Redaktion des ‚Magazins‘ hat sich zu allen Zeiten Mühe gegeben, den theologischen Geist der Zeit unter dem Spiegel festgelegter theologischer Anschauungen zu besprechen. Mit gutem Gewissen darf das Blatt heute wie in der Vergangenheit unsern Pastoren und dem gebildeten Laienstand als eine Lektüre, die auf dem ungeheuer weiten Gebiet des theologischen Wissens und der religiösen Tagesfragen ein wegweisendes Licht sein soll, bestens empfohlen werden.

Viele höchst schätzenswerte, tief durchdachte Artikel haben zu jeder Zeit das Wissen bereichert und zum Denken und Studium angeregt. Die Besprechungen der Zeitfragen ist immer getragen von einem echten evangelischen Sinn, von Toleranz, Freundlichkeit und Brüderlichkeit und kann die Wirkung auf Verständnis und Interesse nicht verfehlt haben.

Ich bin der festen Ueberzeugung, daß, wo das Heft mit Nachdenken gelesen wird, es mehr und mehr ein gern gesehener Gast im Studierzimmer unsrer Pfarrereien sein wird. Hochachtungsvoll

J. Balzer, D. D.“

*Prof. Vollmer died 2 days after sending in these topics; if possible they will be treated from material left by him. Ed.

Rev. Dr. Tim. Lehmann, President of Elmhurst College says:

My dear Doctor:

Ever since I have been a minister I have been a subscriber to the Magazine. It was not always read just as faithfully, but I can honestly say that I never laid a number aside without reading some of the articles. Particular joy I have found in the editorial comment, which I never pass up.

To me the mere loyalty to my Synod has been sufficient incentive to remain among the loyal ones who do appreciate the Magazine. But this is not all. Its contents have always been helpful, its theology has always been stimulating, its practical articles have always deserved attention. It always seemed to me quite self-evident, that the growing consciousness within our church that its membership must also make a contribution to the intelligent statement of our faith, should find expression through these columns.

No one, who cares for his Synod, can well afford not to read this Magazine, which after all indicates the thought waves and the inner struggles that are in evidence in the church we love. You can depend upon it, that my loyalty will forbid, that this Magazine shall ever be among the missing on my desk.

With all good wishes,

A loyal supporter,

T. Lehmann (Elmhurst)

Here is what *Rev. Theophil Haas* of St. Paul's, Evansville, Ind., writes:

Dear Brother Kamphausen:

"I was surprised to learn from a recent number of the Keryx that so many of our pastors fail to honor it with their attention and subscription.

I have found the Theological Magazine exceedingly helpful in my theological studies. It has kept me in touch with the modern currents of theological thought, and some such articles, among others, as the most valuable and original contributions of Prof. Dr. Gruetzmacher have become to me a fine incentive to a more careful study of the theological and philosophical problems affecting the attitude of mind as we find it prevailing today. *Our present day ministry needs a revival of interest in theological and philosophical studies, if it is not to lose itself in stagnant platitude and superficiality.* I have been a subscriber of the Theological Magazine for thirty years; I should not like to do without it, and shall always have a good word for its recommendation. *It should be found on the desk of every Evangelical minister.* Familiarity with the subjects treated within its pages cannot fail to convey both spiritual and intellectual enrichment and enlargement."

Theophil L. Haas.

From *Rev. Dr. F. Frankenfeld's* letter, which was not written for publication, we quote:

"Recently I have been reading the Magazine from cover to cover with real interest and appreciation. I believe it is getting better with every issue. 'More strength to your arm' and may God bless your unselfish ministry."

Very sincerely yours,

F. Frankenfeld.

Prof. Dr. J. L. Neve, of the Hamma Divinity School (United Lutheran Church), Springfield, Ohio, wrote us some time ago:

"I consider the Theological Magazine of your Synod *one of the best* theological journals of the country."

We conclude with the letter of our staunch friend *Dr. Phil. Vollmer*:*

"Among the Christmas gifts from the churches to their pastors this year should be an annual subscription to the *Theological Magazine*, published by the Evangelical Synod. It would be more valuable than a gold-headed cane or a fountain-pen. This might properly come either from the church Council or from the Ladies' Society or from the Young People's League. The demand for better preaching is very common in the churches of all denominations and nothing will improve the situation so much as a periodical visit of a scientific theological magazine of the character of ours, for it has an informing and inspirational effect on all our pulpit work.

As our own magazine is excellently adapted to the peculiar character of our own Synod, a magazine of another denomination would therefore not do us as well, even if it were cheaper and its articles better. A failure to subscribe on the part of our ministers, might therefore lead to a calamity in the success of their work, 'Father, forgive them, for they know not what they do.'

As the last General Conference laid so many duties on the shoulders of our lay-people, they also should become better informed on the work of our Synod, and they can easily do this at slight expenditure."

Philip Vollmer.

With such a staff of co-workers to back us and such testimonials from men "who know" before us, we enter upon the new year with confidence. If our old readers are loyal to us, and if those who are on the outside as yet, are openminded enough to heed our appeal, the future looks bright indeed.

You may be sure that the undersigned is doing his very best for the *Magazine* at all times. A little encouragement will be greatly appreciated by

the Editor.

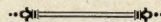
Cleveland, December, 1929.

*Now deceased.

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VOL 58

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JANUAR 1930

ON PRAYER

MANFRED H. HAAS

I. The Nature of Prayer

Deep in the hidden jungles and distant forests of Asia or Africa stands a rude shrine or temple of wood or straw, decorated with gaudy colors, with rough and crude symbols and images. Were we permitted to look through the simple apertures serving as door or windows we might behold a humble native bowing down before a hideous and grotesque idol. But why should he kneel before the ugly image, why make such queer, jerky motions and utter the strange and weird ejaculations he emits? He is praying, seeking his god, trying to obtain the favor, or to appease the anger of his deity.

Our scene changes, and we find ourselves before one of the large, stately churches of Boston or New York. As we enter the lofty portals we are received by an usher, who leads us down an aisle and offers us a seat. An air of hushed silence and reverence fills the building, and at once we feel that we are not in an ordinary place; we feel that we are in the presence of God. The subdued tones of the organ tend to place the worshipper into a prayerful mood, and he soon joins others about him with heart and soul in singing the opening hymns. And then the congregation is called upon to rise or sit with bowed heads while the servant of God reads or offers a prayer. Yes prayer, what is it and what does it mean? What is its value and function for man in the various problems and vicissitudes which he is compelled to face during the entire course of his earthly life?

When we think of prayer it is natural to conceive of some particular form of prayer, thus of public or private prayer, or of prayer as a verbal expression of request and supplication, of praise and thanksgiving. But prayer is something more inward and radical in the religious experience of man than any mere posturing of the human form, or any mere sequence of words and phrases. Let us briefly inquire into its meaning, its nature and existence among men.

Prayer in its most primitive manifestation, according to the simplest definition, is an approach of man to the higher powers which he believes to be around and above him, now as benevolent, then as malevolent agencies. He feels that there are certain forces ever about him that are stronger than he is and consequently able to control his destiny. In order that he might avert their wrath and anger, or procure their good will and assistance, he is very much concerned about the best means and methods of approaching them successfully. He thus resorts to the use of the most costly and heavy sacrifices, to the frequent recurrence and repetition of certain cries, prostrations, gesticulations and humiliations, all of which are mostly but the mere instinctive reaction of his inmost uneasiness and bewilderment. The prayers of primitive man are often scarcely anything more than conjurations and incantations, or magic verses and formulas, proffered and chanted with the intention of softening and reconciling the supernatural spirits, the numina, with which he believes himself surrounded. But however primitively imperfect, yes selfish these prayers may be, they are yet an indication and manifestation of the vivid and painful consciousness of an innate need within him who prays, and of some unseen agent, some infinite, ultimate reality, which is able to hold dominion over his life and welfare and grant him a certain integration of his being.

In the course of his intellectual and spiritual development man increasingly comes to the realization of some great superhuman and supramundane Being, who controls the greatest and the smallest. He discovers God, or rather finds God in God's own Light, or in the light of His general or special revelation. He is constantly drawn to God, and in prayer as an instrument of communion he finds relief for his pent-up feelings and a granting of the deepest desires of his soul.

Professor E. S. Ames advances in one of the more modern works on Religion one of the many radical and extreme theories on prayer which are found to prevail in so many intellectual circles of today. Prayer, according to this scholar, is the conversation of an individual with some other being, with a friend or even with

some imaginary person or object. It is a habit, a conversation with the ideal, with somebody or something which can satisfy man's deepest longings and desires and embody his ideals. This conception may contain some elements of truth, but it is very doubtful whether any object of man's imagination or even an idealized person or hero would be able to answer our prayers, or satisfy the desires of our heart, as it is only possible for the most real and valuable entity, God himself, to do. We shall never consent to a reduction of prayer to a mere, though ever so powerful and valuable element of a purely subjective "As If" philosophy. No, we cannot and will not believe that our religious faith and our prayers born from it merely rest upon subjective, imaginary values. No man would continue to believe and to pray unless convinced of the reality of an invisible world and of a God, to whom we owe the religious and the prayer instinct and endowment, which is continually being fed by his life.

We would rather subscribe to the simple, though perhaps incomplete definition of prayer, as given in our Evangelical Catechism. We consider it as a conversation of the heart, man's true inner being with its implanted, ineradicable urge, with God, the most real being, in making supplication, giving thanks and offering praise. It is therefore the natural expression of man's soul communing with the soul of the Infinite, a seeking of the things which vitally concern and affect him in life, of help, strength, comfort, etc., from Him, who abundantly fills his needs and calls to the joy of gratitude and thanksgiving in His life and love.

II. The Place of Prayer

What place has prayer in the religious life of man? What is its importance? Can man get along without it? Since man is inherently religious and always has had and will have some outward forms of worship he must necessarily also have some way of showing his reverence and dependence, of telling God or letting Him know about his needs and duties. No religion could possibly continue to exist as a prayerless religion, and it has been rightly said, that "the experience of prayer is the end for which all true worship exists. Worship is the exercise through which man feels that he comes into a special relation with God, and prayer is the experience of having actually entered that relation." Prayer thus becomes the central thing in worship. It is its essence, its living spirit. It places man, if the phrase may be permitted, upon a certain level with God, enabling, perhaps ennobling, him in its finest form, to converse with Him as he would speak with a friend.

In the life of every honest and sincere Christian prayer may be said to take the most important place together with the experi-

ence of the fruits and the power of the revelation of God Himself as given in the record of this revelation, the Holy Scriptures. If a careful and earnest reading of the Word of God and a willing obedience to the promptings of His Holy Spirit can assist man in becoming a better and stronger being in true fulfilment of his life's purpose, then we may also claim the same effect for true reverential prayer. If regularly practiced in humble trust and faith it will inevitably grow into the most valuable habit, the most indispensable part of his daily life and routine. And furthermore, his experience of the countless blessings wrought in his life through prayer is corroborated by a similar experience on the part of other innumerable seekers after God in truth and goodness. Luther most beautifully has this to say on the place and power of prayer in the Christian's life:

"Wherever there is a Christian, just there is the Holy Spirit. He does nothing but pray unceasingly. For though he does not always move his lips or utter words, the heart so moves and beats so unceasingly with longing that one can no more find a Christian without prayer than a living man without a pulse. There are two kinds of speech in prayer: one when we speak to God and the other when God speaks to us. And His speech is far more comforting than ours."

III. The Function of Prayer

In determining whether prayer deserves a place in man's religious life we would furthermore ask: what has prayer done for man, what is its function and value?

"In its most elementary form prayer is marked by a strong petitional element." This element is given vent in petitioning either for oneself or for others. This petitioning among the ruder races of men takes the form of a plea to turn away anger or danger, coming from the gods, from the petitioner or those who are dear to him. Prayer thus chiefly manifests itself as an expression of the lower needs of man and of the desire to obtain material help. But it never rests content with this lower function. Man in finding and feeling that he is helpless to solve the most perplexing, the deepest problems of life, that only in a higher world and being can there be found the true rest and peace for his soul, reaches out for something higher and better than mere material gifts and gratifications. And therefore he will ask and pray for such gifts as peace, comfort, strength of soul, forgiveness of sins, and happiness in the eternal.

But man's true petition may and will also be made in behalf of his fellowmen or for some noble and worthy common cause. A

minister will pray for the safety, welfare, happiness of his country, his city, his congregation in times of distress and affliction. Loving parents cannot but pray for their children, true rulers for their country, true Christians for the coming of God's Kingdom with all that this may mean. The power and value of intercession even among men of hard hearts is so beautifully illustrated in the example of Damon and Pythias, or in picture and parable of the Lord Jesus Himself, or in that model intercessory, farewell prayer John 17, in which the Master pleads for his followers.

The true prayer for others, however, will always be based upon the believers' experience of a vital communion with his God and of a certain solidarity with His work. This communion with its expression in prayer renews his strength and courage, grants the beauty of self-control and conveys a new, fresh spirit and energy for all the conflicts which he may be called upon to face. His conversation with God tends to replace any mental burden or stress of uncertainty, of doubt and fear with a feeling of calm and peace, of trust and confidence. He feels a wonderful relief and escape from the troubles and worries which held him in bondage, a wonderful re-creation unto a new life in the face of his old enemies, in which he truly lives, moves and has his being.

One of the greatest and most useful functions of prayer is its discipline and preparation for greater and better service. It is an excellent school, in which we may learn the very important and necessary lesson of self-examination and humility. Many a man would never have discovered his mistakes, shortcomings and sinfulness if he had not communed with his God in prayer. For in the light of the throne of God there is no room for self-delusion and self-deception. Pride, temper, jealousy, selfishness, haughtiness and vindictiveness have often been conquered through the weapons furnished from the armory of prayer. All the drops and dust, the grime and filth of our sins and failings may be removed from our hearts if we have the desire for that thorough cleansing which the touch and contact with our God and Saviour through prayer cannot fail to convey. For in the prayerful communion with our God and Saviour all things are made new and clean.

But it is only in upright, self-searching earnestness that we shall be able to meet the conditions of blessed prayer. Jesus in repudiating the vain repetitions of the Gentiles and of his own countrymen, speaks of the need of entering our inner chamber and shutting our door before venturing to address the Almighty. It is only in the quiet of seclusion that we can truly be alone with ourselves, that we are able to take the time for pondering and meditating, something alas, almost dreaded by the noisy, running, hus-

ting men of today. In prayer we must and will think over things with ourselves and our God, thus finding the things we have need of, the things to be done and those to be left undone. Communion with God "supplies the most powerful incentive for the realization of the best that is within us."

But prayer does not only enable us to overcome our faults and frailties; it also prepares us for any special task we would wish to undertake. If we would dedicate our time and life to some great and noble cause, or enter into the service of God and man, we are often confronted by the vexing, doubting question: Am I really able and worthy to do this very thing? Am I possessed of the necessary courage, wisdom, knowledge to engage in God's and man's work as I should to honor my efforts? But if thus in hesitancy about any task we need only seek refuge and assistance in prayer, only go to God with our doubts, troubles and difficulties and only ask of Him, who giveth to all liberally and upbraideth not. Prayer, it is true, requires, but it also supplies faith and trust, which can believe and thereby receive all things working together for our good and thus for the good of others. It is the easiest way of learning the will of God, of touching the reservoirs of our strength and of preparing ourselves for any unselfish work and duty. When Jesus was about to enter his public ministry he spent forty days and nights in fasting and prayer in order to fit himself for the greatest of all tasks, man's redemption. And if he felt the need of prayer as the most thorough and intensive preparation for his tremendous task, why should not we also cultivate prayer in and for our work without ceasing. Heiler in his great work on prayer shows very convincingly, that great "religious revolutions took their rise not only in individuals, but in the hours when those individuals separated themselves consciously from the group and went apart to pray. At every great pivotal period of religion there stands a great individual wrestling in prayer." (The Hibbert Journal—A. W. Vernon.)

IV. *The Value of Prayer*

In our modern era of constant progress and development in many fields of human endeavor and especially in the pursuit of earthly comforts and conveniences man is only too readily inclined to measure all things according to the standard of purely material value. But there are very many things that cannot be estimated in terms of the material. The higher and nobler things in life, such as love, faith, peace, hope, truth, beauty, happiness, satisfaction can never be bought or sold by means of the coins that are made in the mints of time. Prayer belongs into the group of these

higher spiritual values and therefore also lies beyond the boundary of the merely material. Yet how often is it not prostituted to the almost exclusive aim of obtaining material benefits. And how often do we not meet while ministering to the sick, etc., with the opinion about prayer, that it is of little avail and use, because it does not work and has not worked as he who prayed wanted it to work.

The greatest value of prayer lies in its power to bring man into the closest contact with God, his greatest need. God to him who prays is the most real and personal Being, and while praying it is simply impossible to conceive of Him as a mere dim, vague figure of the imagination, a mere projection or an idealized personality. No, He cannot be treated only as if, as the philosophy of Vaihinger tells us; His reality and eternal presence alone are the power of the hold on the worshipper's devotion and loyalty. Thus to the little child, that seer of things divine, that has been taught to pray at the knees of a pious mother, the heavenly Father is an almost visibly real person, to whom one may tell everything. Yes, the little child even feels, as it were, that we can only have God as long as we can speak to Him, but also, that we can speak to Him at all times and everywhere.

The local separation from an earthly friend does not necessarily diminish, it rather often does enhance the sense of his reality for us, if at all a certain thought or letter communication is being maintained. Distance often, or the not seen, only tends to make so much dearer and nearer. And even so it is with our greatest Friend, ever present, to whom we may speak in a glorious prerogative and whom, though having not seen Him, we may love.

Prayer may also serve to wean man's mind away from the fleeting fancies and pleasures of this world, from the ordinary, practical, only too often sordid affairs of life. It prevents him from losing himself in directing his thoughts and desires to the Highest Good. There is too much of the Kato Anthropolos within us and we only too easily lose sight of permanent values, or of the things that abide. The exacting affairs of this world, our home and family, our business and entertainments so easily sap our interest and longing for the best there is to be had and finally permit no other interests to thrive than those directed toward material enrichment and sensual indulgence. And this, of course, can only mean spiritual penury and starvation. But where daily prayer has become the pulse of our life, where we actually enjoy to be alone with our God, all the whirl and rush of this world with all its innumerable temptations and distractions will not be able to hold us in bondage, it will rather be mastered by us in the power drawn from God. Such

prayer will keep us from becoming grouchy, disheartened, indifferent; it will render us sweet and firm, friendly and fearless, and it will fit us to become God's coworkers in the work of man's redemption.

The beautiful eulogy on prayer from the Idylls of the Kings may close this short article:

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by golden chains about the feet of God.

THE MEANING OF THE TERM "MYSTERY" IN THE NEW TESTAMENT

PROFESSOR J. BIEGELEISEN

I.

By a wide consent it is allowed that the writers of the New Testament, when calling any truth a "Mystery," do not by that term mean that it is in itself mysterious, in our modern sense. Yet it appears to be a difficulty for readers, and even for commentators, to free the term entirely from the spell of the idea of mysteriousness which in our customary thought and language attaches to the word. It is worthwhile making the attempt to point out the narrower but exact meaning which alone is warranted by New Testament usage by referring to the respective passages and their use of the term "Mystery".

The mystery may really be a mysterious truth; but the term says nothing upon the point one way or another. For example, the phrase "the mystery of Godliness," has no bearing upon the doctrine involved. In the New Testament the mystery lies not in the *obscurity* of the matter, but in its *secrecy*. The "mystery" is not in the thing, it has been wrapped *around* it; the thing is *involved* in mystery. In colloquial English we come near to this usage when we say, "He is making a great mystery of it," where the matter is perhaps in itself a thing perfectly simple. The classical mysteries were ceremonies and teaching, "kept dark," and reserved to the knowledge of an inner circle of initiated votaries. These initiated ones were under pledge (*muein*) to close their lips to the world outside. Undue weight should not be given to the derivational meaning in Phil. 4: 12 (*memuaemai kai chortazesthai kai peinan*); such niceties of origin and allusion are not adverted to in our current use of words. Yet the English and the American Revised Versions are accurate and suggestive in replacing the bald "I am instructed" of the Authorized Version by "I have learned the secret," as though Paul were one of the inner set of initiated worshippers to whom it had "been given to know" this "mystery of the Kingdom of God" and its regenerate life. Everything spiritual is, in our modern sense, a mystery utterly hidden from, and unknowable by, the "natural" man (1 Cor. 1: 18—2: 16). But given the faculty for spiritual things, e.g., the "eyes of the heart" (Eph. 1: 18, "being enlightened"),—they may be known. "God hath revealed them unto us" (1 Cor. 2: 10); in the particular case of which he is speaking, the secrecy is done away, and the way is clear for inquiry and for knowledge. So, still earlier, Christ had said to the representative group of disciples: "To you

it is given to know the mysteries" (Mark 4: 11; cf. Matt. 13: 11; Luke 18: 10).

In expounding 1 Cor. 2: 7 some commentators say: "Not comprehensible by unassisted human reason." But this would seem to be reading into the *word* more than is really there. Some Gospel "mysteries" are really such as they describe, but this is accidental. They may remain obscure when the secrecy is gone. But not even in 1 Cor. 14: 2 is anything necessarily involved but the concealment. "In the spirit he speaketh mysteries"; i.e., the speaker was specially accredited and endowed to reveal truth hitherto unknown; though, strangely enough, the general profitableness of the disclosure was conditioned by the presence of some one who would interpret the "tongue" in which the revealer spoke. Evidently no more is true of the special mystery of 1 Cor. 15: 51, "Behold I tell you a mystery," viz. the fact that some believers will never die, but that, like the newly-risen-dead, they shall be "changed at the last trumpet." To even unassisted human reason there is no difficulty in apprehending that as a fact of the history of the future. Paul is not expounding a difficult matter, but disclosing a concealed one. Unaided human reason never even suspected the fact of a resurrection; the method and the manner of it, and of the "change," even now are beyond its grasp. The whole disclosure to, and then by, Paul himself was part of his special Apostolic grace. But, once more, the mystery *in* the matter lies in this instance outside of his thought altogether. So again, the coming of the Gentiles into the church, on equal terms with the Jew, is another of the facts of history, apprehensible enough now that it is disclosed and realized, though it had been "a mystery hidden, from ages and generations" (Col. 1: 26). The mystery lay in the accident of its long concealment, as part of the purpose of God towards our redeemed world. No doubt there lie great and unfathomably deep spiritual facts behind and beneath the historical one. But they also are outside of Paul's thought when he calls the advent of the Gentiles a long-hidden "mystery." In short, it will be found that *the concealment*, and not any native inscrutableness, is all which is in any instance necessarily connoted by the New Testament use of the word "mystery." And it is often a great gain to the intelligent reading of Paul to clear away all added significance.

Paul regards it as perfectly conceivable that a man should so richly partake of the "charismata" of the spirit as to be able to say: "I understand all mysteries" (1 Cor. 13: 2)—It is noticeable how this seems to be distinguished from "understanding all knowledge"—

Yet such a man is to remember that himself and his similarly

endowed fellows are only "stewards of the mysteries" (1 Cor. 6: 1). There is nothing of priesthood; only a stewardship. They are "God's stewards" (1 Tim. 1: 7), a phrase which is admirably expounded by Peter (1 Peter 4: 1), "according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." They are not proprietors; their possession of the mystery is only that they may be administrators or distributors. And so neither is the disclosure merely intended to add to the sum of our knowledge, nor to be the occasion of speculations, whose endless refinement should give employment to the leisure of subtle intellects. They are food, these mysteries—food for the household over which each steward has been set, that he may give to each his meat in due season. It is of the disclosure of one of these mysteries to himself that Paul writes: "If so be that ye have heard of the 'stewardship' of the grace of God, which was given to me to you-ward" (Ephes. 3: 2). The design of the disclosure is the practical usefulness of the newly revealed truth to the life of the individual Christian. Therefore the depository of such precious revelations is to "hold the Mystery of the Faith in a pure conscience." The supplied capital letters are no doubt an exposition, but what else does Paul mean than that the whole Faith, the *corpus* of Christian doctrine, the *fides quae creditur*, is itself one grand Mystery, from first to last a Revealed Secret, so far as it is known at all? (See Lightfoot, Galatians, p. 155). While, then, the teacher holds it, he must make a conscience of the reverent and faithful "holding," as well as of the frequent and faithful exposition and impartation of it. A "good thing has been committed to him" (2 Tim. 1: 2); he must keep his deposit unimpaired, that in due season he "may commit the same to faithful men, who shall teach others also" (2 Tim. 2: 2).

II.

If this restricted meaning of "mystery" really proves upon experiment to be one which can be carried through very many, or most, of the passages in which it occurs, it will require a high probability in the case of the rest, and even the right to fix the meaning of some, otherwise of uncertain signification. For example, it has been assumed that in 1 Tim. 3: 9 "the Mystery" is practically equivalent to "the Faith." Very similar is Eph. 6: 19: "that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel, for which I am an ambassador in a chain." For centuries the books and ritual and history of the Old Testament has been big with the burden of a great secret. And now it was out at last. "The mys-

tery. . . . had been kept in silence through times eternal, but now was manifested, and. . . . made known to all the nations unto obedience of faith" (Rom. 16: 25, 26). The Gospel which Paul and his fellow-Apostles preached proclaimed the secret. Indeed, the Gospel was itself almost exactly the Secret now revealed. Typographically, again, the meaning might be made thus to appeal to the eye: "To make known with boldness the mystery of the Gospel." So in 1 Cor. 2: 7 "We speak God's wisdom in a mystery," we must connect, not "we speak. . . . in a mystery," but "God's wisdom in a mystery." The "wisdom of God" had been one of these long-kept secrets in His Divine counsels; the time for disclosing it had at last arrived. What the "wisdom of God" and the "Mystery" which is equivalent to the "Faith" or the "Gospel" are, will claim our attention next.

Every reader of the Pauline epistles is aware how fully and beyond all others those to Ephesus and Colossae deal with the topic of "The Mystery." Their Christology is special and of special value. They are also pre-eminently the epistles of the doctrine of the Church. And the connection between the two great disclosures of the Apostolic Age, The Christ and the Church, is very profoundly traced. Not many sentences of the letter to the Ephesians have been dictated before Paul is engaged with the great theme. God "has abounded" to Paul and to his people in His grace, in that He "has made known to them the mystery of His will" Eph. 1: 9. A close examination of the whole passage following will not only furnish his own exposition of the mystery he is thinking of, but will also confirm some of the expositions already advanced. What is this "will"? (For obviously there is little practical difference whether we regard verse 10 as exegetical of "will" or of "good pleasure.") Certainly these two are not identical. The "will" is the outcome of the "good pleasure" put in motion. The "good pleasure" is the basis, the substratum of the "will"—*Thelaema*, the thing willed.) The reply is a vision of a Creaturely Universe, far wider than the world of earth, all "gathered together in one in Christ." It is a magnificent conception, a wonderful revelation. In the Son were all things created (Col. 1: 16); He is head over all things (Ephes. 1: 22). Things are what they are, in all their manifold variety of form and nature and purpose, because they embody some part of God's idea, which is only fully expressed in Him; "broken lights of Him," the central Sun from Whom they all radiate. Sin has marred this fair original order of creation. Through all the ages of Redemption, the will of God has been working towards a restitution of the broken or obscured order. When His will is done, then once more all the lines of creaturely existence

shall be found convergent upon and centering in Christ. He shall *head up* every category. He shall stand, the Middle Term, the Mediating Condition, between Creator and Creation, not one line, not one order of which shall not lead up to Him. This prospect of the future, the reconstitution (apokatastasis Acts 3: 21) of things, is left vague in its magnificent vastness. But in nearer view and clearer detail is a subsection of the great issue, viz., the reconstitution of the human race in Christ; the formation of a new humanity, Jew and Gentile, in a Church, in the day when believers come into their "inheritance," and God himself comes into full enjoyment of "His purchased possession" (vss. 11-14). Further on he returns to the matter, and (3: 2ff.) goes fully into what he had "written" above "in few words." This fulfilment of the will of God was, at that point in the religious history of the world, and in the personal religious life of his Gentile readers, taking this very practical shape, that they were coming into the new Israel as fellow-heirs, as fellow-members of the Body, as fellow-partakers with Jewish believers of the promise in Christ Jesus by the Gospel. To be a Jew no longer gave any precedence; there was no longer a disadvantage in being a Gentile. Manhood, fallen in all, redeemed in Christ, was now the one qualification. The Apostles and prophets of the Church (e.g. Acts 15 passim) frankly accepted the "mystery," startling fact as it was, and then, and for long after, almost unbelievable to many a Jewish-Christian. But it was, once more, part of Paul's "stewardship" to declare this mystery—a mystery no longer—and to make all men see" it (3: 2, 9 cf. Rom. 11: 25).

In the Divine and human (Gal. 2: 7-9) apportionment of the field for Apostolic labor, it was his special province to "preach among the Gentiles—*The Gentiles!*—the unsearchable riches of Christ." What a wonder to him, as an Israelite! And what a comfort to them as Gentiles, who were "without hope." "Christ in them." Why, that is in itself "a hope of glory." What a joy to him to be commissioned to "make known of the riches of the glory of this mystery among the Gentiles"! (Col. 1: 27) And then again the larger horizon comes into view in a profound saying (3: 10). Only a single phrase, but it is one of those little openings through which we can look out into a very large world. Israel had had its devout students of the unfolding history, and of the growing *corpus* of prophetic utterances, as well as of the significant ritual and types. No more reverent and dilligent students had there been than the prophets themselves (1 Pet. 1: 10-12). But none of them had ever dreamed of such a consummation as this. And there had been all the while a larger world of reverent, wondering students.

Paul was working along with God's purpose for the sake of "the principalities and the powers in the heavenly places."

The words suggest to us a very enlarged reading of "the hand of God in history." The story of our race, in its ruin by sin and its redemption by an incarnate God, is a factor in the moral education of principalities and powers—whatever these may be—and possibly of unknown and un-named orders of intelligent creatures in God's larger universe. This earth has been, so to speak, the great operating table planted in the midst of the great lecture theatre of the universe, and upon it God has been for ages, and is still, conducting a grand experiment, and giving a great demonstration for the instruction of the gathered student spectators. He has availed Himself—speaking humanly—of the melancholy fact of a sinful race, to give to all others of His creatures who are free to serve or sin, a great object lesson on the evil of sin, the curse which a creature prepares for itself when it refuses to submit its life to the law of its Maker. And then a parallel lesson is being given. In the process of redemption He is demonstrating His "manifold wisdom" before the astonished gaze. At one point in the process of recovery they saw an Incarnation wrought, and have since beheld upon the throne of God a Christ, a God-Man. When by and by the great Demonstrator, the Great Operator, has finished His work, they will see, proposed for their perpetual study, a reconstituted human race, a church, every member of which will stand forth a *replica* of Him.

Thus, then, the completely unveiled mystery will be dual in its unity, A Christ and a Church. Even in its present stages, the unfolding of the Mystery, the creation of a church out of such materials—Jews and Gentiles, and both sinners—is "to the praise of His glory," and, more precisely, "to the praise of the glory of His grace" (Eph. 1: 12, 6). When the result is complete, we may venture to conceive of the wondering universe of varied orders of intelligences, after watching and studying the embodiment and the exhibition of it in the redemption of Mankind, exclaiming, as human students will often have done before, "O the depth of the riches of the wisdom of God!" (Rom. 11: 33). The vast lecture is full of the applause.

One extremely important passage belonging to this group remains for examination (Col. 2: 2), as interesting critically, as it is dogmatically important. We have seen that the historical realization of God's eternal idea has two factors: the historical and eternally permanent church, and the historical and eternally significant Christ. These are in closest interconnection. There are passages wherein Paul seems to merge the Body in its great Head. For

some purposes the head is, even to us, the man. Or, to use another of his illustrations of the matter, the wife is so one with her husband that she loses her own name. Adam with Eve is the "first Adam." So, once and again with Paul, Christ and His church together are Christ" (1 Cor. 12: 12; Gal. 3: 16).

The church is nothing apart from Him. His people are no church except in Him. Reverently speaking, the Son is no Christ apart from His people. It is an old question, and a deep one, whether, Sin apart, the Son would by incarnation have become the head of humanity. But now, at all events, incarnation and redemption have made Him "Head over all things to His church;" and its head, the second Adam, to a new race. Hence by an easy transition, we pass over to Eph. 3: 4 "Ye can perceive my understanding in the mystery of Christ," where the Mystery and the Christ are in apposition of equivalence. And we are thus brought, by a still easier stage to Col. 2: 2 "The Mystery of God (even) Christ"—(After long discussion it is not too much to say that the verdict of critical opinion is steadily settling down to this reading of this interesting and important passage of the Greek text.)—As in Phil. 1: 21 one word, one name, gathers up and expresses all the Apostle's life, its activities, its motives, its sources of power, its origin, its end, "To me to live is—Christ"; so here, one word, one name, one person, sums up and embodies all God's marvelous redemption, its great condition of possibility, its end, its earthly history, its eternal process and fulfilment; all are there—"Christ."

In the same Colossian Epistle we again come across the phrase (4: 3), "the Mystery of Christ," where, as a matter of grammar, the meaning may be doubtful. There is certainly not the clear apposition which we found in Ephes. 3: 4, but, as it fell upon the ear of the early church, at the first public reading of the letter after it came from Rome, it could hardly fail to recall the profound passage (2: 2, 3) which has just been discussed. At any rate the passage finds its correct interpretation if we understand "the Mystery of Christ" to be here also equivalent to "the Word of God," as it is in 1: 26; the practical working shape in which he was accustomed to put so much of the larger truth about the Mystery as was needful for his preaching, whether to Jew or Gentile. The "Gospel" which Christian teachers proclaim is the practical working shape of the "Mystery of Christ."

III.

There are two important "mystery" passages which it is very natural to bring together, "The mystery of iniquity" (2 Thess. 2: 7), and "The mystery of Godliness" (1 Tim. 3: 16). It is inter-

esting to note how these expressions occur in the earliest and latest pages of Paul's correspondence respectively; if, that is, the Pastoral Epistles be his. And the coincidence of expression has more than a little critical value as bearing upon the question of the authorship of both letters. At any rate it contributes to the conviction that the author of the one may be the author of the other. We expect to find in the correspondence, as in the speech of any literary work, of a capable man covering any long tract of years, the essential ideas the same, even when the phraseology is different in which they are clothed. On the other hand, in this instance, the phraseology is the same, exactly where we should expect to find it unchanged; not in the passing and trivial vocabulary, caught up from, and getting a changing color from, the talk of the daily surroundings with its endless variation of temporary fashions of phrase, but in the expression of those fundamental ideas and beliefs, often reverted to and re-examined, often and deeply pondered over, and growing clearer, and more valued and "vital" as the years go by. The word "Mystery" and the doctrine of "the Mystery" very early became part and parcel of the writer's life-long and habitual language and thought. It was made known to him in the first instance "by revelation".

The connection of contrast which is suggested is not admitted by all commentators as legitimate. But a strong defence will be made out if it should prove that an exposition of the phrases upon parallel lines justifies itself. The pairing of the expressions under notice falls in with perfect naturalness with the parallelism of development and phenomena found to run very closely between the facts of the kingdom of light and the kingdom of darkness. Every fact in the history or administration of the Kingdom of God has its devilish duplicate and counterpart. The evil imitation only succeeds in being a poor copy; in some cases it is perhaps intentionally a parody or a caricature. The culminating instance is the counterpart Christ, the Anti-Christ. "The god of this world" (2 Cor. 4: 4) is the great Anti-God. He has his types, his prophets and their prophecies, his miracles ("lying words"). Over against "the deep things of God" (1 Cor. 2: 10) are set the "depths of Satan" (Rev. 2: 24). The mark of the beast is an evident imitation of the seal set upon the forehead of the elect of God. And so, too, the man of sin looks, with a fearful probability, like an attempt at an Incarnation and a Parousia combined. If the connection holds, then, between our two "mystery" passages, some help is given towards the interpretation of the rather vague word "Godliness" (to taes easebeias mustaerion). It will satisfy the exposition of the two passages and the parallelism of the two orders, the

good and evil, if "The Mystery of Iniquity" be that Devil's gospel, whose contents, and whose natural and inevitable tendency are "iniquity"; whose whole characteristic is "lawlessness," the refusal of all respect for the will of God or man, the very embodiment, in intellect and will and heart, of self and self-pleasing. Whereas "The Mystery of Godliness" will be that Gospel of God, which is not only good news to men without hope and without God, but which is also a great revealed scheme of doctrine and history, the burden and contents and aim of which are a loving but reverently careful regard for the will of God and things divine. The unveiling of this mystery began before the Incarnation. In Old Testament days it might have been said, "The Mystery of Godliness doth already work." Since the coming of Christ and the Revelation in the written Word, the secret is open, so far as it can be until the consummation of all things dissipates the last obscurity, and turns all prophecy into history, and all hope into fact.

Finally, there are three quasi-isolated "mysteries":

1. Rev. 1: 20, "the mystery of the seven stars." Here again, when the explanation is given, there is nothing in itself inscrutable about the fact symbolized by the seven candlesticks, or stars, which John saw. Christian preachers and expositors have been using its now open secret for the edification of the pious ever since it became common property of the church. It was a thing which needed disclosing; it was unknown until the great revealer disclosed it.

2. 1. Cor. 15: 51, has partially come under review already. That there shall be some who shall not die; that these shall undergo a "change" which will put them, in their bodies which they have never quitted, into exactly the same condition as the risen dead who then receive "spiritual" bodies; this is the disclosed secret of the future. The very fact of a resurrection, as has been said, never occurred to unaided reason, and, when revealed, puts a greater strain upon reason and faith both, than do most divine facts. The authority for Paul's announcement may be rejected as insufficient, and the fact may be disbelieved. But as a fact asserted, the thing is apprehensible enough. Any "mystery" lies only in the concealment of it from ordinary human knowledge.

3. Last of all is Eph. 5: 32 "This is a great mystery; I speak of Christ and His Church." The full significance of the marriage tie was not disclosed or discoverable until Christ and His Church in their oneness stood forth at last revealed. The deep-lying basis of monogamy is there, and its one secure sanction. The reason for a marriage bond of life-long permanence and of exclusive obligation, is found in the great revealed Union. The approximate

equality of the sexes in numbers and privileges points toward monogamy. Social and civil experience turns the scale in favor of it, and against temporary unions and easy divorce. There are abundant physical vindications of marriage, as against every variety and degree of merely animal indulgence. Yet none of these is sufficient against the revolt of sensual ages, and the recrudescence of that heathen naturalism which lies in modern humanity, even in Christian communities. Let the positive command of God be removed, and there is really no secure or necessary halting place in a swift descent to the unregulated intercourse of the sexes. No "natural," or prudential, or sentimental reason is found to be unchallengeable, whether in speculation or in practice. And the truth underlying God's enactment and the constituted order of marriage is this now revealed secret, this "mystery" now disclosed. . . We reach firm ground here. The union between Christ and His church was coming. On that model God had ordained married life. In fact, we are upon one of those great trunk lines of developing idea of which the order of creation is full, and all of which converge upon Christ. In Him God's thoughts are all outspoken. The physical union of the lower and lowliest creatures are the first faint shadows of what is coming. The inviolable union of man and wife, "one flesh," is a fuller approach. When this is coupled by a union of heart, and of congruity of temper, and tastes, and interest, and station; and above all, when this is cemented still more firmly by their "joint heirship of the grace of life" (1 Pet. 3: 7) then the whole truth is almost told there. But not quite, even then; the great foundation fact remains a "mystery" still. Paul here is commissioned to disclose it.

The union is not like marriage; marriage is like it. In the order of the Creator's thought, if we may so boldly speak, this is the pattern; marriage is modeled upon the lines of this. This last "mystery" text is, after all, therefore, not an isolated case of the use of the word. The mystery of marriage is after all the great mystery which we have investigated above, "Christ and His Church." Marriage, like all things else, was created "*In Christ.*"

THE EMANCIPATION OF SIXTY MILLION GIRLS IN INDIA

BY MISSIONARY M. P. DAVIS

It is tragically disappointing that the Western World has taken so little notice of events leading up to an incident which effects more people than the total population of France or of Great Britain. When Tsar Alexander II liberated the serfs of Russia from vassalage in 1861, it affected only 22 million persons; when Lincoln declared the Negro to be free in 1863 only 3½ million came under the act. Among these millions, of course, the men were primarily considered,—and men usually write history and edit newspapers and magazines, hence the weaker sex receives less notice, unless their mention can increase sales.

It distresses one to note that no paper or magazine coming to my door from America seems to have been aware of the fact that India has a mass of voiceless slaves for whom an enlightened and sympathetic few were very much concerned to the extent of accepting abuse and odium from their fellowmen. It is surprising indeed that apart from isolated friends the outside world has taken so little notice of the fact that almost 60,000,000 girls under the age of 15 years were being held in the bondage of early marriage with but few spokesmen to plead their cause. Or, to be more exact, the parents and guardians were the slaves and the girls the victims of the custom; for in the end it was the parents who were bound by the custom, slaves to tradition, and society compelled them to remain so.

Not all of the sixty million, or, to be more exact, 59,643,390, are actually married before the age of physical maturity, but most of them are potential candidates for child-marriage until the law of emancipation goes into effect April 1st, 1930. The percentage of girls who are married before the completion of the 15th year "will probably be nearer 50 percent than otherwise" (age of Consent Report). In 1921 in the whole of India 2,616,473 girls below 10 years of age were married, also 6,500,000 between the ages of 10 and 15. This does not mean that they at once lived with their husbands, but that consummation takes place occasionally before, and most frequently immediately after puberty. Yet if a girl was married at eight and her husband died soon thereafter, it meant that she became a widow permanently. A detailed survey has exploded the myth that girls in warm climates mature "long before" those of cooler countries, and hence earlier marriages were in place. "The influence of tropical climates in causing early

menstruation seems to have been overestimated; in Europe the age is 14-15, in India usually between the 12th and 14th year".

India made one great error. It believed that menstruation is a sign of bodily maturity and complete physical development rather than only a sign of puberty and capacity to conceive. Combined with this error is the religious dictum that only then is a father assured of future bliss when he has a son to perform various religious ceremonies at and after his death. What then should be more natural than that girls and boys be married at the earliest possible moment in order to be assured of the blessing of a son. Countless Hindus still believe religiously that it is a sin to postpone a daughter's marriage longer than 16 days after puberty. Yet the 1921 census reveals that early marriage does not assure the desired gift. In Bengal, for instance, 9 out of 10 girls are married before the age of 16, and yet the birth rate of Bengal is the lowest in India.

It was not always customary to marry girls at so early an age. This was not done when the Aryans migrated into India. Some think that it may have been due to the spreading influence of Buddhism over India that caused parents to lower the marriage age for children. Celibacy became so widely prevalent and the number of monks increased so rapidly that parents worried. Should all their daughters become nuns? A powerful antidote was obviously needed. Child marriage would solve the problem, early marriage would prevent the young men from having opportunity to decide for the life of a monk.—Some Hindus claim that the custom became general at the time of the Muhammedan invasion (about 1,000 A.D.) in order to safeguard their girls from capture by the polygamous invaders. Others suggest that fear for the girl's morality was a contributing factor in lowering the age. Not a few say that because the daughter was to join the husband's family and tribe, it was an economical saving to the parents to send her there as soon as possible. Others argue, even now, that it is very necessary to allow the bride to enter her husband's family circle very early in order the easier to adapt herself to their habits and customs. In short, after the custom had once become rigid and established, apparently among the higher castes first, fear of social ostracism prevented parents from breaking it. Undoubtedly the joint family system encouraged its continuance.

The mass of suffering and the many evils resulting from the early consummation of marriage became so commonplace that India, no less human than the West in this respect, soon accepted the evil as a matter of fact, as something to be tolerated, as something that has been for ages and that will continue to be thus;

few attempts from within were made to alter the situation. Several "age of consent" laws were passed, but were not effective other than to call attention to the existing evils resulting from child-marriage. Enlightened Indians called upon the Government to remedy the situation. Before doing so it was considered wise to gather reliable and detailed information. In June, 1928, the "Age of Consent" committee was appointed. Then able and prominent Hindus and Muhammedans were untiring in their efforts to accomplish their task. Twelve long months they labored and travelled and investigated most faithfully in order to ascertain facts upon which the proposed legislation may be based. The investigation was carried out at a cost of over 100,000 dollars. Facts and figures spoke so loud that men desiring the welfare of their country could not remain silent and inactive. Courageous men they were to suggest a radical change, more courageous Mr. Sarda who sponsored the Bill in the face of many opponents who were unwilling that an entrenched custom of 12 or 15 centuries' standing be altered.

The task of the committee was not an easy one. India is a group of nations and races, not a homogeneous country like Germany or France. Each group, each caste, each religious community has its own peculiar cherished age-old customs. Frequently the alarms were sounded: "Religion is in danger," "Personal liberty is being attacked." Nasty remarks were hurled at the "westernized Indians" who would overthrow the heritage of a golden past. Surely the way of the reformer is hard. Yet they continued courageously. Well prepared questionnaires were sent to all classes of leaders; in order to have personal interviews with friends and foes of the proposed Bill visits were made to all ends of India. Census reports were carefully studied, hospital and health statistics were scrutinized,—all in the interest of India's wronged girlhood,—all for one purpose: to determine at what age an Indian girl can safely marry and assume the duties of motherhood. To placate the traditionalists, to effect a compromise satisfactory both to the advanced and orthodox circles was a task worthy for the gods. Orthodoxy refused to be placated. Fortunately awakened consciences were more active than retrogressive orthodoxy.

Considering the vast millions of people who observe the entrenched custom it is indeed marvelous that so much has been accomplished. The 1921 census reported as follows:

More than 15,000 widows and 218,000 married girls under 5 years of age.

Over 102,000 widows and 2,000,000 married girls 5 to 10 years of age.

Over 279,000 widows and 6,330,000 married girls 10 to 15 years of age.

Over 500,000 widows and 9,635,000 married girls 15 to 20 years of age.

But cold figures can not picture the fate of 914,000 widows under 20 years of age, figures can not depict the total amount of agony suffered by the 25 million girls married before reaching the age of 15. The fact that between the ages of 5 and 15 the death rate of girls is more than three times that of boys of the same age suggests to one not only that sick girls receive less attention and care than boys, but also that early marriage compels the girls to pay the cost.

The report of the above committee reveals that the "age of consent" law in British India has contributed very little toward the elimination of the evil and the raising of the age. Even in Baroda State, where a marriage law existed, many parents preferred to pay the fine than observe the law.

In order to do justice to religious opinions the committee asked the leaders of India's 66 million Muhammedans to state what the Quran prescribed regarding the age for marrying girls. They replied that to them marriage is a contract and not a sacrament. They were practically agreed that the Quran does not dictate any certain age, yet less does it favor marriage before the age of puberty. Thus so far as the teaching of the Quran was concerned a law setting the age at 14 should not offend the Muhammedan community. Many Muhammedans and not a few outside Muhammedanism even went so far as to claim that child-marriage was seldom found in their midst. The survey exploded this myth. In Bengal, for instance, where the Muhammedan population is over 25 million, it was found that 52 girls out of 100 between 10 and 15 years of age were married. This revelation won many converts from among their number for the Bill setting the minimum age at 14. (For comparison one may state that during 1928 only 57 girls among 303,000 marriages in England and Wales were 15 years of age).

The case for the Hindus was different and far more difficult, because Hinduism considers marriage a sacrament dictated by religion with which a secular government has pledged itself not to interfere. In order to ascertain what the Vedas and other shastras (religious books) actually do prescribe regarding the proper time for the marriage of girls several meetings were arranged in various parts of India in which learned Pandits (Hindu theologians) were asked to supply definite answers from their respective religious books. In one case 50 Pandits were divided into six groups, each giving a different answer. In another conference

of 131 Pandits four parties gave four different answers. A third meeting with 93 Pandits was no less divided. Most of them agreed in one respect: marriage should not be postponed more than two weeks after puberty. Last year the All India Brahmin Conference decreed that: "The marriage of a girl of 8 is most commendable." (This, of course, does not imply that consummation and cohabitation takes place at that time).

Anticipating support from Government and a large portion of the Assembly and the public in general Mr. Sarda, an Indian member of the Legislative Assembly, introduced the so-called 'Sarda Bill' according to which no parent or guardian is allowed to arrange for or marry a girl before her completed 14th year and no boy before his completed 18th year. (By setting the age at 14 it is hoped that actual consummation will not take place until later). Sept. 23rd, 1929, the Bill was passed in the Legislative Assembly by the unusually large majority of 67 to 14. The Council of State passed it soon after.

What then caused Government to lend its support to the Bill in the face of the accusation that it was contrary to the Queen's proclamation according to which Britain pledged itself not to interfere with religious customs? Many Muhammedans and Hindus pleaded that Government remain silent and neutral in the matter. There was only one answer to give: when the practice of a religious custom is detrimental to the welfare of a large number of people then common sense dictates interference. The following facts justify not only Government's active support but also the actual passing of the Bill.

According to the 1921 census there were 2,825,529 more Muhammedan males than females, and 3,501,810 more male Hindus than females, a total of 6,327,339 more males than females. Add to this the fact that there are no less than 700,000 Hindu widows below the age of 20 most of whom can not marry under the present custom, and one can well understand that abnormal conditions must exist. Considering furthermore that a number of Hindus have two wives and that the Quran allows Muhammedan men to have four wives,—the balance between the men and available number of girls for wives is even more disturbed. The report of the "Age of Consent" committee remarks that "The prevalent negligence of girls would also probably account to some extent for the paucity of females." In our Chhattisgarh area parents are far more willing to spend money for medicine or a doctor's services when a son is ill than when a daughter is the victim. Flagrant carelessness when girls are born is also a contributing factor for the paucity of females, and reminds one of secret infanticide. Be-

cause of this lack of girls there is a good deal of seduction and abduction of young girls, Hindu widows, and even married women going on in India. More about this another time.

Another factor enters in. Early marriages cause an exceptionally high death rate among young mothers and babies. The maternal death rate at time of childbirth is four times greater in India than Europe. (Untrained midwives are also partly to blame for this, not only early marriages). Death rate at the first confinement is exceedingly high. India does not seem to fully realize its sad error. It considers that the *capacity* to conceive at puberty also signifies the *necessity* to conceive at that time without considering that puberty does not always signify complete physical maturity. Few fully realize that cohabitation at the time of puberty, irrespective of the physical condition of the girl may do irreparable harm. In one medical survey it was ascertained that out of 7,160 children born 166 were stillbirths, and of the remainder 780 died in the first month of life. Statistics of premature child births would tell another sad story. In Bengal, where child marriage is most prevalent, 52 percent of the infants die within one month of their birth.

Many evil results of early marriage become evident only after several years of married life. "Old women at 30" is the mild way one of the members of the committee expressed it. Add to the frequent confinements and the many physical disabilities accompanying early marriage the custom of purdah, then one can easily understand that the death rate among young mothers would be disproportionately high. Powers to resist disease are quickly sapped. Early cohabitation is too great a shock for the nervous system of most child wives. Throughout life the effects may show themselves in one form or another: sterility, debility, chronic invalidism and inability to nurse infants.

Some advocates of early marriage favored an early age in order to prevent girls from "going wrong," yet in Bengal where early marriages are most prevalent "prostitution begins at an early age, 11, 10 or even 9."

Opponents of the Bill for raising the age were most numerous among the men. Seldom did one find women, especially those who could find a way of voicing their sentiments, opposing it. In unmistakable language they expressed themselves in favor of raising the age limit. Many even advocated 16. One Indian lady secured the signatures of 10,000 women favoring 14 as the minimum age. It is unfortunate that so many men, who have suffered least, should want to prolong the custom of child marriage. A study of its effect on the young men would undoubtedly bring forth unsavory revela-

tions. Not a few former opponents became converts in favor of the Bill when the committee's survey was published. Yet in spite of the public accounts in the daily press many men exposed themselves by voicing their objections in the correspondence column, pleading that the age be set at 11 or 12.

During discussions in the Legislative Assembly Muhammedans introduced an amendment according to which their community would be excluded from the law. This was rejected 71 to 16. Orthodox Hindus introduced a similar amendment to exclude all Brahmins and 'conscientious objectors.' This also was thrown out. Another proposed 11 as the minimum age, which, he claimed, was a great advance in view of the fact that no minimum age had thus far existed (excepting for the Christians and Parsees). Another proposed 12, and was defeated 68 to 19. During all these debates Indian women picketed the Assembly and the approaches, calling for support of the Bill "in the interest of humanity and India's womanhood." Government received 155 petitions and 522 representations against the Bill. Pandit Motilal Nehru, a great Indian leader, was unrelenting in his plea that the Bill be passed: "We are on our trial before the civilized nations. . . The custom of early marriage is undoubtedly a curse and must be completely abolished at all cost, the supposed sanction of religion notwithstanding." Humor was not missing. One enthusiast retorted to an orthodox opponent: "If you desire a better kind of cow, why not also a better kind of human being?" A Muhammedan opponent called out: "Soon the Government will forbid us to have four wives." One member argued that the sanctity of marriage would be destroyed and the women of India would be degraded to the level of the women of Europe and America! When the final vote was taken 8 Muhammedan members left the Assembly hall in protest, because the new law "interferes with our religious liberty."

Even after the law was passed by the Legislative Assembly and by the Council of State, opposition continued. A Muhammedan deputation visited the Viceroy and pleaded with him not to sign the Bill. When Mahatma Gandhi addressed a meeting in Benares, the citadel of orthodox Hinduism, a violent attempt was made to break up the meeting because he had favored the Bill. A Calcutta meeting ended in riot; opponents and advocates of the Bill crowded into the same hall and each group finally used chairs and bricks to convince the other side. In Madras Presidency a number of 'die-hards' advocated open violation of the law, even though their numbers should fill the prisons.

April 1st, 1930 the Sarda Bill becomes effective as a law, after that date no girl may be married before her 14th completed

year, and no boy before his 18th completed year. To do so may mean a month's imprisonment or a fine of a thousand rupees for the offenders (especially parents). Much propaganda will have to be undertaken to make the provisions of the new law made known. This the Government is well able to do. With its well organized machinery the news will be carried to the most isolated hamlet.

When the present 60,000,000 girls under 15 years of age grow up they will bless the memory of those who passed this law of emancipation. The present 400,000 widows under the age of 15 will be thankful that in the future few of their younger sisters will be condemned to the sad fate of widowhood so early in life. This new law will make impossible the marriage of old men to little girls of tender age. It will reduce the death rate of young mothers and babes. It will give girls and boys a youth during which they may think of other things besides marriage, attend school longer and prepare for the tasks and duties of motherhood and fatherhood. Parents who opposed early marriage but were driven to consummate them by a tyrannical orthodoxy and caste tradition will now breathe a sigh of relief. The number of stillbirths will be decreased perceptibly. The new law will make possible stronger babies and healthier generations for the future. In short this emancipation of Indian girlhood is relaying a solid foundation for a greater India.

Wesen, Wert, Wahrheit der Religion

Von Professor Grünmacher.

Zum Wesen des Christentums gehören eine Reihe weltanschaulicher Gedanken. Darum steht es in Beziehung zu der die Weltanschauungsfragen bearbeitenden Philosophie. Die Auseinandersetzung mit ihr wurde in den Aufsätzen des vergangenen Jahres vollzogen. Seinem innersten Wesen nach aber ist das Christentum **Religion**. Darum ist es am stärksten an allen die Religion betreffenden Problemen interessiert und stellt die Theologie vor die Aufgabe, mit den jene bearbeitenden Zweigen der allgemeinen Religionswissenschaft in Verbindung zu treten. Diese beschäftigt sich in der Hauptsache einmal mit der Bestimmung des Wesens, des Wertes und der Wahrheit der Religion, dann aber auch mit den geschichtlichen Formen der Religion und ihrem inneren Zusammenhang. Ist das Christentum Religion, so ist es genötigt, sich an der Wesensbestimmung der Religion überhaupt für interessiert zu erklären. Der allgemeine Wert der Religion betrifft auch das Christentum mit, die Wahrheit der Religion überhaupt hat auch für das Christentum Bedeutung, während der Nachweis, daß alle Religion ohne berechtigten Wahrheitsanspruch wäre, auch das Christentum heunruhigen müßte. Die andern Religionen sind Verwandte, aber ebenso Gegner des Christentums. Darum ist es nötig, zwischen ihnen das Maß des Gemeinsamen und des Gegensätzlichen richtig zu bestimmen. Das geschieht prinzipiell durch die Feststellung des allgemeinen Verhältnisses des Christentums zur Religionsgeschichte, konkret durch die Auseinandersetzung mit den bedeutsamsten fremden Religionen. Von ihnen kommen ernsthaft als Konkurrenten des Christentums heute nur noch in Betracht: Der Buddhismus und der Mohammedanismus. Die christliche Apologetik hat mithin unter religionsphilosophischen Gesichtspunkten zu behandeln:

- A. Wesen, Wert Wahrheit der Religion.
- B. Die Stellung des Christentums in der Religionsgeschichte.
- C. Christentum und Buddhismus.
- D. Christentum und Mohammedanismus.

I.

Das Wesen der Religion.

Soll das Wesen der Religion bestimmt werden, so ist damit die Gewinnung ihrer konstitutiven und unveräußerlichen Merkmale gemeint. Diejenigen Bestandteile der Religion sollen erfaßt werden, ohne die sie niemals existiert hat und auch in Zukunft nicht existieren kann. Mannigfache Wege zur Wesensbestimmung

der Religion sind besprochen worden. Der nächstliegende ist die ethymologische Wortdeutung von religio. Aber einmal ist durchaus nicht gesagt, daß Wortbezeichnung und Wesensbegriff einer Sache sich decken, da erstere häufig zufällig entstanden ist; dann aber gibt es gerade für Religion drei grammatisch gleichmögliche Ableitungen, von denen die aus religare, die von ihr eine pietätvolle Gebundenheit an Gott aussagt, noch am stärksten dem Wesen der Religion gerecht wird. Ein zweiter Weg zur Wesensbestimmung der Religion ist der philosophisch-spekulative. So hat Hegel die Religion als das Selbstbewußtsein des absoluten Geistes bestimmt, während Kant in ihr die Erkenntnis unsrer Pflichten als göttlicher Gebote sah. Aber diese Definitionen, sind ganz deutlich Ableitungen aus dem System der betreffenden Philosophen und betonen an ihr nur die Elemente, die gerade ihnen an der Religion sympatisch sind. Der geradeste und sicherste Weg zur Wesensbestimmung der Religion ist der empirisch-induktive. Man nimmt sich zunächst die Erscheinungen vor, die der „Common sense“ als religiöse bezeichnet und sucht ihre gemeinsamen Merkmale auf. Man erhebt sich von der Fülle der einzelnen Erscheinungen zu einem in ihnen allen enthaltenen Wesensbegriff. Dieser Weg ist um so erfolgversprechender, als er sich in zwei Pfade teilt, die man zunächst unabhängig voneinander gehen kann, die aber zu dem gleichen Ziele führen. Religion ist nämlich einmal eine objektive geschichtliche Erscheinung, die eine Reihe bleibender Schöpfungen hervorgerufen hat, wie religiöse Bauten, Bücher, Sitten, Kultushandlungen. Zum andern aber ist die Religion eine subjektive seelische Zuständlichkeit, die sich von andern seelischen Bewegungen wie der künstlerischen, wissenschaftlichen, abgrenzen läßt. **Die Wesensbestimmung der Religion hat mithin induktiv-empirisch die objektiv beharrenden, wie die subjektiv persönlichen Erscheinungen der Religion auf ihre charakteristischen Merkmale hin zu untersuchen.** Durchmustert man das erste Gebiet, so findet man, daß es eigentlich keine innerweltliche Erscheinung gibt, die nicht in irgendeiner Religion eine Rolle spielt. Steine wie Pflanzen, Menschen wie Tiere, Höhlen und Tempel, Musik und Plastik, alles kann zur Religion in Beziehung treten. Der religiöse Charakter dieser Erscheinungen kann aber nicht in ihrer innerweltlichen Eigenart liegen, sondern nur darin, daß sie mit einer andern Wirklichkeit verbunden erscheinen, die sich von der profanen Welt unterscheidet. Religiöses Kultusobjekt ist der Stein der Kaaba, nicht wegen seiner irdischen Beschaffenheit, sondern weil er vom Himmel gefallen sein soll; Brot und Wein werden nur in dem Augenblick religiöse Objekte, wenn man in ihnen zugleich göttlichen Leib und göttliches Blut erscheinend glaubt. Ein Tempel wird ein religiöser Bau, nicht

durch seine Säulen und ihr Verhältnis zueinander, sondern nur durch den Glauben, er sei die geheimnisvolle Wohnung unsichtbarer Geister. Durch diese Verbindung mit einer neuen Wirklichkeit werden aber die betreffenden Objekte dieser Welt entrückt und sogar im Gegensatz zu ihr gestellt. Der Stein der Kaaba wird verhüllt, das Innerste des Tempels ist unzugänglich; geweihtes Brot wird im Tabernakel eingeschlossen. Religion erhält als Merkmal positiv die Beziehung zu einer andern Welt, negativ eine Distanz zu dieser Welt. In einem Wort zusammengefaßt ist die Religion die Sphäre des Heiligen. Aber indem sich das Heilige durch Erscheinungen dieser Welt vermittelt, in ihnen transparent wird, ist damit gesagt, daß die jenseitige und diesseitige Welt nicht nur voneinander getrennt sind, sondern auch miteinander eine Verbindung eingehen können. Aus der Sphäre der Religion führt ein Weg in unsre Welt hinein, aber auch umgekehrt kann man in irdischen Gebilden das Tor zur Ewigkeit sehen. **Als erstes konstitutives Merkmal der Religion ergibt sich die Annahme einer zweiten, aber durchaus wirklichen Welt des Heiligen, die sich von der Sinnenwelt unterscheidet, aber doch auch in sie hineinragt und durch ihre Vermittlung zugänglich wird.**

Diese unsichtbare Welt erscheint in allen Religionen als eine menschenähnliche und doch auch wieder übermenschliche. In heiligen Bäumen flüstern Geister wie Menschen, und doch wieder ganz anders als diese. Auch die Toten, soweit sie Gegenstand religiösen Kultus werden, sind bei aller gebliebenen Menschenähnlichkeit doch beweglicher und mächtiger als diesseitige Menschen geworden. Eine gewisse Personifizierung und Individualisierung der religiösen Kultusobjekte ist wenigstens in den Anfängen in allen wirklichen Religionen zu beobachten. Sie verschärft und klärt sich in den höheren Religionsformen. Infolgedessen treten immer deutlicher Götter hervor. Der Philosoph Wundt rechnet zu den Hauptmerkmalen von Göttern, daß sie raumzeitlich erhaben sind, eine höhere Wohnung und eine längere Lebensdauer besitzen. Das Maß der göttlichen Ueberlegenheit über den Menschen wird verschieden gedacht, je nach der Auffassung, die man von Wesen und Macht des Menschen hat. **Der Gottesgedanke** — wie verschieden er auch immer ausgeprägt sein mag — **ist das zweite konstitutive Wesensmerkmal der Religion.**

Zwischen diesen Göttern und den Menschen walten nach der Anschauung aller Religionen enge Beziehungen, die den sozialen Verbindungen zwischen den Menschen ähnlich sind. Bald stehen sich Götter und Menschen gegenüber wie Herren und Knechte — so in den älteren semitischen Religionen, bald wie Freunde — so im Griechentum, bald wie Vater und Kind — so im Christentum. Diese

Gemeinschaft wird von den Religionen von der Seite der Götter eröffnet gedacht. Ihnen kommt die Initiative des Verkehrs mit dem Menschen zu. Zeus raunt in den heiligen Eichen von Dodona, Jahve spricht im Gewitter, der christliche Gott redet in Propheten und zuletzt in seinem Sohn. Die Gottheit offenbart sich und zwar tut sie das zu dem doppelten Zweck, daß sie den Menschen ihren Willen und ihre Ansprüche kundtut, aber auch die Menschen durch entsprechende Handlungen fördert und heilt, wie straft und verdammt. — Von Seiten des Menschen wird der göttlichen Offenbarung eine Antwort gegeben und zwar durch den Kultus. Im umfassendem Sinn verstanden, umschließt dieser Begriff nicht nur die zeremoniellen Handlungen in Opfer, Lied, Gebet, sondern auch die innere, gläubige Zuwendung zum Göttlichen, wie die gesamte Lebenshingabe, in welcher ein Mensch sein Handeln an dem Willen der Gottheit orientiert und sein gesamtes Schicksal von ihr abhängig macht. Erst aus dem Kultus entsteht der Mythos, das heißt die Erzählung vom Wesen und Wirken der Götter in der Ewigkeit und in der Geschichte; aus der religiösen Erfüllung der göttlichen Gebote erwächst die Sittlichkeit. Die eigentlich religiöse Haltung gegenüber der Gottheit ist die rezeptiv abhängige. Wo der Mensch in der Zauberei sich mächtiger dünkt als die Gottheit und diese magisch in seinen Dienst zwingen will, liegt eine durch und durch irreligiöse Haltung vor, wie gewiß auch in der tatsächlichen Religionsgeschichte Kultus oft in Magie übergegangen ist. Zieht man die letzten Erörterungen über das Wesen der Religion zusammen, so ergibt sich als drittes Merkmal: **Religion ist eine durch Offenbarung begründete, durch Kultus erwiderte Verkehrsgemeinschaft der Gottheit mit der Menschheit.** Der objektiv-empirische Weg ergibt mithin das einfache Resultat, Religion ist Verkehr des Menschen mit Gott — eine Wesensbestimmung, die auch auf das Christentum zutrifft, so gewiß dieses auch allen den einzelnen Merkmalen, wie dem der Offenbarung, des Kultus, der Gottheit und Menschheit dazu noch besondere charakteristische Merkmale gibt.

Die subjektive Eigenart der religiösen Vorgänge läßt sich nicht dadurch feststellen, daß man sie einem der drei sogenannten Seelenvermögen ausschließlich oder vornehmlich zuweist. So hatte die alte Orthodorie und der Rationalismus die religiöse Funktion wesentlich im Denken, Schleiermacher dagegen im Fühlen, Kant und die Ritschelsche Schule im Handeln gefunden. Dieses Verfahren ist schon dadurch ausgeschlossen, daß die moderne Psychologie die unauflösbare Verbundenheit aller drei Funktionen in jedem seelischen Akt kennen gelernt hat. Darum lehrt die Beobachtung, daß jede religiöse Seelenregung Verstand, Gemüt und Wille in Mitleidenschaft zieht, wenn auch bald das eine oder andre Element in

stärkerem Maße. Immer ist bei religiösem Erleben, irgendein Gedanke, mag er auch noch so undeutlich sein, an Gott vorhanden, stets wird das Gemüt mit Lust oder Unlustbewegungen gegenüber dem Heiligen erfüllt; immer sucht der Wille, entsprechend Gottes Willen oder gegen diesen sich zu betätigen.

Auch die Eigenart der inneren subjektiven Religiosität im Unterschied zu andern Seelenregungen, wird nur deutlich bei Berücksichtigung der Objekte, durch die sie angeregt werden und durch die sie sich dauernd bestimmt fühlen. Auch das religiöse Seelenleben gewinnt in seiner regelmäßigen Form seinen Inhalt nur auf dem Weg sinnlicher Erfahrung, das heißt durch die Aufnahme von Eindrücken der Außenwelt und deren innere Verarbeitung. Sie schließt sich sowohl an an Natureindrücke wie Sonnenaufgang und -untergang, an die Beobachtung geschichtlicher Ereignisse, Notzeiten des Volkes, aber sie erwächst auch durch das Gehör von Worten. Aber alle diese Erscheinungen nimmt der religiöse Mensch nicht nur als Objekte und Geschehnisse der irdischen Sinnenwelt auf, sondern er erlebt sie als Träger und Vermittler übersinnlicher Wirklichkeit. Auch das innere Leben ist religiös nur dann und so weit, als es mit seinem Denken, Fühlen, Wollen Gott und das Heilige als Ausgang und Zielpunkt erfährt. Diese Erfassung trägt zunächst den Charakter der Rezeptivität, sie nimmt die Offenbarung hin, sie läßt sich Gebote geben, sie wird zur Freude und zur Trauer bewegt. Mit einem Wort ist die religiöse Seelenhaltung Glaube, Sinnnahme Gottes mit allen seelischen Kräften. Erst aus dieser rezeptiven Haltung entwickelt sich eine aktive, die sich nun ihrerseits Gott zu nähern und ihm etwas zu geben sucht, sei es äußere Objekte, wie in dem Opferkultus der Religionen oder Herz und Willen wie im Christentum. In ihrer höchsten Verklärung nennen wir diese Haltung Liebe. Das innere religiöse Leben hat mithin seine charakteristischen Merkmale darin, daß es Glaube und Liebe zu Gott ist.

Die Wichtigkeit dieser Wesensbestimmung der subjektiven Religion ergibt ein hier nur kurz durchzuführender Vergleich mit den seelischen Betätigungen, die andern Gebieten des geistigen Lebens zugrunde liegen. Für das wissenschaftliche Erkennen sind die äußerlich wahrgenommenen Objekte dieser Welt Selbstzweck und ihre Beschreibung bleibt bei ihrer innerweltlichen Erklärung. Für die Religiosität dagegen sind sie nur Mittel, um eine Gottesberührung zu erleben. Von der humanen sittlichen Betätigung mit ihren innerweltlichen Idealen unterscheidet sich die Religion sowohl durch die überweltlichen Zwecke, die sie annimmt, wie durch die Kraft der Erfüllung, die sie von Gott kommen läßt. Selbst von den idealsten Kunstempfindungen unterscheidet sich die Religiosität. Denn die Kunst, solange sie reine Kunst bleibt, geht nicht in eine

wirkliche Transzendenz über, während für den religiösen Menschen, das Transzendente Ausgangs- und Zielpunkt ist, das nicht wie bei der Kunst in schönen Empfindungen genossen, sondern gläubig empfangen und sittlich befolgt sein will. Religiosität ist die gläubige und liebende Bezogenheit der ganzen Seele auf Gott. Verbindet man die Ergebnisse der objektiven religionsgeschichtlichen Beobachtung mit der subjektiven religionspsychologischen Analyse so kann man abschließend das Wesen der Religion definieren: **Religion ist durch Offenbarung und Glaube sich vollziehende Verkehrsgemeinschaft Gottes mit dem Menschen.**

II.

Der Wert der Religion.

Für den religiösen Menschen erscheint die Religion als der höchste Lebenswert, der alle irdischen Lebenswerte überwiegt und diese erst in abgestuftem Maß zu wertvollen Erscheinungen erhebt. Von der Religion erwartet der Mensch theoretisch die Befriedigung seiner tiefsten Wahrheitsansprüche, in seinem Gemüt die Befreiung von allem Leid und positiv die stärkste Beseeligung. Für seinen Willen erhofft er von ihr die Erschließung seiner höchsten Ziele und zugleich die Kraft ihrer Erreichung. Den positiven Wert der Religion hat der Psalmist in dem Bekenntnis zu Ausdruck gebracht: „Wenn ich nur dich habe, frage ich nichts nach Himmel und Erde“ und mehr negativ gewandt Augustin, daß unsre Seele unruhig ist, bis sie in Gott ruht. Für diese subjektive Bewertung der Religion lassen sich eine Reihe objektiver Beobachtungen zur Unterstützung anführen und zugleich eine Anzahl entgegenstehender Einwendungen gegen den Wert der Religion widerlegen.

Der äußerliche Maßstab, um den Wert einer Sache festzustellen, ist räumliche Größe und zeitliche Ausdehnung. Ein Volk, das viele Jahrtausende besteht und ein gewaltiges Stück Erde unter seiner Herrschaft hat, erscheint bedeutender als ein junger Stamm, der auf schmalem Land lebt! Auf die Religion angewandt, spricht für ihren Wert, ihre zeitliche und räumliche Ausdehnung in der Welt und in der Geschichte. Vergeblich haben die Gegner der Religion sich immer wieder um den Nachweis bemüht, daß es religionslose Völker gibt und religionslose Zeiten in der Geschichte bestanden haben. Exakte Forschung aber hat vielmehr in ersterer Richtung gezeigt, daß scheinbar religionslose Völker entweder aus Scheu fremden Reisenden nichts von ihren religiösen Vorstellungen und Bräuchen bekundet haben, oder daß Missionare zu hohe Maßstäbe an die betreffenden Religionen gelegt und zwar mit Recht dem Christentum verwandte Religiosität vermist, mit Unrecht aber jegliche Religiosität geleugnet haben. Es gibt in der Tat kein Volk,

in dem nicht Religion vorhanden wäre. In zweiter Richtung hat gerade die neuere Forschung gezeigt, wie selbst die ältesten, uns erreichbaren Menschen nach ihren Begräbnisgebräuchen und Zeichnungen in uralten Höhlen schon religiöse Vorstellungen gehabt haben müssen. Auch die Behauptung, daß im Lauf der Geschichte die Religion immer mehr an Ausdehnung in der Menschheit verliere, trifft nicht zu. Vielmehr sind Versuche, ein ganzes Volk religionslos zu machen, wie etwa in der französischen Revolution bisher immer wieder gescheitert. Umgekehrt sind eine ganze Reihe religiöser und antireligiöser Strömungen wie der Buddhismus, der Positivismus eines Comte, Monismus und Sozialismus immer wieder der Religion sehr nahe gekommen oder haben sogar direkt religiöse Vorstellungen und Bräuche wieder übernommen. Steht es aber so, dann führt die Anwendung des zeiträumlichen Maßstabes auf die Religion zu einem günstigen Vorurteil für ihren Wert. Auf keinen Fall kann die Religion eine willkürliche, auf die Erfindung einzelner Menschen zurückgehende Erscheinung sein. Sie ist vielmehr eine allgemeine Menschheitsfrage und zu allen Zeiten und an allen Orten vorhanden.

19744 Die Religion besitzt eine ganz besondere Lebenskraft. Sie ist eine der stärksten und erregendsten Mächte in der Geschichte gewesen und ist es bis heute noch. Wie viele Menschen hat sie begeistert. Wieviele Völker unter ihre Fahnen gesammelt! Wie hat der Kampf um die Religion die Massen ergriffen! Es gibt aber auch keins der verschiedenen Kulturgebiete, das die Religion nicht irgendwie befruchtet hätte. Wissenschaft und religiöse Welterkenntnis gingen in alten Tagen fast ineinander über und manches wissenschaftliche Problem ist zunächst von der Religion gestellt worden. Fast alle Gattungen der Kunst haben durch die Religion Anregungen gefunden, die Baukunst nicht minder wie die Malerei und besonders die Musik bis in unsre Tage. Die sittliche Gesetzgebung der Staaten ist zunächst überall religiös fundementiert gewesen. Gewiß sind die einen oder andern Anregungen der Religion in der neueren Zeit immer indirekter geworden, je mehr sich nicht nur die Kultur verselbständigt hat, sondern sich auch die Religion immer bestimmter auf ihre eigentliche Aufgabe, die Pflege des Gottesverhältnisses, besonnen hat. Aber in der letzten Tiefe und in vielen Persönlichkeiten dauern auch heute noch die wertvollen Wirkungen der Religion in der Sphäre der Kultur fort.

Aber wendet man ein: **Die Religion habe der Kultur noch mehr geschadet als genützt.** Man erinnert etwa an die Schwierigkeiten, welche religiöses Dogma der modernen Naturwissenschaft bei der Neugestaltung unsers Weltbildes von Galilei an in den Weg gelegt hat. Oder man erinnert daran, zu welchen grotesken Ver-

zerrungen in der Darstellung von Göttern die Religion die Kunst gezwungen habe und wie sie sich aller Wandlung in künstlerischem Stil hemmend in den Weg gestellt habe. Wie hat nicht die Rechtspflege durch die Inquisition und ihre Methoden gelitten! Diese Tatbestände der empirischen Religions- und Kirchengeschichte können und sollen nicht geleugnet, ja nicht einmal verkleinert werden, sondern müssen in ihrer furchtbaren Tatsächlichkeit stehen gelassen und gerade von christlicher Seite aufs tiefste bedauert und verurteilt werden. Aber trotzdem sind sie nicht geeignet, den Wert der Religion überhaupt herabzusehen. **Denn alle diese Schädigungen ergeben sich nicht aus dem Wesen der Religion,** der Verkehrsgemeinschaft von Gott und Mensch, sondern widersprechen ihr aufs Schärffste. Weil mit Recht der Satz gilt: „*corruptio optimi pessima*,“ ist jede Verderbnis der Religion eine besonders schlimme und in die Augen fallende. Aber genau so ist es auf andern Gebieten auch gegangen. Die Geschichte der Wissenschaft strotzt von Irrtümern, ja Dummheiten, die Sittengeschichte von Verfehlungen, ja Verwerflichkeiten, die Kunstgeschichte von Häßlichkeiten. Niemandem aber wird es einfallen, um deswillen den Wert der Kunst, der Wissenschaft und Sittlichkeit an sich zu verwerfen. Dann unterlasse man aber auch dieses Verfahren der Religion gegenüber. Man lehne so schroff wie irgend möglich die mit der Religion empirisch verbundenen Schädigungen ab, aber man erkenne zugleich an, daß diese mit dem Wesen der Religion nichts zu tun haben. **Die Religion ist nicht nur in ihrer eigenen Sphäre, sondern auch in allen Kulturgebieten eine werterschaffende Macht.**

Wirklich über den Wert der Religion entscheiden kann aber nur der religiöse Mensch selbst, der sie tatsächlich erlebt. Er bestimmt ihn positiv dahin, daß er das Leben erhöht, negativ dahin, daß er es von allen Hemmungen befreit. In der menschlichen Natur liegt der Trieb, ein höchstes Gut zu gewinnen, das über allen andern Gütern liegt und wirklich dauernd befriedigt. Der Mensch versucht es zunächst mit innerweltlichen Gütern, mit dem Erstreben und Besitz von Ehre, Familie, Vaterland, Menschheitsdienst und Menschenliebe. Das alles sind mehr oder minder hohe Werte. Aber einmal ist nicht einzusehen, warum ich die Förderung des Nächsten über die meiner eigenen Persönlichkeit stellen soll, warum die Menschheit mehr als das Vaterland gelten soll. Sodann aber füllen alle diese Ziele den innersten Bedarf der Seele doch nicht aus; darum wechselt der einzelne Mensch und erst recht die Menschheit so häufig in der Meinung über das, was sie erstreben soll. Diese Schwierigkeiten werden behoben, wenn Gott zum höchsten Gut in der Religion wird. Denn es ist deutlich, daß eine überweltliche höchste Macht an Rang und Größe allen innerweltlichen

Werten übergeordnet ist und diesen erst die rechte Abstufung ihrer Werte gibt. Gott allein befriedigt aber auch wirklich und dauernd, da in ihm alle denkbaren Werte geborgen sind und sich keine Gabe vorstellen läßt, die er nicht in seinen Händen hielte und schenken könnte. Mit Recht haben Psychologen wie etwa Schopenhauer darauf hingewiesen, daß vollkommene Befriedigung eines Triebes diesen stillstellt, Langerweile und Ueberdruß erzeugt, so wie ein ganz gesättigter Magen den Menschen faul macht, ja vielleicht Ekel erregt. Die Eigentümlichkeit des religiösen Gutes aber ist es, daß es zwar befriedigt und doch nicht übersättigt, daß es Ruhe schenkt, aber das weitere Streben nicht stille stellt. Denn das von der Religion vermittelte Gut ist einerseits schon vorhanden, indem es schon in der Gegenwart wahre Gottesgemeinschaft durch Offenbarung und Glauben schenkt. Andererseits aber ist noch nicht erschienen, was wir sein werden. Gott hat sich noch nicht völlig offenbart, hat seine Gabe noch nicht restlos verschenkt, darum wird aus Glaube Hoffnung und Hoffnung erhält den Menschen lebendig im weiteren Streben. **Der Wert der Religion besteht in der Befriedigung wie in der Erhaltung des menschlichen Verlangens nach einem höchsten Gut.**

Nicht minder groß, ja vielfach allein beobachtet ist der Dienst der Religion für die Aufhebung und Ertragung menschlicher Lebenshemmungen. Jeder Mensch erfährt in der Welt mehr oder minder starke Einschränkungen seiner Wünsche und zwar nicht nur seiner unberechtigten, sondern auch seiner berechtigten. Er möchte seinem Volk dienen, aber gerade dieses will seine besten Leistungen nicht annehmen; er will helfen, aber eigene Krankheit hindert ihn daran. Leid wird jedem Menschen in reicher Fülle zu teil. Hier aber greift die Religion ein und beweist ihren Wert. Durch die Verbindung mit Gott, der stärker ist wie alle innerweltlichen Hemmungen, gewinnt der Mensch einen Bundesgenossen, der auch ihn mächtiger macht als jene, mit Luther gesprochen zu einem freien Herrn aller Dinge. Diese religiöse Herrschaft über Leid und Not, Hemmung und Angst, kann sich in verschiedener Form auswirken. Einmal kann die göttliche Hilfe die Hemmungen auch empirisch beseitigen. In der Kraft Gottes steht der Kranke auf, wandelt und tut seinen Dienst. Auf das Gebet hin befehrt sich ein Volk und unterwirft sich der prophetischen Bucht. Furcht und Angst vor Schicksalsschlägen schwinden tatsächlich in der Seele des Frommen. Aber es gibt auch andre Formen religiöser Hilfe. Die göttliche Welt bewirkt eine weitgehende Umwertung aller Werte. Das Leid, das bisher schwerstes Unglück zu sein schien, erscheint jetzt als Erziehungsmittel, als Förderung des wahren Lebens der Seele; der Kampf ängstigt nicht mehr, sondern stählt die inneren Kräfte.

Gott stärkt die Widerstandskraft des Menschen. Trägt eine Säule zu schwer an der Last des auf ihr ruhenden Gebälkes, so kann nicht nur dessen Gewicht vermindert werden, sondern es kann auch die Tragkraft der Säule durch Verstärkung so vermehrt werden, daß sie fortan ihre Last spielend trägt. So kann auch Gottesgemeinschaft Menschen so stark machen, daß sie allen Widerwärtigkeiten des Lebens gegenüber gewachsen bleiben. Bringt aber nicht das Leid, sondern die Schuld tiefste Not über den Menschen, erscheinen die sittlichen Konflikte mit sich selbst, mit andern und zuhöchst mit Gott als die schwersten, die am meisten quälenden, so bringt gerade die Religion hier die stärkste Hilfe. Sie enthält wenigstens in ihren höhern Formen den Vergebungsgedanken, die Gewißheit, daß Gott alle Schuld auslösen kann und will, daß er auch die Kraft gibt zu einem neuen Lebenswandel; die Religion bringt Versöhnung, Erlösung, Erneuerung. Der Wert der Religion ergibt sich am deutlichsten für den Menschen, der sie erlebt. Sie schenkt ihm Lebenserhöhung, indem sie ihn mit dem höchsten Gut verbindet, sie befreit ihn von allen Lebenshemmungen, dem Leid und der Schuld.

Zur Umbahnung von Seelenerkenntnis zur Seelenleitung

Von L. Kugler.

Im Septemberheft des „Magazins,“ Seite 361 ff., resultiert Prof. Dr. R. S. Grünmacher mit Recht, daß nur kritischer Realismus das religiöse Erkennen tatsächlich fördert, indem jener durch strenge Selbstzucht den Glauben anleitet, subjektive Zutaten von religiöser Wirklichkeit zu lösen und ihn eben damit erst befähigt, göttliche Realität durch eine entsprechende wissenschaftliche Theorie zu fassen. Das **Erzielen religiöser Wirklichkeit** ist das große „desiderandum“ vor allem auch auf dem Gebiet der Seelsorge, wo durch Außerachtlassen dieser unentbehrlichen Richtlinie bereits so viel veräußert wurde und noch mehr auf dem Spiel steht. Um zugleich mit dem Titel eines bedeutsamen Werkes des heimgegangenen Kälpe zu reden, bedarf die Arbeitsmethode gar vieler Seelsorger dringend einer „Realisierung.“ Einer gewissen Art-Seelsorge haben sich freilich auch Forscher gewidmet, die nicht direkt christlich oder religiös interessiert sind. Ihre Methoden und Ergebnisse sind uns aber doch beachtenswert, da sie nicht nur brauchbare Hilfsmittel, sondern teils auch erwünschte Ergänzungen der üblichen kirchlichen Seelsorge bieten, deren Grund und Ziel ja dadurch nicht im mindesten verrückt zu werden braucht.

Das **unerreichbare Ideal** kann ja für einen evangelischen Seelsorger nur er sein, welcher spricht: Ich bin der Weg, die Wahrheit und das Leben. Aber auch die übrigen Worte, in denen er göttliche Autorität beansprucht, gehören so unbedingt zum Ganzen seines unvergleichbaren Lebensbildes, daß, wer sie, die Geist und Leben sind, unterschlagen wollte, des Frebels am Heiligsten schuldig würde. Dem ewigen Vater entstammt und Mensch geworden, bietet sich hier in ihm das Urbild unsrer Bestimmung; uns zur beständigen, heilenden, erneuernden Verührung. Was „dreimal heilig“ bedeutet, haben Wahrheitsforscher an ihm erkannt und wurden von diesem **Lichtbild ohne Schatten** so dauernd gefesselt, daß ihr ganzes Wesen in ihm aufging, etliche schließlich selbst seine Narbenmale aufwiesen.

Sein **Hirtenbild** ist es, das jedem aufrichtigen Seelsorger vor allem vorschwebt. Wie er die einzelnen Seelen in Liebestreue sucht, ihnen nachgeht, voll zartester Schonung und hingebender Teilnahme ihnen begegnet; ihre Leibesnöte nicht außer acht läßt, immer aber das Ziel der Seelenheilung unentwegt verfolgt, das vor allem ist jedem Seelsorger maßgebend.

Was jedoch dem geisterleuchteten Blicke Jesu dabei offen lag,

können wir freilich nur teilweise durch fleißige Vorarbeit und treues, geduldiges Erforschen des Gemüts unsrer Pfleglinge erringen; weshalb wir auch alle ehrliche einschlägige Arbeit anderer Gebiete als Mitarbeit und Hilfsmittel dankbar sollten willkommen heißen. Allerdings von der **persönlichen Stellung zu ihm**, dem Gottmenschen, hängt schließlich für uns und unsre Pfleglinge aller Segen, jeder bleibende Erfolg unsers Strebens ab. Seiner Person und seinem Heilsprogramm gegenüber muß letztendlich jeder sich entscheiden.

So mehrten sich ja auch, besonders seit der Nachkriegszeit, jene dreisten Stimmen, die das makellose Bild des ganz Heiligen damit in den Staub ziehen, daß sie ihn nur den Idealmenschen nennen. Wer aber an seiner **Wesenseinheit mit Gott** rüttelt, macht ihn zum Dämonen oder irrenden Schwärmer. Daß er, wie etliche meinen, doch unser Erlöser bleibt, auch wenn er in etlichen prophetischen Aussagen irrte, ist bei ihm, der auch als Menschensohn die innigste Verbindung mit dem Vater beständig aufrecht erhielt, einfach undenkbar; oder etwa daß seine Jünger betreffs seiner leiblichen Auferstehung sich täuschten, die sie aller Verfolgung zum Trost, nebst seinem Erlösertod unentwegt bezeugten. Nur dann können auch wir unser Zeugen- und Hirtenamt recht ausrichten, wenn wir weder an der Person des ewigen Hirten noch an seinen Worten Abstriche vornehmen.

Der Zeitgeist freilich spendet denen Beifall, die Falschmünzerei treiben und das offene Bekenntnis zur Gottheit Christi umschleichen, wohl aus Scheu vor dem hochzeitlichen Kleid, das sie für entbehrlich halten. Für zeitgemäß gilt ja, entscheidenden Prinzipien und Gewissensforderungen gegenüber neutral zu sein. Der am Kreuz für uns gestorbene Herr erwartet aber von seinen Knechten, daß sie in allem „mit ihm“ sind, also wie er für die Wahrheit offen Stellung nehmen; gewiß auch dem heute wieder modernen Friederufen gegenüber, wo doch kein Friede ist, sondern nur Bangen um den gemachten Raub.

An der modernen Menschheit und meist weltfeliigen Christenheit Seelsorge üben, das erfordert Geist und Gesinnung eines Predigers in der Wüste und den rasillofen Eifer heiliger Geduld eines Paulus. Die überfüllten Verkehrsstraßen und die leeren Kirchenbänke bezeugen es. Auto, Film und Radio binden den heutigen Menschen an alle wechselnden Zeitströmungen. Durch mehr oder weniger religiös zugeschnittene Logen und Vereine verkehrt er mit Leuten aller Ansichten und Richtungen; so daß nur zu **viele meinen, die Kirche habe sich überlebt**, da reichlich Ersatz für sie da ist. Unzureichende Mittel ließen jene Versuche wohl zumeist mißglücken, wo man hoffte, unter kirchlicher Aufsicht mit Theatern und anderm

konkurrieren zu können. Das gerade Gegenteil mag man damit erreicht und einen Teil der Jugend der Kirche entfremdet haben. Daß vielfach auch das notwendige Beispiel der Eltern fehlt, die es an Kirchgang und christlichem Geist im Hause bitter fehlen lassen, kommt noch dazu als höchst bedenkliche Tatsache. „Last but not least,“ auch das Verhalten von Pastoren hat dazu beigetragen, daß viele ihre **Verbindung mit der Gemeinde gelockert** oder gelöst haben. Gesah das, indem die Betreffenden jenen unter christlicher Fahne freibeuternden Sekten zufliehen, so machte es sich um ungefestigte Gemüter handeln, die vielleicht aus verwandtschaftlichen¹ oder spekulativen Geschäftsgründen handelten. In andern Fällen aber wird jeder dadurch berührte Geistliche zu ernster Selbstprüfung Anlaß finden, sobald er zugibt, daß die Art seiner Seelsorge irgendwie Einfluß auf die Gliedschaft an der Gemeinde und den Kirchenbesuch ausübe.

Doch siehe, ein Großer im Reich der mächtig ziehenden Wandelbilder erhebt seine Stimme, um dem religiösen Sinn des Volkes wieder „auf die Beine zu helfen.“ Herr William Fox nämlich hat berechnet, daß von den fünfzehn Millionen Sitzplätzen in den Kirchen unsers Landes nur fünfzehn Prozent besetzt sind. Um diese fassende Lücke zu füllen, gelte es nur das neuerdings auch stimmbegabte Wandelbild in jeder Kirche einzugliedern, um das Leben der großen religiösen Führer recht anschaulich darzustellen. Dann würden alle Plätze von solchen gefüllt, die als religiöse Menschen zugleich auch bessere Bürger würden.

Als praktische Antwort zur stehenden Frage, wie die leeren Bänke zu füllen sind, verdient dieser Plan in modifizierter Weise erprobt zu werden. Doch ist zu befürchten, daß selbst bei allgemeiner Durchführbarkeit lange Jahre darüber verstreichen. Während dieses Interims aber dürfte der Zustand an säumigen Orten sich noch verschlechtern, eben durch die verstärkte Attraktion benachbarter filmbegabter Kirchen. Ob jedoch mittelst verstärkter und betonter Anschaulichkeit **der heischauliche Sinn** der Leute mehr vertieft oder gar verflacht würde, läßt sich wohl auch erst nach Erprobung beurteilen. Die rechte Abhilfe wird doch wohl der lokale Geistliche selbst zu finden haben. Zunächst könnte er durch Rücksprache mit verschiedenartigen Kirchgängern festzustellen suchen, inwieweit er es nicht erreichte, dem **Verständnis und Bedürfnis seiner Hörer** Rechnung zu tragen; ja er wird vor allem auch nachprüfen

¹) In Süd-Illinois fielen drei Familien den Pentekostals zu, weil ein Apostel der genannten in die eine hinein heiratete, in der andern ein Anhänger der Sekte als naher Verwandter sich heimisch machte und die dritte Familie mit der zweiten verschwägert ist.

müssen, ob er ihre Gesinnung und Handlungsweise überhaupt recht beurteilt und demgemäß als Lehrer und Seelsorger einsichtsvoll gewirkt hat.

Da nun das, was ohne jene Prämissen nicht denkbar, nämlich jener so **notwendige seelische Kontakt** zwischen Seelsorger und Gliedern tatsächlich vielfach mangelt, soll im Folgenden versucht werden, der Ursache dieses Mangels nachzugehen, um demgemäß einen Weg der Abhilfe anzubahnen. Solches möge geschehen aufgrund der Fragen:

1. Wodurch mögen Seelsorger Halt und Führung bei vielen eingebüßt haben?

2. Wie mag das lockere oder gelöste Band wieder zu festigen und eine sachliche Leitung anzubahnen sein?

1. Warum Geistliche so vielfach ihren Einfluß eingebüßt haben, das wurde schon so oft erörtert, daß jedes weitere Eingehen darauf sich scheinbar erübrigt. Weil aber bisher **keine allseitig befriedigende Abhilfe** erzielt wurde, bildet jene Frage noch heute das stehende Problem so manches Seelsorgers. Darum sollen nun die folgenden Ausführungen auf ein angemessenes Verfahren hinzielen, das dem Geistlichen förderlich wäre, den Seelen in beratender Führung wirksam zu dienen. Seelsorge in umfassendem Sinne zu treiben, erfordert ja nicht nur ein wachsameres, richtig beobachtendes Auge, sondern auch ein erfahrungsgemäßes Eindringen in jenen geheimnisvollen Zusammenhang, in dem Leib und Seele des Menschen stehen. Manchem mag solche Gabe verliehen sein; doch gehört es mit zur Hirtenaufgabe, das möglichst zu ersetzen, was uns daran mangelt. Damit ist auch dies eingeschlossen, daß wir in gewissen pathologischen Fällen, wenn ein geeigneter Arzt sich findet, im Einverständnis mit diesem handeln. In Krankheit haben wir es doch schon meist auch an uns selbst erfahren, wie übermächtig ein gebrechlicher Leib unser Seelenleben in Mitleidenschaft zieht; wie ideal wäre es also, wenn in solchen Fällen unserer Praxis **Seelsorger und Arzt Hand in Hand** arbeiten könnten? In denkwürdigem Gegensatz zu mancher sogenannten christlichen oder religiösen Gemeinschaft, die das Ziel leiblicher Seilung auf ihre Fahne schrieb, hat die neuzeitliche medizinische Heilkunde es ja unternommen, auf dem Weg der Seelenheilung komplizierte Krankheitserscheinungen zu beheben, weil derart besonders günstigen Erfolg versprechend. Gewiß sollte also ein beruflicher Seelsorger nicht weniger bereit sein, neuere Hilfsmittel zu erproben, wo solche ihm zur Förderung sich erbieten; zumal das Hirtenamt wohl zu allen Zeiten Vertreter von hohem Eifer aufwies. Die Geschichte kirchlicher Seelsorge bietet in reicher Fülle Beispiele von treuen hingebenden Hirten, die in heiligem Pflichtgefühl auch in Zeiten von

Seuchen und Verfolgung bei ihrer Herde ausharrten. Ohne solche wahre Hirtenliebe will freilich auch die beste Vorbildung zur Seelsorge und Seelenkunde nur wenig besagen. Um aber der heutigen Aufgabe gewachsen zu sein, das erfordert außer entsprechenden Vorkenntnissen auch ein sorgfältiges Nachprüfen noch anderer einschlägiger Methoden und günstiger Ergebnisse auf verwandten Gebieten wissenschaftlichen Forschens. Wenn heute ein Geistlicher nicht derart **universal interessiert** ist, daß er eigene und fremde Erfahrung, Vorschläge, Wege und Methoden, von zuverlässiger Seite kommend, auf ihren Wert oder Unwert für sein Gebiet hin prüft, so wird er seiner Aufgabe schwerlich ganz gerecht. Es wäre ein **verhängnisvoller Irrtum**, wenn er meinte, an seinem Vorstudium oder gelegentlichen eigenen Erfahrungen wie an einem ausreichenden Betriebskapital dauernd zehren zu können. Wo jener undefinierbare, doch unerläßliche Rapport zwischen Hirten und Herde geschwunden, kann es unmöglich als Ersatz gelten, wenn die Gemeinde sich in fast selbständige und sich selbst rekrutierende Vereine und Gesellschaften aufgelöst hat. Daß aber eben jene psychische Fühlung in bedeutendem Umfang abnimmt und sich auch durch außerordentliche Anstrengungen nur selten erneuern läßt, das eben ist der bedrohliche Tatbestand, den wir kirchliche Kreise offen anerkennen und dem baldigst abzuhelpen das dringendste Problem heutiger Seelsorge bildet.

Wie aber stellen trotzdem zahlreiche Seelenhirten dieser Lage sich gegenüber? Etliche derart, als lebten sie in einer andern Welt und hörten und wußten gar wenig von dem, was rings um sie her vorgeht. Manche werden es kaum gewahr, daß und warum selbst ihre eigenen Gemeindeglieder allen möglichen sektiererischen Richtungen zulaufen, die unter religiöser Flagge **dem natürlichen Sinn Rechnung tragen**, durch angebliches Gesundbeten, Gesunddenken, methodisch erzielt es Einwohnen des Heiligen Geistes, selbst ohne den von Simon Magus gebotenen Kaufpreis und durch ähnliche sinnverwirrende Programme. Wenn aber doch viele Kirchen immer leerer, während die großen amerikanischen Wettrenn- und Wettflugkarawanen immer gedrängter und länger werden, können wir uns dann noch immer zufrieden geben, wenn nur **die nationale Markose** anhält, durch die tonangebenden religiösen Redner verabsolgt, die nur Gutes und Besseres in all dem zerfahrenen, sittlosen Treiben des Volkes sehen wollen? Einem wachen Hirten haben erstens die entleerten Kirchen der Liberalen Deutschlands bewiesen, daß keine Predigt von unbiblischen Zuschnitt die Hörer dauernd fesselt, sondern nur die lebendige, zeitgemäße Predigt des biblischen Evangeliums, **das persönliche Zeugnis**, das ihn in den Mittelpunkt stellt. Zum andern aber wird jenem bewußt geworden sein,

daß zeitgemäße Handhabung der privaten Seelsorge einer notwendigen Ergänzung bedarf.

Leider gibt es ja heute noch Seelenhirten, deren sittliche Bewertung ihres Nächsten sich kaum weiter erstreckt, als auf jenes kindliche Urteil, das nur auf entweder gut oder böse lautet. Schreiber kann es nicht vergessen, wie ein Geistlicher ihm erst mehrere schlimme Eigenheiten eines Gliebes aufzählte, um dann mit dem Fazit zu schließen, im Grund ist er aber doch eine liebe gute treue Seele! — Wer solch exzentrische Bahnen wandelt, verfehlt auf ihnen den wirklichen Menschen, um seine Künste an selbstkonstruierten Wesen zu erproben, die nur in der Einbildung oder im Winkel eines weltfremden Sonderlings ihr Schattendasein fristen. Ob das nicht allzulange schon öfter der Fall war? Ob nicht auch treu-meinende Hirten, bei aller Sorgfalt, mit der sie den Seelen nachgingen, doch den rechten Weg der Seelenleitung mitunter verfehlten? Ob nicht manche gar nach Art moderner Schwarmgeister zu viel spiritualisierten und das notwendige konkrete Fundament verflüchtigten?

Wohl ist ja verkündete Leiblichkeit das Ziel der Wege Gottes, noch aber stehen wir mit den übrigen Geschöpfen, mit unverbildeten Gebeinen auf dem Boden der alten Erde. Demnach haben wir auch die Menschen unsrer Zeit, wie sie wirklich sind, sachgemäß zu beurteilen; also auch ihre animalische Seite, die Graf Keyserling als die bei uns Amerikanern gefährlich vorwiegende erkannt hat. In seelsorgerlicher Unterredung, wie auch im Konfirmandenunterricht, dürfen wir nie den **Boden der Wirklichkeit** unter den Füßen verlieren. Sonst schweben wir mit unsern Ausführungen in der Luft, und die von uns geleiteten mögen samt unsrer bodenlosen Methode zu Fall kommen. Hiermit soll durchaus nicht etwa einer materialistischen Auffassung das Wort geredet werden, wohl aber darauf gedrungen, daß wir der Menschheit unsrer Zeit wirkliche Berater und Führer seien, die sie seelisch höher heben, aber so, daß wir den notwendigen Zusammenhang der Dinge, das Verbundensein mit gegenwärtiger Zeit und Welt nicht außer acht lassen. Sonst möchte die Art unsrer religiösen Unterweisung diese selbst illusorisch machen. Das geschieht da, wo wir als Seelsorger Erwachsenen oder Konfirmanden und sonst der Jugend gegenüber nicht sachlich und zeitgemäß vorgehen oder bei ihnen nicht auf selbstständiges Fragen und Antworten, also **eigenes religiöses Denken** bestehen. Auch die Art anderer Kirchen und der heutigen Sekten sollte durchaus allen religiös Angeregten gegenüber von uns aus eine sachliche Beurteilung finden; da eben dies den ungesuchten Anlaß bietet, auf die für das persönliche und das Gemeindeleben wichtigsten Fragen einzugehen.

Und die Predigt, die doch das bedeutendste Mittel der Seelsorge in weiterem Kreise bildet? Nun, an guten Vorbildern und Hilfsmitteln fehlt es ja hier so wenig, daß jeder Hirte imstande sein sollte, seine eigene Art danach zu prüfen und zu vervollkommen und zwar derart, daß jeder Hörer ihn womöglich verstehe und doch auch der Gelehrte und der Schulprinzipsal dabei zu ihrer Rechnung kommen. Bedenken wir, wie heute der Unglaube unter alt und jung eine ausgedehnte dreiste Propaganda betreibt, so wird schon dem gegenüber kein treuer Seelsorger es an ernstlichem Bemühen fehlen lassen, auch diesem alten Feind in gut gerüsteter, möglichst schlagfertiger Weise zu begegnen.

Wie wichtig ist doch in all diesen Fällen sachgemäße, zielbewußte seelsorgerliche **Unterredung mit den Einzelnen**, welche die Predigt ergänzt oder für sie zubereitet! Daß dem Seelenhirten ohne gleichen der Wert der einzelnen Seele unvergleichlich hoch stand, beweisen nicht nur Jesu diesbezüglichen Aussagen, sondern auch jene Unterredungen mit Einzelnen, die Johannes so ausführlich berichtet. Erkennen wir die Echtheit der Schlußverse seines Evangeliums an, so könnten auch jene Gespräche als etliche Beispiele für noch viele andre gelten und wir dürfen annehmen, daß Jesus auf solche private Seelsorge ebensoviel oder noch viel mehr Zeit und Sorgfalt verwandte, wie auf Unterredungen mit ganzen Gruppen und auch auf das, was wir unter religiösen Ansprachen und Predigten verstehen. Dem gegenüber steht die moderne Tendenz, nicht nur innerhalb der Gemeinde möglichst alle Glieder in besondere Vereine zu gruppieren, sondern gar eine **Sozialisierung ganzer Volks- und Völkerguppen**, ja der ganzen Menschheit zu erzielen, so sehr im Vordergrund kirchlichen Interesses, daß die private Seelsorge vielfach darunter leiden mag. Persönlicher Umschau und Nachfrage gemäß, möchte es Schreiber dieser Zeilen fast scheinen, als schwinde im Zeitalter kirchlicher „Drives“ das Interesse für die geistige und geistliche Seite des Amtes; etwa im gleichen Verhältnis zu den sich häufenden materiellen Ansprüchen und Anforderungen, die unter Verwendung immer exakterer Geschäftsmethoden zu erledigen sind. Selbst bezüglich der Vorträge in engeren Pastorenkreisen wird der Wunsch nach „etwas Praktischem“ so vorwiegend, gestattet der „stete Weiterfluß des reichhaltigen Lebens“ so selten ein beschauliches, neu belebendes Weilen nahe den ewigen Quellen, daß gerade eine verstärkte Bevorzugung der „*materia privatissima supranaturalisque*“ dringend anzubahnen ist.

2. Obigen Ausführungen gemäß ist nun auch der im Folgenden näher beschriebene Vorschlag zur Anbahnung und **Verwendung eines besondern Hilfsmittels** im Dienst der Seelsorge zu verstehen. Professor D. W. Gruehn bietet nämlich in seiner Abhand-

lung „Seelsorgerliche Analysen,“² nach Darlegung ernstlich erwogener Gesichtspunkte, einen so beachtenswerten Vorschlag, unser Problem betreffend, daß seine Studie unsern weiteren Ausführungen zumeist zur Grundlage dienen soll.³

Als wissenschaftliches Hilfsmittel hat nämlich ein Verfahren nach psychologischen Gesichtspunkten auf mehreren Gebieten schon länger her eine weitere Verbreitung gefunden. In Europa wird die psychologisch pädagogische Beobachtungsmethode bevorzugt, die dem individuellen Charakter der Schüler und Zöglinge Rechnung trägt und die seiner Zeit auch in unsern Kreisen (im früheren pädagogischen Beiblatt) betont wurde. Hierzulande wieder hat sich jüngst unter dem schönen Namen Behaviorismus eine generalisierende Erziehungsmethode nach psychologischen Grundsätzen in weiterem Umfang eingebürgert, die kürzlich vom bereits erwähnten Graf Keyserling einer besonders scharfen Kritik unterworfen wurde. Nachdem nun ferner auch von den fortschrittlichen und verlässlicheren Exponenten der Seelkunde der hohe Wert der psychologischen Hilfsmethode anerkannt wurde, dürfen wir billig erwarten, daß kein Leser des „Magazins“ Ansichten und Vorschlägen vonseiten psychologisch orientierter Forscher oder von Religionspsychologen kommend ohne weiteres absprechend gegenüber stehen wird. Psychologisch will doch besagen, „den Gesetzen der Seelenkunde gemäß“ und bei Förderung der allen Seelenhirten wichtigen Aufgabe könnte man gewiß auf manche andre Art eher fehlgehen, als indem man besagten Vorschlägen ein offen Ohr und nachprüfenden Sinn leiht. Oder heißt es nicht: Prüfet alles, um das Gute zu behalten?

An bereits angegebenem Ort, Seite 306, erhebt der Verfasser die Frage: Was geschieht heute in den Kirchen zur Pflege der Seelsorge? In Beantwortung derselben hebt er hervor, daß alle Kirchen ihre zukünftigen Seelsorger theoretisch Vorbilden; woran sich noch Kurse für bereits im Amt stehende anschließen. (Man vergleiche dazu unsere Post-Graduate Kurse.) Auch sei ein reicher Schatz praktischer Erfahrung, im Lauf der Jahrhunderte gesammelt, schriftlich fixiert vorhanden, welche „Vorbilder der Seelsorge“ eine vertiefende Ergänzung zur wissenschaftlichen Ausbildung bieten. Dazu tritt dann die persönliche Erfahrung in seelsorgerlicher Praxis, die dort besonders wertvoll ist, wo der Pastor noch unbedingt Vertrauen genießt, so daß man ihm auch einen tieferen Einblick ins Seelenleben gewährt.

²) Vgl. Archiv für Religionspsychologie und Seelenführung, Bd. 4, Verl. Ed. Pfeiffer, Leipzig.

³) Die im Folgenden nur unter a. a. O., nebst Seitenzahl sich findenden Angaben beziehen sich auf D. Gruenhs Abhandlung in gen. Archiv.

Aber selbst wo all diese Momente gewissenhafte Verwertung finden, bleiben sie eben doch immer noch individuell begrenzte Hilfsmittel, die teilweise stark überschätzt werden. Denn, trotz Vorbildung und Amtserfahrung hat die **kirchliche Seelsorge tatsächlich vielfach versagt**. Warum? — Die für den Unterricht verwandten Gebiete oder Fächer sind doch sicherlich zweckentsprechend. Es wird da die Geschichte der Seelsorge dargestellt und auch die Ziele derselben erörtert. Dazu werden ergänzend auch pädagogische und sonstige praktische Ratschläge erteilt, die sich auf bewährte theoretische und praktische Erfahrungen gründen. So trefflich und unerlässlich aber solcher Unterricht ist, klafft doch in demselben eine **verhängnisvolle Lücke**: „Diese Lücke ist das Studium des Menschen von heute, wie er wirklich ist, nicht wie er gedacht wird; und das Studium der verschiedenen Wege einer seelischen Beeinflussung. Vgl. a. a. O., S. 308.

Dem in genannter Abhandlung bisher Gesagten dürften wir nun besonders auch darum beipflichten, als uns bewußt ist, daß alles, was in dieser Beziehung Personen früherer Generationen gegenüber angepaßt war, heute nicht mehr voll und ganz zutreffen mag, wir aber **unser Amt an Menschen von heute** auszurichten haben. Darum sollte eine Art seelsorgerliches Lehrbuch „vom Umgang mit Menschen,“ behandelnd „die Lehre vom Menschen und der Menschenbehandlung“ in den Unterrichtsplan eingereiht werden. Darin sollten nicht nur die Höhen- und Tiefpunkte des menschlichen Empfindens, sondern auch die feineren Regungen oder Schattierungen des Seelenlebens ihren rechten Ausdruck finden. Denn, wie Gruenlitz mit Recht sagt: „Wer wollte menschliches Seelenleben zu leiten unternehmen, der nichts von den grundlegenden Gesetzen weiß, denen alles Seelische folgt . . . Weil die Psychologie es ist, welche sich müht, die Eigenart seelischen Lebens bis in ihre letzten Tiefen zu studieren, . . . ist sie an erster Stelle hier zu Rat zu ziehen.“

Freilich mag bei rein oberflächlicher psychologischer Einstellung eher Verwirrung wie Heiljames erzielt werden. Wenn aber auch nur als Hilfsdisziplin neben Pädagogik und etwa zugänglichen wertvollen Resultaten medizinischer Heilmethoden verwandt, ist eben doch eine **gründlichere Kenntnis der Psychologie** das einzige mehr ausreichende Mittel, jene tatsächlich vorhandene Lücke zu füllen. Daß auch heute noch manche Geistliche der „Seelenkunde“ so kalt, fremd oder abstoßend gegenüber stehen, beweist, daß ihnen der Maßstab fehlt, die **Mängel ihrer wirklichen Menschenkenntnis** zu beurteilen; aber auch der gute Wille, in der heutigen Einstellung der religiösen Psychologie einen notwendigen Bundesgenossen kennen und verwerten zu lernen. Wo es nämlich gilt, die hohen

Ziele des Hirtenamtes in „lebenswahren Situationen“ verwirklicht zu sehen, versagt meist geistlicher Zuspruch allein, „die letzten und tiefsten Probleme der Menschenseele“ benötigen psychologisch orientierter Behandlung.

Bereits ist schon der kirchlichen Seelsorge eine vielhundertjährige Führung durch ganz andersartige Bestrebungen und verwirrende Strömungen aus der Hand genommen; nicht nur durch Richtungen, die sich bloß unter christlichem Gewand verbreiten wollen, sondern auch durch jene bereits erwähnte zielstrebige Propaganda von ausgesprochen antichristlicher Tendenz. Ob nicht auch die Art der durchschnittlich geübten Seelsorge diese Situation mit verschuldet hat? D. Gruenig sagt, aufgrund von ihm angestellter Beobachtungen und nachprüfender Gespräche: „Es wachsen Seelsorger heran, die nichts von der Seele verstehen. Es fehlt heute noch völlig an Seelsorgern, die die gesicherten Ergebnisse der modernen Psychologie beherrschen und anzuwenden vermögen.“ S. Mendtorff⁴⁾ redet gar von einem „homo homileticus“; einem Menschen, der nur in der Phantasie des Homileten existiert, weshalb des letzteren Predigt den Menschen selber im Hörer gar nicht trifft.

Den Menschen so zu sehen, wie er wirklich ist, bedeutet eine viel schwerere Aufgabe, als die meisten wäghen. Daran hindert noch vielfach jene naive Einbildung so mancher, eine besonders zutreffende Menschenkenntnis zu besitzen; die sich aber leider meist „im Kreise etlicher weltfremder Ideen“ bewegt, oder gar nur in einem einmal vorgefaßten Werturteil über die einzelnen Beichtfinder besteht. Dagegen sollte ein Seelsorger auch derselben Person gegenüber stets von Fall zu Fall gleichsam sein Urteil neu bilden; so aber daß er dem Betreffenden zunächst in Vertrauen entgegenkommt und auf sein Anliegen oder Wünsche teilnehmend und verständnisvoll eingeht. Wir können Seelen nicht leiten oder beeinflussen, wenn es uns nicht gelingt, ein inneres Band zwischen ihnen und uns herzustellen, ein Band, das vor allem aus gegenseitigem Vertrauen besteht. Ohne diese Voraussetzung wird uns ja freilich auch schwerlich jemand einen tieferen Einblick in sein wirkliches Seelenleben gewähren.

Um wirklich religiös beeinflussen zu können, wird ein Seelsorger zuvor in jedem Fall sich sein besonders Urteil zu bilden haben; etwa nach den Richtlinien der allgemeinen und der speziellen Eigenart des betreffenden Menschen. Erst daraufhin vermag er dessen Bewertung und demgemäße Beeinflussung in religiöser und sittlicher Hinsicht einigermaßen sachgemäß vorzunehmen. Ein

⁴⁾ Pastoralblätter 1928, 5. Heft. Vgl. auch J. Schulte, Pastorales und Aseztische, S. 104 ff.

derartiger Einzelfall dürfte etwa derart verlaufen, daß der Seelsorger durch gütiges Entgegenkommen und taktvolles Fragen ein möglichst zutreffendes Bild des betreffenden Beichtkinds oder „geistlichen Patienten“ zu gewinnen sucht; namentlich auch über seine Lebensgeschichte, Umgebung, persönliche Eigenart und religiöse Stellung. Diesem Menschen in seiner besondern Lage steht nun ein Seelsorger gegenüber, der ein hohes Ziel im Auge hat. Ihm ist auch nicht nur die Geschichte der Seelsorge mit ihren reichen Ergebnissen bekannt, er kennt auch die pädagogischen und psychologischen Methoden der Menschenbehandlung. Doch auch der Grenzen seines eigenen Kennens sich bewußt, schöpft er darum im Gebet aus der ewigen Licht- und Kraftquelle, durchdrungen von der Bedeutung seiner Aufgabe und dem ehrlichen Willen, dem Nächsten zu helfen. Nach „lebendiger Einfühlung“ in das besondre „Wesen des letzteren, wählt er nach ernstlicher Ueberlegung der verschiedenen gangbaren Wege den anscheinend passendsten. In zielbewußter Weise wendet er zunächst jenes Mittel an, das dem Betreffenden gegenüber am geeignetsten erscheint; doch vertauscht er dasselbe freilich, angezeigten Falls, auch gegen ein andres. Ist nun beim betreffenden Pflegling eine längere geistliche Behandlung erforderlich, so mag der Seelenhirte in manchen Fällen entweder der Beihilfe aus der Umgebung jenes sich bedienen müssen, oder auch durch geeignete Lektüre den heilsamen Einfluß verstärken. In manchen Fällen allerdings, wo solches geboten erscheint, wird er auch zur Besserung oder Umgestaltung der äußeren Verhältnisse seines Pfleglings nach Kräften beitragen. So führt er denselben allmählich dem hohen Ziel näher, macht ihm die göttliche Kraftquelle in Christo immer vertrauter, bis jener eigene Schritte zu ihr tut. Doch, wie erwähnt, erfordert jeder Einzelfall seine besondre Behandlung. Vgl. a. a. O., S. 315.

Eine **wissenschaftlich umfassende Darstellung der Seelsorge**, nach der die Praxis schon längst verlangt, ist in absehbarer Zeit schwerlich zu erwarten. Doch vermag bereits die heutige Praxis der Seelsorge auch hierfür recht **wertvolle Vorarbeit** zu leisten. Es können Pastoren an der Hand obigen beispieelsweisen Einzelfalles Notizen über von ihnen in der Praxis eingeschlagene Wege und Beobachtungen, die sie dabei gemacht, recht bald danach und möglichst genau niederschreiben. Darin wären vor allem eine nähere Beschreibung der Umstände des betreffenden Pfleglings, die an ihn gerichteten speziellen Fragen, nebst seinen Antworten, sowie die etwa ersichtlichen Resultate solcher Behandlung wiederzugeben. Nicht nur wurde dadurch manch allgemein wertvolles Material gewonnen, sondern auf diese Weise auch der Blick des einzelnen Seelsorgers für die Wirklichkeit um ihn her geschärft. Auch würde durch

derart gewissenhaft fortgesetzte Arbeit für ihn eine **Brücke zu fremdem Seelenleben** gebaut. Vgl. a. a. O., S. 319.

Es ist selbstverständlich, daß bei solchem Verfahren, auch bei der Niederschrift, mit Takt und Vorsicht vorzugehen ist und nie die wirklichen Namen der Betreffenden zu veröffentlichen sind. Daß auch die kirchliche Praxis Europas sich bereits dieser Methode bedient, beweisen zum Beispiel schon die lebenswahren Darstellungen in „Christliche Volkswacht“, 1929, Heft 1. Daß derartige seelsorgerliche Analysen sich auch im Dienst des Konfirmandenunterrichts durchführen lassen, hat D. Lorenz⁵⁾ bereits nachgewiesen.

Abschließend dürfen wir wohl sagen, daß das im Vorstehenden empfohlene Vorgehen nur mehr in seinem methodischen Verfahren und schriftlichen Fixieren von der Arbeitsweise jener Seelsorger abweicht, die eben durch möglichst **entschiedene Durchführung jedes einzelnen Falles** ihrer Praxis nicht nur den Ruf besonderer Menschenkenntnis, sondern auch **wirkliche Resultate** ihrer Arbeit erzielen. Es soll auch nicht unerwähnt bleiben, daß ein Seelsorger sich mitunter auch solchen Pfléglingen gegenüber sehen mag, deren Behandlung durch einen Nervenarzt dringend angezeigt ist.⁷⁾ Ohne vorausgehende, eventuell gleichzeitige ärztliche Behandlung wird die Einwirkung auf das Seelenleben derartiger Patienten wohl nur ausnahmsweise Erfolg aufweisen.

Wie viel Pastoren den oben vorgeschlagenen Weg nun auch wirklich erproben werden? Bis in unsre Tage hinein hat sich ja leider der Irrtum fortgeerbt, als schloße das bekannte „cor facit theologum“ ein ergänzendes „mens studiosaque“ nicht ein, sondern aus. Schlimmer noch steht es freilich da, wo ein „Seelenhirt“ jeder privaten, persönlichen Auseinandersetzung über das Eine, was not ist, möglichst aus dem Weg geht. Der **Wert der einzelnen Seele**, um die der unvergleichliche Meister mit heiligem Eifer warb, ist ja heute vielfach im Preise gefallen; und zwar nicht nur da, wo man eifrig beflissen ist, große ökonomische Pläne mit dem Streben nach dem höchsten Gut zu vereinigen. Solche Seelsorger jedoch, die nicht nach immer moderneren mechanischen Betriebsmitteln, sondern nach gangbaren Wegen Ausschau halten, um den eingerissenen Seelenschaden zu heilen, werden gewiß auch

⁵⁾ Der Konfirmandenunterricht, Tübingen, 1919.

An unsern amerikanischen Behaviorismus aber mögen uns jene Ausführungen gemahnen, welche W. Sterns⁶⁾ zur rechten Beob-

⁶⁾ Psychologie der frühen Kindheit, Leipzig, 1914.
achtung kindlichen Seelenlebens bietet.

⁷⁾ A. a. O. S. 327.

ungewohnte Hilfsmittel gern erproben, wenn es die Lösung des heute besonders erschwerten Problems der Seelenleitung gilt.

Ist jede Seele von unendlichem Wert, so hat auch jedes Menschenleben sein besonders Interesse, als ein seinem Schöpfer unterstehendes, unwiederholbares Ereignis, zu dessen Verständnis und rechter Leitung, Leben und Wissenschaft sich die Hand reichen sollen. Drängt Christi Liebe uns dazu, so ist es uns möglich, durch Nachforschen und angemessene Anweisung zur Lösung der Fragen eines Menschenchicksals in christlichem Sinn beizutragen. Auf solchem Weg bildet sich dann das erstrebenswerteste Wissen, Seelenkenntnis, und nur wenige Schritte trennen oft Wissenschaft und Leben von einander. A. a. O., S. 340. Wer jene auf geordnetem Weg geht, vermag am ehesten den Inhalt menschlichen Lebens recht zu bereichern; wenn er nämlich damit bewußt nach dem Prinzip handelt: Liebe deinen Nächsten als dich selbst.

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EDITORIALS

NOT BY MIGHT OR POWER

Some time ago we had an Institute here on the activities of the church, and one of the outside speakers was Dr. Clayton Morrison, the editor of "the Christian Century." We have frequent occasion to mention this eminent gentleman, but we believe our readers won't object if we tell them again what he said this time and why we could not wholly agree with him. According to the program he was to speak on "recent trends in religious thought." He changed that, however, and substituted for it "recent trends in the life of the church." We wondered why he made the change. It could hardly be because he did not feel able to speak on the former subject. Dr. Morrison writes and speaks on nearly every subject imaginable; so "recent trends in religious thoughts" would in themselves hardly have caused him to hesitate. Perhaps he thought that the intention was to get him to enlarge on the conflict between Fundamentalists and Modernists, and that if he did his advocacy of Modernism would not be very pleasing to his audience. The people of the "Baptist Temple," where the Institute was held, especially are of a conservative type.

At any rate Morrison took the other, more practical and less delicate, subject. He took us back to the war and its effect on the life of the church. The war had unified the country, sectionalism and racial diversities were forgotten and we were all Americans (He didn't refer to the feelings of those descended from the Central Powers). Our only objective was the winning of the war, which we thought was tantamount to the saving of civilization and victory of righteousness. Even our denominational preferences were in the melting pot: Protestant ministers would hold up the crucifix before the eyes of Catholic soldiers dying on the field of battle. This exalted attitude we kept for a while after the war. We talked and planned about Organic Union of all Protestantism; we started a World Forward Movement: millions were to be gathered by a non-sectarian committee for purposes that were to benefit all.

But pretty soon the emotional uplift calmed down; the enthusiasm lost its momentum. The Methodists fell away first, others followed. The Boards of the churches asserted their needs and appealed to the old loyalties again. That was to be expected, said the speaker, traditions that it took centuries to develop won't

die overnight. Organizations on which the work of the church depends must live even while the world is getting ready for momentous changes.

That, nevertheless, the movement for church union is not dead must be obvious to everybody. The pace may have slackened; the realities of life have to be faced. But the union of Protestantism is sure to come. Merger movements are arising, developing, taking shape everywhere.

Besides, Dr. Morrison continued, it is impossible to go on as before in the old spirit of sectarianism. Why is it impossible? Because the laymen of the church won't stand for it. They have not the old loyalty to their particular denomination. People may call themselves Methodist or Baptist, but that is only for convenience sake. In their heart of hearts they don't care one bit for their respective shibboleths. They are Christians first of all and if it was left to them the union would rather come today than tomorrow. They can't see why when we all claim allegiance to the same Lord we must erect so many barriers; why there must be so much waste, unnecessary competition, overlapping of work in the same community, etc.

The problems of confronting the church are too great and difficult to be solved by a church divided into scores of denominations. Think of the worldwide task of the church in foreign missions; of the Christianizing of modern industry at home; of the abolition of war. Only a united church can hope to make a real contribution to these great causes.

Finally, so concluded the speaker, the world today pays less and less attention to things done on a small scale. Business is getting bigger and bigger. Banks consolidate; buildings rise to 50 and 60 stories; theatres are housed in more palatial and better equipped buildings day after day. How can the churches get the ear and eye of the public if they continue as small and inadequately equipped as in the past? Churches must unite, build larger structures, more beautiful, more imposing, by their very size and beauty must they seek to appeal to the modern man. Every day of the week he is under the influence of such factors, can we expect his mind to work differently when on Sundays he goes to church?

It was here that we had to register our disagreement with the speaker. He reminded us strongly of a speech made here by Mr. R. Babson, the statistician, two years ago. His title was "Industrialized Religion or the Religion of Tomorrow" (see "May", 1927, July number, p. 293 ff.). He claimed that the church must adopt the methods of industry to keep its hold on the modern man. The church must learn to advertise, to consolidate, to be efficient, to

impress by the very bigness of its plans and its "plants." Creeds are only a liability ("50% don't believe in the Apostle's Creed"); denominational seminaries and papers are a veritable curse. Mr. Morrison did not use such harsh terms, but he seems to have the same faith in the methods of industry as applied to the church.

It's the irony of church history, however, that the church was strongest when it was weakest in organization, outward efficiency, adequate buildings and artistic attractions. The Spirit of the Lord was not hindered by the absence of all these things. Now it would be foolish to deny a certain element of truth in Morrison's and Babson's ideas. Still if in 1930, the 1900th anniversary of the founding of the church, we need one thing more than another, it is a new baptism of the Spirit, for after all, power is more essential than methods.

MISSOURI'S PROTEST AGAINST MODERNISM

On October 27th the 30 Missouri Lutheran churches of this city observed Reformation Day at the great Public Auditorium. Six to seven thousand people were present and a choir of one thousand children from the parochial schools sang the old inspiring songs. No other Protestant church could stage such a performance so successfully and it is no wonder that the Lutherans took pride in it and derived inspiration from it. Since this is the 400th anniversary of the Protest of the Protestant estates, assembled at Speyer, against imperial threats of suppression, the meeting was conceived as a public Protest against the forces that threaten the life and welfare of Protestantism today. These destructive tendencies are to the Lutheran to be found in Modernism. So the speaker of the evening, Professor W. A. Mayer, of Concordia Seminary, fired a terrific broadside against this subtle, pervasive and powerful foe. Professor Mayer, after graduating from his Synod's schools, had gone to Harvard to study the Semitic languages. He had written a learned treatise there and received his Ph.D., the infallible guarantee of true scholarship. But, nevertheless, his address showed that if he had gone through the hot furnace of modern science, his faith had not even been singed.

The Protestantism of today, the speaker said, is only a haggard spectre of the Protestantism of 1529, and its high and holy ideals of religious truth have been sacrificed on the altars of modernism. The Protestants of 1529 believed in the inspiration and inerrancy of the Scriptures. Hundreds of ministers of American churches, of different kinds of creed, reject it openly (cp. "What 700 Protestant ministers believe"). Science is the savior of today. Genesis

is disregarded in its story of the creation as in that of the fall of man. Science claims to know how the world was made, how old it is and how old man. People believe science although the mistakes and misrepresentation of science are as numerous as they are ludicrous. Far be it from the speaker to throw aspersions on the true achievements of science. But when it comes to the soul's salvation we must lean on something higher than the theories of science.

If we despise the grace and truth of God, the consuming fire of his wrath will come down on us. The evil results of the modern spirit are already upon us: divorce, birth control, companionate marriage, crime, suicide. All this follows in the wake of Modernism. The rejection of the Bible is one of the chief contributory causes to the present crime wave.

What is to help us out of this slough of despond? It is not true that "intelligence is the only cure in all the world for crime." What is needed is a new statement of real Protestant principles. Here the speaker led up to a glorification of Luther's Catechism (now also 400 years old), the world's "greatest little book." If we learn again to fear and love God and obey his commandments, a better and happier day would soon come, for individual, home, business life. If we believe in the 3 articles of the faith, salvation will envelop us in its folds. Here is the power of the church for the present and the hope for the future.

The speaker concluded by asking the audience: Are you ready to find in the Catechism a symbol and pledge and an assurance of a more dynamic Lutheran church, and are you ready to do your share in establishing this new and courageous Lutheranism? (When we heard this we were not quite sure whether the professor was not a little guilty of Melancthonian synergism). The Lutherans were ready and after joining in Luther's mighty hymn, went home with joy in their hearts.

Now we were a little jealous when we saw this great host of Lutheran people and compared with it the few hundreds that we could muster on an occasion like this, in the same city, with half the number of churches. We also were convinced that Luther has summed up in his Catechism the chief truths of the gospel in masterly fashion and strikingly popular speech. We, of course, do not consider the Bible a textbook on science and leave science entirely unhampered in its study of the origin and age of the world and man. We do not swallow every new theory or discovery of science whole. We discover in the Bible a human element and are not forced, therefore, to accept every statement in it as a revela-

tion from the divine spirit. But we stand fast by, and on, the old teachings of Christ and his redemption.

Still the professor did seem to us to simplify the task resting on the churches too much. Things won't simply get better if we keep on teaching and inculcating the Lutheran catechism. The Lutheran catechism teaches the law and the gospel as the salvation for individual, family, and in a general way, of the relation between masters and servants. The "social" gospel in the modern sense is not in it. At any rate, the problems of modern industry did not come within its scope. And from the maladjustments of the industrial system of our day originate many, if not most, of our evils. It is true if a man begins to lead a more consecrated Christian life, things become better for him and his, but he can't change the circumstances that work hardships on others. He may be a kindhearted employer but he, as a member of a "soulless" corporation, cannot change the remorseless working of the profit system. Nor would we have come as far in the fight against war, the greatest collective sin of the age, as we have, if we had only taught the laws and beliefs of the catechism.

The professor went too far in his criticism of Modernism. Modernism is not to blame for all the troubles of our age. And he expects too much of the catechism, or of the preaching of the "simple" gospel. The problem before us is not simple at all, it is complicated and difficult. Luther and the other Reformers wrestled valiantly with the evils of their time; but in fighting those of our age the Church needs to gather new experience, so that adding to the faith of the fathers she may receive new light and leading for gigantic evils and herculean tasks.

Die Generalkonferenz zu Rochester

Es ist ein Vorrecht, einer Generalkonferenz beizuwohnen. Nicht ohne Grund setzen unsre Synodalen eine Ehre darein, als Delegaten erwählt zu werden. Bei weitem nicht alle Pastoren nehmen an der Diskussion teil, aber sie sind doch dabei, während gewissermaßen synodale Geschichte gemacht wird. Im Unterschied von einigen andern religiösen Körperschaften spielen theologische Fragen bei uns eine verhältnismäßig geringe Rolle. In Rochester wurden Modernismus und Fundamentalismus kaum erwähnt. Bei einer einzigen Gelegenheit lag diese Streitfrage sozusagen im Hintergrund des Bewußtseins, aber sie wurde nicht aktuell, nicht brennend, weil die Synodalen zu der Fakultät und der Seminarbehörde das Vertrauen hatten, daß der alte Glaube treu bewahrt werde, wenn auch die Wissenschaft und die Erfordernisse der Zeit gebührende Berücksichtigung fänden.

Die aufregendste Episode der Konferenz war die Wahl des Synodalpräsidenten. Zu einem solchen Amt erkoren zu werden ist naturgemäß eine hohe Ehre. Nichtsdestoweniger ereignete es sich, daß drei Synodalen nacheinander die ihnen angebotene Wahl ausschlugen. Am meisten Aufsehen erregte der Fall des erst Erwählten. Mit seltener Einstimmigkeit und fast elementarer Wucht fiel die Wahl auf die Person des Mannes, in dessen Kirche die Konferenz abgehalten wurde. Es erschien den meisten, als wenn der also Erlorene die Wahl annehmen müßte. Er lehnte aber nicht nur ab, sondern sagte auch der Konferenz solche Wahrheiten mit solcher Schärfe, daß sie wohl von keinem andern es hingenommen hätte. Und statt enttäuscht zu werden, wurden seine Äußerungen mit Beifall begrüßt. In der Geschichte unsrer Kirche wohl eine beispiellose Tatsache!

Die dominierende Persönlichkeit des Betreffenden, seine hohen Gaben, sein imponierender Erfolg in der Entwicklung der Salems-Gemeinde, seine faszinierende Weise der Rede und seine großen Verdienste im Interesse der Synode mögen die Vorgänge an jenem Freitag Morgen in etwa erklären, aber nachmachen kann es ihm keiner. Wir kennen einige wenige, die so im Notfall ihrer Gemeinde gegenüber auftreten könnten, aber vor der höchsten gesetzgebenden Körperschaft ihrer Kirche würden sie doch andre Saiten aufziehen.

Selbstverständlich fehlte es nicht an Kritik, an offen ausgesprochener Kritik. Jedoch der Mann, der als die Aufregung sich in etwa gelegt, zum Synodalpräsidenten erwählt wurde, Pastor Locher, sagte in seiner Annahmrede, Dr. Fr. sei der Synode zum Johannes dem Täufer gegeben worden, um sie zur Einklehr zu rufen. Daher solle man seine harten Worte sich zum Besten dienen lassen, zugleich aber zuversichtlich gewiß sein, daß der Herr auch in Zukunft seinen Geist nicht von uns nehmen werde.

In einem höchst interessanten Bericht über die Konferenz, den ein Laie (Herr Grall von Lorain, Ohio) auf der Clevelander Kreiskonferenz gab, wird als der Höhepunkt (der Gefühls Höhepunkt) der Konferenz der Gottesdienst am Sonntagnachmittag bezeichnet, wo die Chöre der evangelischen Gemeinden von Rochester sangen und Pastor Bruening seinen meisterhaften Vortrag über die Stellung der Musik in der Kirche gab. Es tut uns leid, die beredten und begeisterten Worte nicht wiedergeben zu können, in denen dieser intelligente Laie seinen Gefühlen über diesen herrlichen Gesangsgottesdienst freien Lauf läßt.

Wir können auch nicht die Absicht haben, die Konferenz, die eine volle Woche dauerte, auch nur annähernd vollständig zu beschreiben. Eins nur wollen wir noch hervorheben. Unser junger

Mitsynodale, R. Niebuhr, hat vor einem Jahr ein Buch geschrieben, das seinen Ruf und Ruhm gewaltig gemehrt hat, und diesem ersten kürzlich ein zweites folgen lassen. Jetzt wird sein Name mit Fosdick und Bischof McConnell oft in einem Atem genannt! Nicht als wenn er mit Fosdick an einem Strang zöge. Fosdick hat wesentlich eine intellektuelle Aufgabe, nämlich Glaube und Wissen in Einklang zu bringen und bei dieser Arbeit opfert er unser Trachtens wesentliche Elemente des christlichen Glaubens. Niebuhrs Arbeit ist eine soziale. Er will unser wirtschaftliches Leben — wenn möglich — mit dem Geist Christi durchsäuert sehen. Er ist auf der Generalkonferenz stark hervorgetreten. Er redet immer über soziale Fragen, mit größter Sachkenntnis, mit leichter Beherrschung der Form. Er redet zuweilen leidenschaftlich, zu leidenschaftlich für seine Nerven. Er sollte mit größerer Ruhe sprechen, sonst wird er seine Kraft vorzeitig verzehren. Die Synode ist stolz auf ihn. Natürlich genug, denn bisher hat sie nie einen gehabt, der so hoch gestiegen wäre, in solch erstaunlich kurzer Zeit, der wie Bischof McConnell sagte, nicht nur uns gehört, sondern der ganzen Kirche. Und er ist seiner Kirche treu geblieben, trotz seiner Versekung nach dem Union Seminary. Der Herr erhalte ihn fein demütig!

Es scheint, andre folgen ihm, aber müssen sie denn alle aus einem Feld erwachsen?!

The Christian World

The Unitarians

MORTIMER SMITH

The Unitarians, theologically, are the most liberal religious sect in the United States—and also the most insignificant numerically. The movement came into existence in this country more than a hundred years ago, but since that time it has succeeded in gaining but 60,000 adherents. Other sects with far shorter histories and far less reasonable theologies have done much better—Christian Science, for instance. The divine inspiration descended upon Mrs. Eddy in 1866, only sixty-three years ago, but today some of the more optimistic Christian Scientists estimate that no less than 10,000,000 disciples believe in the miraculous power of her gospel.

Perhaps Unitarianism would have become more widespread were it not for the fact that Unitarians seem to have no proselyting zeal whatsoever. Apart from the publishing of pamphlets describing their history and beliefs, which are distributed gratis to those who ask for them, they make no effort to spread their gospel and win converts. One of the favorite taunts of the Orthodox is that they have never sent a single missionary to foreign lands to save the poor heathen. The fact that the movement had its origin in New England and has been, until recent years, almost exclusively a phenomenon of the state of Massachusetts, has no doubt had some bearing on the fact that its adherents lack the ardor that the Evangelical Churches have always displayed. A certain sense of intellectual superiority has been characteristic of Unitarians from the beginning, and it has caused them to hold aloof from the coarse methods employed by other sects to swell their ranks. They have always been very exclusive, as befits Boston Brahmins. For if the masses have not embraced the faith, then every president of Harvard University has, from 1810 down to the present day. So have all the literary lions of the North—Emerson, Thoreau, Whittier, Lowell and Holmes—and many American statesmen, North and South—Webster, Sumner, Edward Everett, Calhoun, Hannibal Hamlin, John Marshall and Joseph Story. A host of other famous Americans have also been Unitarians—among them Margaret Fuller, Agassiz, Julia Ward Howe, Susan B. Anthony, John Fiske, Francis Parkman, Horace Mann and Lucretia Mott. The church proudly claims the late Steinmetz and the late Luther Burbank, but there is some doubt if either of them, strictly speaking, could have been called a Unitarian, though the electrical wizard was a friend of the Rev. Ernst Caldecott, of the Unitarian church in Schenectady, and on occasion attended that church, and Burbank seems to have been at least spiritually if not officially a Unitarian. The late Senator Robert M. LaFollette was a Unitarian and so

is Senator Duncan I. Fletcher of Florida. So is Mr. Hoover's new superintendent of Federal prisons, Sanford Bates. So are David Starr Jordan, Chief Justice Taft, Robert Millikan, Alice Foote MacDougall (the coffee queen) and A. Lawrence Lowell.

Thus the worldly *elite* if not the heavenly elect go to make up this little sect. If the fellowship is comprised of such as these, why bother about the rabble? This has always been the attitude of the Boston Unitarian. But now that centers of the Unitarianism are growing up in other cities and men of a less strictly academic type than the preachers of yesterday are entering the ministry, the church is losing some of its superior aloofness. It is, indeed, even venturing to conduct missions, not dissimilar to the Catholic mission for non-Catholics, in parts of the country that are strongholds of fundamentalism. These missions are preaching services at which the uninitiate may hear the gospel of liberal Christianity expounded by the most adroit and attractive personalities of the denomination.

Unitarianism has proceeded on its way throughout the years so unpretentiously that many otherwise enlisted persons have but a vague idea of what it's all about. The general impression is that it is sort of second cousin to Episcopalianism, with the same rather elastic moral code for its constituents but without the ritualistic frumpiness of that church. The rigidly orthodox Protestant, although frequently frowning on what he considers the laxity of the Episcopalians in dealing with sin and the Devil, yet accepts their theology. But he anathematizes the Unitarians forever because Unitarian theology definitely rejects all the doctrines of revealed Christianity. This rejection is only implied; the Unitarians have no set creed of denial, as the Episcopalians and Presbyterians and Methodists have creeds of affirmation. They have, indeed, no creed at all; the nearest approach to one is a statement accredited to James Freeman Clarke (it is still to be found in the Sunday school rooms of some of the more old-fashioned churches, framed and hung upon the wall) which declares: "We believe in the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus and the progress of mankind onward and upward forever." The General Conference of Unitarian and other Christian Churches meeting in 1894 also declared: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God, and love to men."

Unitarianism as a type of religious thought is thus as old as Jewish monotheism, and as an organized religion can be traced back to the sixteenth century. In the early Christian Church the prevailing thought was monotheistic, and in so far as they were true sons of Israel even Jesus and Paul can be said to have been Unitarians. The view of God as a unity which was the position of Arius seems to have prevailed throughout Christendom until the Council of Nicea in 325, where it was supplanted by the Trinitarianism of Athanasius, which placed Jesus and the Holy Ghost as co-equal Persons with the Father in the Godhead. After this Council Arianism was smothered, as was all free

thinking in science and philosophy, and not until the Renaissance did Unitarianism again become an influence. As an organization it first appeared in Transylvania with the conversion of the church at Kolozsvár in 1568, under the leadership of Francis David. Churches also flourished in Poland during this century, but were finally suppressed. In England the first Unitarian church was organized in London in 1774. In America, King's Chapel, Boston, became Unitarian in 1787. Thus Unitarianism has a background extending much farther into the past than those of most other Protestant sects. Whatever other indictment may be brought against it, it can not be said to lack the dignity of age.

The historical reason for the founding of Unitarianism in America was the inability of certain New England Congregationalists to accept the doctrine of the Trinity. As a logical outcome of this doubt they denied also the deity of Jesus and the historic doctrines of the church regarding his person, but they nevertheless accepted his teachings and called themselves Christians, to the scandal of the Orthodox. The patron saint of the movement was William Ellery Channing, who in 1819 delivered his famous Baltimore sermon at the installation of the Rev. Jared Sparks, wherein he defined the chief points of Unitarian Christianity. This sermon was the direct cause of a split between the Trinitarians and the Unitarians within the Congregational Church, and led to the founding in 1825 of the American Unitarian Association, which has functioned ever since.

It conducts all the denominational business, such as building new churches, aiding weak ones, distributing literature, arranging pensions, etc., and is comprised of a president and a corps of officers representing districts all over the United States. The president of the association from 1900 to 1927 was Dr. Samuel A. Eliot, whose father, the late Charles W. Eliot, president of Harvard, was looked upon as the lay pope of the movement. Urbane and imperturbable, the younger Eliot ruled the denomination with a strong hand during his term of office, serving as a foil to those radicals who would commit it to acts not in keeping with the Bostonian tradition. Upon the death of Dr. Paul Revere Frothingham, minister of the Arlington Street Church in Boston, Dr. Eliot relinquished the presidency to become his successor in what is generally considered to be the wealthiest and most distinguished Unitarian parish in America. His influence, however, is still a potent factor in the denomination, and his successor, Dr. Louis C. Cornish, carries on its affairs with admirable fidelity to the Eliot policies.

Being a small sect, the Unitarians have but one denominational journal, the *Christian Register*, but this is one of the best edited and most interesting religious magazines in the country. Its editor is Dr. Albert C. Dieffenbach, who assumed control in 1918 and since then has adroitly changed it from a typical church paper, with the traditional pastoral notes, Sunday school stories, etc., into a journal of opinion with more emphasis on extra-religious problems, sociological, economic and political, than on purely church matters. He has succeeded in making it comparable to those other excellent journals, the *Churchman*

and the *Christian Century*. He was one of the first liberal clergymen to take fundamentalism seriously as a menace, and his vigorous editorials have done much to spur Unitarians and other liberals into a defense of the faith against the onslaughts of the Orthodox. He is uncompromising in his demand for freedom of teaching, and devotes much of his time to lecturing on behalf of religious liberty.

Unfortunately, the records do not show that he has always been so ardent. Although himself of German parentage, he was, during the late crusade for democracy, in the very forefront of the clerical patrioteers who assured us that God was on the American side and against the unspeakable Hun. His editorials, which were later to ring with passionate devotion to religious liberty, were at this time far less devoted to that ideal; on the contrary, he preached a strenuous militarism which denounced in no uncertain terms those few pastors who opposed America's entry into the war on the ground that the spirit of Christ was not compatible with slaughter. But this inconsistency on the part of the liberals, whether Unitarian or not, is characteristic. The liberties they defend are the ones in which they happen to be interested. Dr. Dieffenbach defends religious radicals and denounces pacifists just as the Rev. John Haynes Holmes works himself into a frenzy over violations of the right of free speech but openly approves prohibition.

The home of the association is in Boston and that city has always been the Mecca of Unitarianism. Of the 422 Unitarian churches in the whole United States, at least two-thirds are in New England, and more than twenty in the city of Boston. The best people in Boston have always been Unitarians, as the best people always tend toward clannishness. No one could be prouder of his label than a Boston Unitarian; it stamps him at once as one of the *elite*, devoid of the vulgarities of the common man and shining with intellectual superiority. Not a little of that feeling is well justified, although of late, along with the general decay of Boston as the American Athens, Unitarianism seems also to be degenerating. But it is still respected in Boston as nowhere else in America, and its clergy are accepted as the full peers of the divines of more Orthodox denominations.

Unitarians have always been clannish even among themselves, and many a pastor outside New England has been heard to complain of the aloofness of headquarters. This aloofness has often been a handicap to Unitarians in other sections of the country, who in their naive idealism have desired to make the church something more than a fashionable club. The case of the Rev. John Haynes Holmes offers an example. Back in 1907, when he was just graduated from Harvard, he was called to the ministry of the Church of the Messiah in New York, then a center of pious and wealthy Unitarianism. He succeeded Dr. Minot Savage, the most illustrious Unitarian preacher of the day, and the pastor emeritus of his church was the famous and venerable Robert Collyer. Mr. Holmes was and is a pulpit orator of extraordinary talent and he quickly attracted large audiences, but before long it was discovered, not without consternation, that he was not only a theological

but also a social and political radical as well, preaching a polite but ardent Socialism. He championed, to the scandal of the denomination in general, all sorts of social heresies, but the unkindest cut of all was his attitude toward the World War. Like his famous colleagues in light and leading, Dr. Fosdick and Rabbi Wise, he was a pacifist before America entered the war, but unlike them he remained one all through it, declaring, "I am opposed to war in general and to this war in particular," and further: "Other pulpits may preach recruiting sermons; mine will not. Other parish houses may be turned into drill halls and rifle ranges; ours will not. Other clergymen may pray to God for victory for our arms; I will not. In this church, if nowhere else in America, the Germans will be included in the family of God's children."

If Holmes had behaved himself in those trying days there seems no doubt that he would have attained to the same position of eminence and respectability within the denomination that was enjoyed by the late Dr. Samuel McChord Crothers and the late Dr. Paul Revere Frothingham, and is still being enjoyed by Dr. Samuel Eliot and Dr. Francis Peabody. For, despite his preoccupation with all the newest schemes for reconstructing society and his championing of every new prophet that comes along, from Rabindranath Tagore and Charles Rann Kennedy to Eugene V. Debbs and Judge Ben B. Lindsey, he is an able man, one of the ablest in a profession that has few able men. But he was never given his just deserts during the time he was a Unitarian minister. His fellow clergymen, especially in Boston, always looked upon him a bit askance as a good man gone wrong. To this day he has not been given any honorary degrees, but remains plain Mr. Holmes, though practically all his more literate colleagues are doctors of divinity. When the war was over he still refused to settle down, and so resigned from the American Unitarian Association in 1919, thereby ceasing to function as a Unitarian clergyman. Although his church remained legally Unitarian, he succeeded in changing its name to the Community Church of New York and announced that it was now "an institution of religion for all people, regardless of race, creed or color."

Boston, as I have hinted, is now losing its old prestige as a Unitarian stronghold, and the most vital influence of the movement is now felt in other parts of the country. Outside of Boston the Unitarians seem to have achieved a genuine freedom for their clergy, who comprise men of all shades and varieties of thought, all dwelling together in surprising harmony. The Rev. Dr. Preston Bradley, of the People's Church in Chicago, who preaches to two thousand people every Sunday while staid old King's Chapel and the Arlington Street Church in Boston are two-thirds empty, is a former Presbyterian and retains many of the mannerisms of the old exhortive type of preacher; to him liberalism is not a cold intellectualism but a great cause which he proclaims with fiery zeal. Dr. William Sullivan, late minister of the Church of the Messiah in St. Louis, is a former priest and teacher at the Catholic University who long since lost intellectual faith in the dogmas of

Mother Church, but seems to have retained the Catholic's mystic sense and feeling for beauty; he remains the only one of his kind, that strange anomaly, a Unitarian mystic. In Indianapolis there is another large Unitarian society whose minister is the Rev. John Dietrich, an extreme rationalist and leader of the humanists; about this group I shall have a word later.

The difference in types among the clergy is also illustrated in New York. Manhattan Island has but three Unitarian parishes, the oldest of which is All Souls, founded in 1819. As befits such a venerable institution, All Souls has always been a citadel of Unitarian orthodoxy and its clergy respected exemplars of the Unitarian tradition. Its parishioners have been people of solid worth in the community; Peter Cooper and Joseph H. Choate were both members and George P. Baker, the banker, has been a trustee for many years. The present pastor, Dr. Minot Simons, is a conservative Unitarian whose liberalism is indistinguishable from the evangelical liberalism of Dr. Harry Emerson Fosdick; he is also an ardent denominationalist and in general a perfect type of the Bostonian Unitarian. The Community Church is still a Unitarian body despite the fact that its minister, the aforementioned John Haynes Holmes, has himself resigned from that body. The other New York church is the West Side, formerly known as the Lenox Avenue Unitarian Church. Its minister until recently was the Rev. A. Wakefield Slaten, a theological radical of the most advanced sort, who might also be said to be spiritually more akin to the Free-thinkers Society than to the Unitarian Church.

Here are three men, each of whom differs radically from the others in his approach to religion and each with his own panacea for the reformation of man, mingling one with the other on the most amiable basis in the fellowship of the same organization. It is hard to imagine any other denomination in America, with the possible exception of the Episcopalians, wherein such men could dwell together without one protesting the other's heresy and demanding his expulsion from the body of the truth faith.—*From the American Mercury.*

Why Does the Church Lose So Many Members?

In an address given before the General Conference of the United Brethren Church at its recent meeting in Lancaster, Pa., Dr. J. A. Lytor, associate editor of the Sabbath school literature of that denomination, and chairman of the committee on conservation of Church membership, made the startling statement that six out of every ten members received into that Church on confession of faith were lost to the Church. He claimed that the same was practically true of other churches.

There will always be those who, through lack of genuine faith, will fall by the way. And yet may it not be possible, that if they had been properly helped and guided, they would have been led deeper into the life of Christ and have developed into steadfast Christians?

Often they have been received without a real change of heart. This is a day when it is honorable to be a member of a church. Often it is a doorway into some desired circle of society. This and no other motive lies back of their step. Sometimes it is undue persuasion of friends without any real consideration of what church membership means or involves. The real bond that binds the Christian to Christ is absent, and there is nothing to hold them but the material or social advantage, and they naturally drop away when it no longer exists.

Another reason may be lack of impressiveness in their reception. Too much form is out of place, but too little is liable to leave the person without a sense of the importance of the step taken. Too often the minister and session fail to impress upon the person the meaning of the step and the binding nature of the vows taken. This fact cannot be too strongly emphasized. Imagine any fraternity or lodge receiving members in this way. They do their utmost to impress upon the candidate the principles of the order and the necessity of loyalty to it. As a result their loss is far less than that of the Church. When we receive members into the United Presbyterian Church, we pledge them to earnest religious lives, to faithful attendance on the services of the church, mentioning the Sabbath school and prayer meeting and evening service, and yet the proportion that attends these is strangely small. Evidently they took their vows without any thought of their binding power. They probably had no intention of carrying out their promises. They were made as a sort of mechanical routine.

Another cause for this falling away is that new members are neglected and left to make their own way into the activities and the social life of the church, or drop out with the impression that they are not wanted. They are disappointed and stung by the little attention which they receive after they have been admitted. Too many ministers and members are in such a made chase to get new members that the moment they receive them they leave them alone and go after others. Oftentimes has the writer hooked a fish and got it on the bank, only to see it drop off the hook and "flop" into the water. It is well to be sure that new members are safely landed and connected with some live agency of the church, or at least put into the charge of one or more loyal members who can be relied upon to keep them "landed."

One of the greatest causes for the loss of members is a lack of faithful pastoral work. So much administrative and executive work is now demanded of the minister that he has neither strength or time for faithful pastoral work. Christ sent His disciples out, not only to evangelize but to feed His sheep and lambs. Pastoral duties are sadly neglected in the modern church. Too much emphasis cannot be placed on pulpit work, but no minister is faithful to his charge who is not a faithful pastor. We venture the question as to whether this is not the greatest weakness of the modern church. Few of those who are received into the church will "drop out" if the pastor frequently "drops in" for a friendly salutation and a few sentences of prayer.

Some churches are ice houses. Only those inured to frigid temper-

ature can live in them. It is not enough to have a friendly pastor. There must be a friendly people. A formal handshake is not enough. The heart should be as much in evidence as the hand. The new member should be met by a real friendship. The church is not exactly a social organization, but it will not hold its members unless it is social. It is not enough for some of the old members to be friendly with each other, they must take the new members into the inner circle.—*The United Presbyterian.*

Causes for Religious Decline

(From the report of a sermon at the Cathedral of St. John the Divine, New York, by the Rev. S. P. Delany, D.D., as printed in the New York Herald-Tribune.)

"One rarely meets a Protestant who is enthusiastic about his church," said Dr. Delany. "Scattered over the land are millions of lapsed Protestants who are probably still enrolled as members of some Protestant church, but they rarely, if ever, attend the public worship of their church. No church can long flourish which is composed of absentee pew-holders.

"One of the most potent causes of this dangerous condition," he continued, "is the striking development, during the last several decades, of the institution known as the week end. It has become a commonly accepted axiom with millions of Protestants that the week end is to be spent in some sort of outing or pleasure. As they have never been taught that there was any sort of obligation binding them to attend church on Sunday, church-going has simply ceased to have a place in their lives."

The radio has accelerated the religious havoc wrought by the week end, Dr. Delany said. Because Protestants are inclined to the fallacy that the sermon is the only reason for going to church, he continued, they see no reason why they should not rest comfortably at home on Sunday with a loud speaker near. He said that the radio has not affected attendance at Catholic churches because Catholics recognize their obligation to go to Mass.

"Another cause of the growing weakness of Protestantism," said Dr. Delany, "is the fact that the children of most Protestant parents are receiving an almost entirely secular education. The average Sunday school is too haphazard and casual in its methods to give any effective training in religion. Moreover, the children of the well-to-do classes never see the inside of a Sunday school. They are sent away from home as early as possible to fashionable boarding schools, in which they may receive a smattering of instruction in the Bible. The chief emphasis is laid on secular subjects and social popularity. Any spiritual training is reduced to a minimum."

Religious intelligence among the laity never will be achieved unless children are given the proper religious instruction and training, said Dr. Delany. He added that the only means to accomplish this were week-day religious instruction conducted by the churches for public

school children, or a system of parochial schools. Otherwise, he said, future generations inevitably will be lost to the Church.

"The third cause that is undermining the strength of Protestantism is that it is becoming honeycombed with sceptical modernism," said Dr. Delany. "I am not criticizing conservative modernism, which loyally upholds the articles of the Christian creed and tries to make them intelligible to modern thought. The modernists that I have in mind, who are so common today in the ranks of the Protestant clergy, are the men who say that the facts upon which our faith is based are both true and untrue."

"They tell us that no intelligent man can believe that Jesus is God, that He was conceived of the Holy Ghost and born of the Virgin Mary and that His body rose from the dead. But they say that these things are symbolically true. The trouble with these modernists is that they are trying to eat their cake and have it. They have ceased to believe in the historic Christian faith. But they wish to hold on to their positions as authorized teachers of that faith."

The Sermon

In sermons, as in comestibles, it is eminently true that "one man's meat is another man's poison." Yet the successful restaurateur or cafeteria director makes such a study of the markets and of the habits and tastes of his patrons, that he is able to cater to the multitude, and send his customers away pleased with what has been set before them and disposed to come again and bring others.

The analogy between preachers and caterers, sermon-tasters and hungry men, must not be pressed too far. However, it may yield some suggestions to the man who has the responsibility of feeding the flock of Christ.

If there is one thing that can no longer be practiced in Protestant churches it is "forced feeding." It may have been otherwise in the days of the Puritan supremacy in New England, when the settled minister exercised such influence and authority that his word was law in the parish, and the waiting congregation sat through long services three times on Sunday, and accepted the doctrine as if it were a sin to criticize or reject it. That type of listener has gone, and with it that type of sermon. The preacher can no longer expect his hearers to swallow submissively whatever he dogmatically declares.

The congregation has undergone a change, which the minister must take into account. One can scarcely imagine John Wesley himself preaching the same sermons today which revolutionized eighteenth century England. He would speak out of the same burning heart, he would emphasize no less the all-embracing love of God, he would be so possessed with the responsibility of his mission and message that he would plea "as dying man with dying men." But that these great qualities alone would win and hold vast congregations is more than doubtful. If any one believes the power is still in them, let him memorized one of his published discourses, and run the risk of plagiarism by preaching

it to his Sunday night congregation. They simply will not take their sermons that way.

Dr. A. S. Peake, distinguished Methodist scholar, has recently put the situation very strikingly and, as we think, accurately, in an address to a group of London Free Churchmen, on "The Minister and His Positive Message." It will bear quoting to an American audience:

"The situation which confronts us is one of extraordinary interest and difficulty. It was so even before the war, but the war raised new problems and intensified the pressure of the old problems. The task before us is one which will challenge all our faith and courage, and call for the most strenuous labor. We see about us a people largely alienated from organized Christianity, largely indifferent to religion, flippant, pleasure-loving, incredulous, despairing, wistful. Yet in many of these hearts there is a homesickness for God."

"The old type of sermon—a lengthy, labored, abstract, and often arid discourse on theological themes—has gone. The hearers of the present day demand something briefer, more picturesque, more concrete, more relevant to their daily life. The power of attention is diminished in hearers; they cannot hold on for so long; they are easily fatigued by the strain of following a connected argument. Moreover, religion has to face far more competitors than formerly. Hence sermons must be less technical and dry, more vivid and concrete, briefer, simpler, and lit up with more illustration."

Doctor Peake did not say—what perhaps may not be true of England, but what we suspect is, unfortunately, true of America—that a change has also come over the preacher himself, and over the conditions under which he must do the work expected of him. The great preachers of former days had much time to themselves. Sunday was The Day. The sermon was the event of the week. Everything in the minister's life revolved about the preparation of the discourse. His reading, his thought, were largely concerned with the message he should bring and with plans to frame it in the most attractive and effective form. Today what a change! Look at the pastor's calendar for any week, and observe the distracting and time-consuming engagements he must fulfill in the line of pastoral duty, every day in the week and many hours in the day. Where on his engagement pad are the seasons for study, reflection, sermon preparation? If he shall retire to his study, lock his door, and sit down at his desk, he finds it piled with communications from officials, at Fifth Avenue, Arch Street, Rush or Plum, or from his district superintendent, bringing to his mind certain connectional interests of which he realizes that he is "the applied end." And even if by some miracle his desk is clear, there is the standing menace of the telephone, whose jangling bell has ditched many a train of thought richly freighted with ideas which might have been the making of a sermon. He is an unfair critic of present day preaching who fails to consider how the other demands of the churches have almost relegated sermon-making to the museum of "lost arts."

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

The Word of God and the Word of Man, by Karl Barth, D.D. (Professor at the University of Muenster, Westphalia). Translated by Douglas Horton. The Pilgrim Press, 1928. 327 pages.

The book is a translation of Barth's "Das Wort Gottes und die Theologie." It contains eight addresses, held at different times, mostly before audiences of students and ministers, and aims to give an outline of Barth's contribution to the religious thought of the time.

It is well known that Barth is hailed as a star of the first magnitude in the theological sky of Germany. It has been said of him that he "saved Protestantism" in the land of our fathers, and, again, that he is the greatest religious thinker since Schleiermacher. To us this seems a wild exaggeration, but in Germany there might be hundreds and even thousands to whom such a characterization would seem nothing but the indisputable truth.

When we read Barth's "Roemerbrief," after communication had been established at the end of the war, we did indeed have the feeling that a new and powerful voice was speaking. At the same time we were greatly puzzled. We had never read such a commentary before. There was an absence of all the literary and historical material that commentators are in the habit of furnishing. Paul—so it seemed—wrote his letter not to the Israel or the church of his time; he wrote it to the Protestant Church of the twentieth century. Not Israel had rejected the gospel, but the modern church had. The great problem or thesis of the epistle was not justification by faith but God and the soul, time and eternity.

The writer spoke of his theme with the fulness, seriousness and authority of an Old Testament prophet. His style, however, was not that of the Old Testament prophet; it was the voice and manner of Kierkegaard, come to life again. Like Kierkegaard ("credo quia absurdum est") he had adopted the paradoxical method, the yes and no of the "dialectic" manner; a thesis always followed by our antithesis, often leaving it for the reader to find the synthesis in the writer's contradictions. It was a most provoking, yea, exasperating, way of speaking and for the reviewer it made a whole-hearted enjoyment of the book impossible. We felt that this man might indeed be a man with a message, but that we would in all probability have to leave him alone.

Since then Barth has gone on ahead and his influence and fame have grown apace. The strange thing is that he has found the readiest acceptance with the conservatives although he had originally belonged to the liberal school, W. Hermann of Marburg being his revered teacher.

He used to belong to the friends of "the Christliche Welt"; now the pages of that paper often give room to those who take a critical attitude towards him.

In America Barth is little known and those who do know him don't know what to make of him. Professor Knudsen calls him the German Fundamentalist—which explains little and is only true in part. Dr. Bixler, of the "Christian Century," went to Germany to make his personal acquaintance. He tells us he is "not convinced." R. Niebuhr, in a brief review of this book says he is afraid Barth's teachings will not furnish a strong dynamic for social reform. We agree with him. Barth confesses in this book that he belongs with those for whom the ethical objective has taken the definite form of the socialistic ideal and that it won't do to be an impassive, thorough-going disbeliever in the social state and in world peace. But no one, he says, can imagine what the future will bring. Our own goals are always imperfect and fall short of the ultimate goal, and as to bringing in the better, that is entirely in the hands of God. "No longer do we find our task in trying to promote our, infinitely imperfect but infinitely perfectible culture. The ethics of the Ritschlian school were the ethics of the bourgeoisie growing prosperous. The ethics of Troeltsch are the ethics of the new German economic civilization, which did not wholly abandon its Christianity, especially in its social hope."

These words show Barth is socially interested. But after making concessions, he leaves the human factor and returns to "the thought of God," his favorite and all-embracing, all-engulfing theme, a theme on which one cannot speak, however, he claims, except in the "dialectic" manner. After this we are on our logical see-saw again. "Our task is to interpret the Yes and the No and the No by the Yes without delaying more than a moment in either a fixed Yes or a fixed No; to speak of the glory of God, for example, only to pass immediately to emphasizing God's complete concealment from us in that creation; to speak of death and the transitory quality of this life only to remember the majesty of the wholly other life which meets us at the moment of death . . . to speak of sin only to point out that we should not know it were it not forgiven us. According to Luther, God's justification of man is to be explained only as *justificatio impii*. When a man realizes, however, that he is an *impius* and nothing more, he awakes to the fact that he is a *justus* . . . He that has ears to hear will understand my meaning. I mean that the question is the answer because the answer is the question. We take joy in the answer, once we have heard it clearly, in order at the same moment to ask our question anew and more insistently, because we know we should not have the answer if we did not continue to have the question." Now there may be sense in all this—no doubt there is—but the American mind would prefer a plain "yes" or a plain "no". This tight-rope walking makes a person dizzy who is not used to it.

Barth parts, indeed, company with the Liberals. If they hark back to Kant and his "categorical imperative," he claims that there is not—

nor ever was—any such thing in time or space as a human will determined by pure practical reason. If to Schleiermacher, "Schleiermacher is disastrously dim-sighted in regard to the fact that man as man is not only in need but beyond all hope of saving himself. It is impossible to appeal both to Schleiermacher and the Reformers, both to Schleiermacher and the New Testament, both to Schleiermacher and the Old Testament prophets." Modern Liberalism considered dogmatics a difficult and ethics a relatively easy undertaking. The Epistle to the Romans was regarded as weighted down and obscured by the history of the times, while the Sermon on the Mount seemed lucid and well adapted to modern preaching. From it we come to learn how to "follow Jesus." This optimism is gone since the ways of European man are now (since the War?) proved impossible in relation to the ethic of Christianity. The epistle to the Romans with its condemnation of man and all his ways and its grace of God as the only source of hope is being restored to its rightful place. The Reformers' message of the cross of Christ and his resurrection are in the center again. Barth puts a heavy emphasis on these great facts although his interpretation of them is not the conventional one. He does not speak of atonement or of our being born again with Christ, i. e., in his resurrection, to a new life. He never speaks of the Christian man, always only of God. Christian experience, assurance of salvation are methodistic and pietistic terms of questionable value. Barth is great in putting the minus sign before everything human; he waxes eloquent only if he returns to "the thought of God." Being a Calvinist of the purest water, he stresses the sovereignty of God to the utmost limits. "Theocentric" theology had been trying to come into its own (Schaefer): Barth puts divine absolutism on the throne ("God-seeking isolationism").

Barth makes no claim, in this book, to have already a theology of his own. What he has to say is only a "marginal note" to the theology of others. Since then he has done a little constructive work along this line, we hear.* We are not acquainted with these later steps. He calls his position a theology of the crisis. If by that he means a bankruptcy declaration of all our theological attempts, it is well named, for such it is. As a critic he is splendidly equipped; he is well informed, penetrating, sure of himself. As with the speaker with tongues, his speech bursts from him without effort, but those who have not the spirit of interpretation will derive only limited benefit.

Leaves from the Notebook of a Tamed Cynic, by *Reinhold Niebuhr*. Willett, Clark and Colby, Chicago. 1929. 198 pages, \$2.00.

Only a year ago the author wrote his first book, "Does Civilization Need Religion?" It is no exaggeration to say that it proved one of the best sellers of the year; that it was put in first place by the various religious book clubs; that it gave Niebuhr a scholarly reputation equaled by few and surpassed by hardly any one. Everybody wanted to

* "Prolegomena zur Dogmatik."

know this new writer. He had already been a welcome figure on the platform of numerous college audiences. Now the desire to hear him spread all over the country, and great was the surprise of many who had never seen him in the flesh, to note that he was such a young man. Reviewer may be mistaken but he can recall no writer in recent years who rose to such fame and influence while still this side of forty.

No wonder that the public was eager to hear more from this unusual youngster. No wonder that the "Christian Century" and its editor, Dr. Morrison, ardent admirers of Niebuhr, for quite some time, induced him to put out this new book, with its extraordinary title and its unexpected contents, so soon after the first. Niebuhr had been in the habit of making notes on his experiences in the ministry and on the relation of the church to the important questions of the day. He had been doing this for 13 years, so that these notes might be called a diary of the period. They are naturally not as intimate as some of the "Confessions" which church leaders of the past have left to posterity. Nor do they say much of the struggles and experiences of the Christian soul as it tries to find in Christ its corner stone. They are in no way like the biographical chapter in the careers of our pietistic ancestors. No, they are as far removed from our Rieger, or Nollau, or Irion "Note-books" as they possibly can. In fact, to compare Niebuhr's book with those others gives one, in striking and revealing contrast, a feeling of the difference in view point between the writer of 1929 and those of 80 years ago.

Niebuhr says himself that perhaps he lacks somewhat the mystical element in religion. There is in the book little introspection. The problem, so great and overpowering to Luther, of "how to get a gracious God," is not even touched. Religion and the church as trying to leaven society, or the economic world, with the gospel of Jesus Christ, this is the one and only subject of the book. Naturally other questions of interest to the minister are discussed occasionally, but his broadsides he reserves for the social gospel. It would be interesting to know how Niebuhr, so early and so fully, came under the influence of this movement. Of course it was in the air and Detroit was the soil where it might naturally develop—by contrast. Still, there were other young ministers in Detroit who did their work as their fathers had before. What books or people influenced our author? So we ask, but the "Note-book" does not enlighten us on the subject.

At any rate, to set the message of a "gospel of love against a society enmeshed in hatreds and bigotries and engulfed in greed," such became to him the mission of the church and its ministers. When such is your strategy, he says, when here is the center of your advance, untenable positions of ancient orthodoxy are naturally abandoned. You become a theological Liberal. The reconstruction of society on Christian principles is such a huge and serious task that you can't afford to fritter away your strength on abstract speculations or antiquated controversies. He has, however, never put undue emphasis on the points where he diverged from the orthodox path; nor has he any use

for the intellectual Pharisee who prides himself on his enlightenment but doesn't lift the burden resting on the shoulders of the submerged classes. "The sorriest preachers are those who preach a conventional morality while they try to be intellectually and theologically radical."

The notes touch on many sides of the ministerial experiences. They take us into the pulpit, the Sunday school, the confirmation class, the sickroom, the forums. They show the writer wrestling with the problems of the ordinary minister. And, presently, they show the author in places where few of us can follow. We see him affecting his community, other denominations, the church at large. He early showed his bent; he made a place for himself by sheer ability and earnestness of purpose. He has a message and delivers it, superbly equipped by a searching intelligence and—may we not say?—"because the Spirit of the Lord is upon him to preach the gospel (of the Kingdom) to the poor, deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Secrets of Effective Living, by *James Gordon Gilkey*. The Macmillan Co., New York City. 1927. 172 pages.

In the May issue of the "Magazine" (pp. 228ff) we discussed a book by the same author (the minister of the South Congregational Church of Springfield, Mass.) on "the Certainty of God." A thoughtful study of history, the upward trend of the biological process, the mystical experiences of some of the leaders in the religious field, and our own personal development, so Gilkey reasoned, make the faith in a divine intelligence and its loving interest exceedingly likely.

We may not arrive at certainty, but it is a pretty safe guess; in the absence of conclusive scientific proof it is well for us to follow the light we have rather than give up to skepticism because we have not complete evidence. We saw, at that time, the not altogether satisfactory nature of Gilkey's reasoning. He had taken the position that for us men of the 20th century the words of scripture and even of Jesus were not authoritative any more; that even Jesus might have "guessed wrong," and that, before science has unveiled the mysteries of the universe, we ought to be satisfied with probability (one thinks of Lessing saying: "Give me the left hand, God, with its eternal quest after truth; absolute truth is for thee only"). The Christian cannot be satisfied with "pretty safe guesses." We described the Christian attitude on page 229 of that review.

In this present book Dr. Gilkey is not busy again with the task of adjusting Christian teaching to the new intellectual environment of today. Here he takes up life's every day problems and tries to offer a technique of living which will, as he says, make hitherto defeated people more than conquerors through him that loved us. There are eight chapters in the book and the eight problems he grapples with are: "Learning to live without worry; Making the most of ordinary abilities; Adjusting to unwelcome limitations; Improving one's self-control;

Meeting and solving new problems; Managing the little annoyances of life; Relieving inward tensions; Utilizing one's reserve powers."

One sees at once that all these problems are very close and real to the modern man, whose life is at high tension and who needs, therefore, the steadying hand of a wise and experienced guide. Many of us have developed a case of "nerves", an affliction unknown to the scriptures, by name, at least, if not in fact. If any one can make a contribution towards helping those who are suffering from nervous attacks, he shall be called a benefactor of his age. Gilkey does. Let us hear what he says about learning to live without worry.

How can a man conquer his fears, how live without worry? If he is worn down physically he should first build up reserves of strength. Some people's temperament is a help to them, to others it is a burden. Fanny Crosby, the blind hymn-writer of the last century, lost her sight when six years old. In her eighth year she resolved not to weep and sigh because she was blind. When 92 years old, after 86 years of total blindness she said: "I never fret, never worry, never think disagreeable thoughts, never find fault with anything or anybody. If in all the world you can find a happier person than I am, do bring him to me. I should like to shake his hand." Her temperament enabled her to begin the battle against wrong with an enormously powerful ally.

If a person is not so fortunately equipped, some practical suggestions will help him. 1) Remind yourself that worry is always a waste of effort and sometimes life has a strange habit of thrusting new and helpful elements into a given situation. The author quotes a wonderful experience from the life of Morse, the inventor of the telegraph.

If the situation is out of your hands, abandon your futile worries and wait for the future to bring its own inevitable developments." O rest in the Lord, wait patiently for him"—is the way scripture puts it. 2) Remember you have only one problem to face at a time. Handle your problems quietly and in sequence. 3) Gain, by constant practice, the power to control your own mind. Build up by long and determined practice the power of mental and emotional self-mastery. Keep your thought fixed on some great truth like this: "When thou passest through the waters I will be with thee. I will never leave thee nor forsake thee. The eternal God is thy refuge, and underneath thee are the everlasting arms." Centuries ago a Hebrew poet wrote out of his own hard experience, "Thou wilt keep him in perfect peace whose *mind* is stayed on thee." What was that but the mental self-mastery of which we were speaking?"

Good advice this, we think, and so you will find the book all the way through. The reviewer's wife read the book from start to finish. She is enthusiastic in her praise of it. It is a "safe guess" you will join her in eulogy if you read the little volume. It abounds in new and telling illustrations, the preacher will want to use them at the first opportunity.

Martin Luther as a Preacher, by *Harold J. Grimm, A. M.*, Instructor of European History Capital University, Columbus, Ohio. Lutheran Book Concern. 136 pages. \$1.50.

The Lutheran Book Concern a few days ago sent in a number of its recent publications for review. We selected this one because of its attractive title, and we don't hesitate to say that if the others are up to this one we shall congratulate the Book Concern most cordially. Luther's life and work are an inexhaustible fountain, but it takes a Lutheran, apparently, to bring out all its freshness. So much has been said about Luther in general and his preaching in particular, that it might seem almost impossible to say anything new. Nevertheless the author has written a book that one reads from start to finish with undiminished interest. He has studied the literature on the subject, not only Koestlin, Boehmer, Buchwald, but also Lindsay, McGiffert, Preserved Smith, and others. And he quotes these sources carefully and honestly, he is not satisfied with putting his borrowed matter only in quotation marks, as is the custom in most of our books.

Before giving the sermons he first portrays the preacher. Preserved Smith says of Luther's best portrait that it "gives so plain an impression of will and strength of character, that all who run may read." Luther's voice was clear, ringing and flexible, as stirring as a bugle or as soothing as a lute (Hastings). It carried well for at one time 25,000 people gathered to hear him in the city court of Zwickau.

Luther was the outstanding pulpit orator of his time. His characteristics were manliness of character a sympathetic love for humanity, and a poetic love for nature. The writer dwells on Luther's undaunted courage. Ulrich von Hutten says of him: "Borne up by divine inspiration he rejects all human council and relies solely upon God. He despises death as no one ever did." He had a strong and gigantic will, which instead of being crushed by opposition or frightened by hatred, only rose in the face of both into a prouder and grander attitude of daring (Tulloch).

No man in history has more thoroughly represented and more completely dominated his time (P. Smith). We haven't the space to show how beautifully the author describes Luther's love for humanity. Luther was trained as a monk, was in fact a monk until 42 years of age. It is, therefore, truly wonderful to recognize in him such a variety of human interest and affection. He was of all the Reformers the least technical and narrow in his feelings. His genial and vivifying humanity broke through conventional bonds, brushed them aside, and more than anything else, brought him nearer to the hearts of the German people (Tulloch).

After giving Luther, the preacher, a very full and informing chapter, pointing out his spiritual as well as his cultural qualities, and a chapter on the Reformer's audience, the author devotes two chapters to Luther's sermons and homiletics. Luther considered the sermon the most important part of the service. Its object is to proclaim the word (law and gospel), for the word of God only converts the soul; it

kindles the faith and sustains it. To do this, the sermon must expound the doctrine, then its teachings must be strengthened by Bible texts. Illustrations are to be given to clarify and make vivid the truth, finally, it is to be applied to the preacher's audience.

The style is to be simple. Luther says, he doesn't preach to Melanchthon, Bugenhagen or Jonas, but to his little Hans, Lena and Elsa. "He would be a foolish gardener who would attend to one flower to the neglect of the whole garden."

Luther seldom prepared his sermons in detail; only the general outline and the main theme were fixed before hand. But a man who prayed so much, had been through so many trials, a man whose retentive memory carried to him materials from numberless sources, was really never unprepared.

He preached an average of 150 sermons a year. They were transmitted to us by his friends and followers, from notes taken during their delivery, the compilers adding much of their own to them.

We have given only a few morsels of the rich fare the author sets before us. With this book in his hands, every one ought to be able to preach a good sermon on Reformation Day. More than that, reading this little volume opens a well of inspiration that will stand the preacher in good stead, not only when he is to preach a sermon but also when he needs to strengthen his faith in the power of the gospel Luther preached.

The Social Causes of Denominationalism, by *H. Richard Niebuhr, Ph.D.* Henry Holt and Co., New York City. 1929. 304 pages, \$2.00.

It was Max Weber, the German economist, we think, who first pointed out the close relation between the teachings and beliefs of the churches and the influence of their economic environment. The beliefs of the churches are by no means derived directly from the scriptures. In the choice between different interpretations and in the emphasis put upon some things rather than others, natural temperament, historical developments and the economic situation play an important if often unconscious part. One of the startling theses which he worked out in this connection was that Calvinism is the parent of Capitalism. The stress Calvin put on productive work, the frugality demanded of the Christian, the hard discipline the individual was put under, must in the nature of the case lead to the accumulation of riches. The Reformed religion removed the ban laid on usury and interest in general. Here we have the factors that in course of time were bound to produce the capitalistic system. This thesis has been opposed by Tawney and others, but a certain large amount of truth in it has been admitted.

Ernst Troeltsch, the famous German theologian and philosopher, took his cue from Weber. He was, like him, interested in the sociological aspect, rather than the theological, of church history. In his monumental work, "The Social Teachings of the Christian Churches and Groups," he surveyed the history of Catholicism and Protestantism

from the standpoint of sociology. He distinguishes three types of church forms, the institutional (national) churches, the sects, and the mystics (or spiritualizers). Only the first two have developed social programs. The institutional churches were conservative, standpatters, preservers of the status quo. The sects were revolutionary. They started out with an emotional experience, with a religion obtained at first hand. They demanded a social reconstruction, giving the disinterested a just part in the material possessions and political rights. But they could not carry their program to realization, either because of persecution or because, in the second and third generations, they grew in wealth and numbers and became churches, denominations, sloughing off the revolutionary part of their message. As a result of all this, Troeltsch said, the churches (or sects) have failed to work out a social program adequate for our time. They have little light to give as to how the ethics of Jesus can be applied to the modern complex situation.

Richly nurtured on the writings of these men, and a multitude of others, the author of the book before us subjects the social character of the denominations to the closest scrutiny. His "thesis is that the causes of schisms have always been dominantly sociological rather than theological; that the most important characteristic of any sect or church is its cultural type, not its theology or its polity. Economic, racial, sectional and nationalist groups have adapted the gospel to their own peculiar ends and points of view, and accordingly have reinterpreted doctrine, accommodated ethics, and modified polity. Hence the churches are described not as Catholic, Lutheran, Baptist, Calvinist, but as churches of the disinherited, as churches of the bourgeoisie, as sectional, national and racial organizations. Differences of doctrine, polity and piety are traced to these social roots" (from the Prospectus).

The writer says the book is an outcome of a course in "Symbolics" which he was called upon to teach some years ago. The effort to distinguish churches primarily by their reference to doctrines, etc., seemed so artificial to him that he turned from theology to history and sociology for a more satisfactory account of denominational differences and a more significant approach to the question of union. If this book, then, is a kind of modern "Symbolics" it will serve notice upon theology and theologians that it and they, if they want to adjust themselves to the times, must undergo a very thorough overhauling.

The writer now undertakes the tremendous task to study the history of denominationalism from the view point of the sociologist. He begins with the Reformation period and gives the often neglected sects of that time, such as the Anabaptists, e. g., the same attention as the great Lutheran and Calvinistic churches. Instead of reserving the name of churches for the latter, and of sects for the former, he subsumes them all under the name of "denominations" and makes the suggestive contention that denominationalism is a compromise between the Christian ideal and the force of outward circumstances, an "accommodation" to the caste system of society." The divisions of churches, he says, follow

the divisions into national, racial and economic groups. Protestantism produces not only national churches but also churches of the rich and the poor in the same country. The orthodox explanation of denominationalism is sought in the different creeds, but the "religious life is so interwoven with social circumstances that the formulation of theology is necessarily conditioned by these." What is the underlying cause of the difference between "church" and "sect"? Is it a divergent creed? No, it is the divergence in the economic status. The sect is always the church of the poor at first. To the poor religion is all they have. They adopt it with their whole heart, in an emotional, conscious, overpowering experience. And they expect that, endued with the liberty of God's children, they will get an adequate share of the possessions of their Father's world and a corresponding recognition of their personal values. The sect in the second generation or third, when wealth and social elevation has come to its members, always becomes a church, in the desirable and less desirable sense of the word.

In two chapters on the "Churches of the Disinherited" Niebuhr traces the history of the early sects of Protestantism. They first joined with the Reformation because they expected economic and political readjustments. But Calvinism had a contempt for the "common man." Nor had Luther a message for them (cp. his fierce denunciation of the peasants in the Peasants' War). The Anabaptists were persecuted with the most heartless cruelty. In England Quakerism was the Anglo-Saxon parallel to Anabaptism. The Quakers were hated with an equal ferocity. But here they managed to maintain themselves. A leader of first class ability and migration to a new continent gave them a great chance. They accommodated themselves to a new situation; became wealthy. Their religious fervor cooled. "The second generation holds its convictions as a heritage, for a first who won it at painful cost." They found that godliness is conducive to economic success; that working in your trade as in your God-given calling makes for material progress. Quakerism rose in the social scale, and once more the poor were without a gospel."

The same is true of Methodism although Methodism was never wholly a movement of and by the Disinherited. J. Wesley did say at one time, "You are poor almost to a man." But he also saw and preached that industry, the simple life and self-discipline would in the end lead to prosperity. He advised generous giving as the salvation for Methodists growing rich. The message, however, of a thorough-going reconstruction was entirely absent from his preaching. His ethic was and remained entirely individual, he insisted on sobriety, honesty, Sabbath-keeping; swearing and smoking excited him more than the oppression and degradation of the poor. Methodism became the religion of the middle class.

Methodism was the last revolution of the Disinherited in Christendom. The revolutions in the 19th century were entirely secular in character while those of the preceding ones had been religious. Socialism awakened the sense of social solidarity and gave the individual the

enthusiasm of participation in a world-changing event. "But for the angels who fought on the side of Baptists and Quakers it substituted economic laws, and in the place of the early coming of the Son of Man it anticipated the class struggle and the dictatorship of the proletariat." The absence of an effective social idealism in the churches and a cold temper resulting from Rationalism were one great cause of the growth of Socialism.

After a chapter on the Churches of the Middle Class and one on Nationalism and the Churches, the writer, in two chapters on Sectionalism and Denominationalism, takes up the interesting questions of the influence of our material conquest of the American continent, our forward-moving boundary until the Pacific coast was reached, with all the consequences it had on the American temperament, its boundless optimism, its impatience with tradition, its pragmatic view of life, and its insistence of adjusting institutions to changing situations. Once more individualism moved into first place. Personal values pushed hereditary distinction into the background. Natural rights and a more democratic type of government made themselves imperiously felt. The established order of the East found itself in frequent conflict with the revolutionary West. Primitive circumstances again made a fertile soil for old-time revivalism. The love of democracy and individual morality were the core of the West's political and religious creed, and those churches which could adjust themselves best to the demands of the hour survived. In a highly informative chapter, apparently covering the whole ground, the author shows how Episcopalians, Congregationalists, Baptists, Methodists and Disciples reacted to the situation: the Methodists remained as victors in the field, owing to their adaptability, vitality and superior organization. Any one interested in the social causes of the modern advance or failure of American denominations will here find authentic and well arranged source material. We are sorry not to have space for the highly interesting chapters on the Immigrant Churches and the "Color Line."

The author has finished his tremendous task. A survey of a field of such vastness, of movements of such infinite variety required not a little research and of keen-eyed analysis, especially since so little pioneer work has been done here, so far. He has attempted to show that the division of the churches is not so much Bible-made or creed-made; that it is not so much God-appointed as of man's own doing. Man's and the churches' environment and heredity are the outstanding responsible factors for it. He has been largely successful, we think, in establishing his thesis. And remember he never claimed that religious causes were not also effective in the development of denominational divisiveness; only they were not the only causes or the chief ones, he submitted. He leaves room for the notable fact that in churches which naturally belong in the conservative and institutional class as, e. g., the Episcopal communion, prophetic personalities sometimes arise, espousing the cause of the "disinherited," like Kingsley in England and Bishop Williams in America; that they arise because the Spirit "blow-

eth where it listeth" and lays bare to them social aspects of the Word that had long been overlooked or forgotten.

But are these divisions to be permanent, is there not a way to unity, he asks in the concluding chapter. There is a way but not an easy one. He lies not in divine miraculous intervention; it lies in a gradual growth of knowledge and of Christian aspiration. "The road to unity is the road of repentance. It demands a resolute turning away from all those loyalties to the lesser values of the self, the denomination, and the nation which deny the inclusiveness of the divine love. It requires that Christians learn to look upon their separate establishments and exclusive creeds with contrition rather than with pride. It asks of churches and individuals that they lose their lives in order that they may find the fulfilment of their better selves. But it is also the road to the eternal values of a Kingdom of God that is among us."

The book represents work done on almost virgin soil, as far as we know. Weber and Troeltsch may have been the pioneers on the European continent but Niebuhr has blazed the trail through the American forest. He had a clear-cut thesis and he has kept it straight before him without ever losing sight of it. He had a story to tell and he never spared time or effort to learn all about it and tell it well. We congratulate him most cordially on this his opus primum. His diction is faultless, it runs along smoothly; it never wearies and it never pretends to be anything but the adequate expression of the writer's thought.

One feels inclined to compare him and his book with his brother's. There are two classes of writers, we should say, the aristocratic and the democratic ones. The aristocratic ones write for their class, for the scholar, the expert, the democratic seek the popular appeal, they write for the people. The author's brother belongs in the first class. He writes, not knowingly or intentionally, of course, but actually, for the scholar, as he speaks, invariably, for a college audience even when he is addressing an ordinary crowd. Our author, at the present time, stands between the two. The future will tell whether, as a writer, he is going to address himself to the intellectual elite or will endeavor to write so plainly that every one who runs may read.

One word more. If in future publications the author would give a short summary of each chapter, either on the top of the chapter or in some other place, it would be a help to the reader to understand, and to the reviewer to select the chapters he wants to study with particular attention.

Basic Beliefs. An Introduction to Christian Doctrine, by *H. Maldwin Hughes*, M.A., D.D., President of Wesley College, Cambridge, England. 232 pages. \$1.50.

The interest in Christian dogmatics has almost fallen to the zero point with the ordinary pastor. He is either entirely concerned with practical matters, in the narrow sense of the word, or if he desires intellectual food he seeks it in the field of sociology and kindred areas.

Still, it seems to us his immediate pulpit needs would be more in the doctrinal sphere. What to think of God, of man, of sin, of redemption, of Jesus Christ, of the work of the Holy Spirit, are questions which in one way or the other he must wrestle with almost every Sunday. Hence a book that treats of these things in a plain, straightforward way ought to be at his very elbow. Such a book is the one just now under discussion. It is the product of a man who is at the head of an institution belonging to a communion generally considered quite orthodox (the Wesleyan Methodists), but on examining his "Introduction to Christian Doctrine" (the subtitle of the book), we find him to have an open mind. He is sure that in spite of all the investigations of recent scholarship the foundational truths of the Christian faith remain unshaken although changes of form and statement may in many cases be required. The certainties of the religious life are the fruits of experience, they are born out of the fellowship with God, and the mere denials of him who lacks this experience cannot unsettle them.

All our Christian faith is based on the Bible and on the experience of the Christian church. The Bible is the record of a progressive divine self-revelation. It is not equally inspired in all its parts. Crude ideas of God are in time replaced by more adequate ones. In Christ, his person and teachings, God's relation to man reaches its goal. Inspiration of the Bible means that the writers of the Bible wrote under divine guidance and direction. It does not exempt them from literary and historical scrutiny (higher and lower criticism).

The Old Testament teaches, in a progressive way, what kind of a God the God of Israel is. The nature of this teaching is not speculative or abstract but wholly practical. He made the world, he chose Israel and trained it to be his instrument to first have the true knowledge of God and then spread it to the Gentiles.

Jesus Christ is the highest and only adequate revealer of God. He calls him the father, the universal father. He is the father of the race because he created it. His fatherhood is universal, but sonship towards him is potential; it becomes actual when man enters into right relations to God. Jesus is truly human and truly divine. There is no question of his true humanity. But neither can there be of his divinity. He so reveals God that it can be said, God is like Christ. He is sinless, perfect, and has a relation to the Kingdom of God, to the life and death of the believer that can only be predicated of a divine person. His cross shows what sin is, what God thinks of sin; and what God's love is, what he does, is willing to do for man. Here we are not quite satisfied with the author. He is certainly right in saying that after all the attempts to explain the cross we have not reached finality. Still the cross means more than he seems to state. Does it not show that Christ, the second Adam, reached perfection and victory in obedience to God and keeping faith and love even in unmerited suffering, suffering unto death, and that this victory of the head *guarantees* participation in his triumph to *his members*? He thus is made unto them wisdom and righteousness, sanctification and redemption. When the believer's faith

is weak and his life imperfect, he looks unto Christ and gathers from there new faith that Christ's status shall be his. The writer takes due notice of the particular view points of the biblical writers, of the difference between the Synoptics and John, and the special contribution of Paul. He also discusses the doctrinal controversies that have agitated the church later and led to the statement of her creed.

He is open-minded to the claims and theories of science where they do not conflict with essential elements of the faith. He is willing to accept evolution. He denies original guilt and the connection between sin and death in the sense that there was no death in the world before sin. Paul's teaching on this point he classes with the things Paul took over from Judaism.

The last chapter is on "the Christian Hope," it has to do with eschatology. He is in favor of an intermediate state for those who have not arrived at the full maturity of their Christian development, but he will not dogmatize on this and similar questions. He does not believe in "conditional" immortality. The resurrection of the body, not only soul immortality, has always been an essential part of the Christian heritage. On ultimate universal salvation or, contrarily, on eternal punishment, he reserves judgment, wisely, we think. There are hard sayings in the New Testament which apparently shut out all hope. We should, however, not decide the case by reference to particular passages of scripture but by the whole teaching of the gospel concerning God. "It is unthinkable," he says, "that any limit can be placed to the ministries of the grace of God, whether here or hereafter. God is ready to redeem a man from the deepest hell, if he is capable of responding to the divine love."

We like the book extremely well. It is a lucid, able, illuminating discussion of all the chief elements of the Christian faith. It seeks to meet all objections, but it does not claim to be able to solve every difficulty. It is confident on the main points and open to new light on debatable subjects. Christian ethics did not fall within the scope of the author's task. It would be hard indeed to find a volume which, within such a brief compass, sheds so much light on deep and important matters.

A full and interesting bibliography on the literature of the author's theme and dogmatic material, is appended.





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THE ROAD OF HIS HUMANITY

BY F. C. HOGGARTH—England

(Received through J. H. Horstmann)

I.

A Sunday school teacher said in my hearing recently that not for some years had he taken any lesson from the Gospels. By preference he turned to Paul's life and letters, for Paul, he said, seemed a more virile and humane hero than Jesus. Certainly a curious judgment for one who rather boasted on his old-fashioned orthodoxy! Christ of course he worshipped as his Saviour, but when he wanted lessons for boys Paul seemed of greater service! Jesus, as he understood the record, fell back on his divinity from time to time. He instanced the scene at Nazareth, on the day that Jesus aroused the hatred of his neighbors. "They cast him forth," we read, "and led him to the brow of the hill, that they might throw him down headlong. But he, passing through the midst of them, went his way." His interpretation of that scene was that Jesus fell back on miraculous power to effect an escape, that by levitation he floated through the air, or that he became invisible, vanishing from their sight. Paul of course had no such ways of escape and so appeared the more inspiring figure.

To this teacher Christ was a mere official figure, as Dr. Cairns says he became to many Christians after the Reformation. And such a view is not even yet uncommon in spite of the new emphasis on the Jesus of history. It may not be quite so openly stated as in the case under review, but it seems to be in the background of many minds and results in people discounting the humanity of

Jesus and in a real weakening of the appeal of Jesus. For not a few the divinity of Jesus seems to rob his humanity of any real significance.

II.

Such a view of Jesus is a caricature, quite wide of the facts. It springs out of careless presuppositions as to what happened. In the case of Christ's escape from the crowd, there is no need to introduce any "Miraculous element" to account for his escape. The personality of Jesus would seem to be quite a sufficient explanation. There was that about him that greatly impressed and awed men. The crowd, susceptible to sudden moods and fears, probably divided in itself; as to its purpose, more than likely grew hesitant or turned to disputing, which gave Jesus his opportunity. The author of "By an Unknown Disciple" simply suggests that Jesus slipped away by a back path and escaped.

Behind the caricature lies a wrong way of approach. To begin with the divinity of Jesus, or rather with some vague and widely mistaken idea of what "divinity" means, and then to introduce it as a sort of *deus ex machina*, at what seems suitable points in the narrative, is to get almost hopelessly astray.

In most subjects, the way of approach is vital, and nowhere more so than in this subject. To find the right way of approach makes all the difference. Suso, the 14th century mystic, takes us to the heart of the subject, in his great saying,—he is speaking of Jesus—"My humanity is the road by which men must travel." Our first need is to discover the Jesus of history, to see him, as accurately as may be, as the disciples saw him.

III

Children certainly need the humanity of Jesus. They must be shown the charm, the love, the daring, the gaiety of that life. Nor must they even be taught that Jesus used miraculous power to help him escape from threatening situations. Such an assumption, even at the back of the teacher's mind, will be felt by scholars, with fatal results. "At once a child feels that Jesus had an unfair advantage. It begins to discount the words and experiences of Jesus. Hero-worship, perhaps the strongest of all our appeals to boy and girl, is hardly possible, unless the hero is genuinely human, and "tempted in all points like as we are."—There must be no doubt about the genuine humanity of Jesus in a child's mind. That is the first thing to make sure of. That should be our starting point—the man Jesus.

It was there, of course, that the disciples began. They were first of all fascinated by a personality. They left their nets or the

seat of custom because the man Jesus had won their hearts. He called, they followed. The road they took was one of manifold discovery. They discovered their own weakness, their inability to follow, or to do more than follow afar off and to fear as they followed. They discovered his power. They came to see in him more than a man. But they began with the genuinely human figure, with the man who ate and walked and laughed with them.

They began, too, at Nazareth, not at Calvary. Their Pilgrim's Progress was very different from the classic Progress of Bunyan's Christian. They certainly did not start from any City of Destruction, nor was their dominant motive fear.

V.

Whatever may be true of other ages, Nazareth seems the effective point of departure for our age. We have used Bunyan to ill purpose if we regard his Progress as the norm of Christian experience. His book is not the one official guide. It is the way by which one man came—the swearing, cursing tinker of Bedford in the 17th Century. As such it is of priceless worth, rich in structure and in manifold inspiration. But to seek to force the experience of the young people in Christian homes into this particular mould is to do injury to their souls. If the City of Destruction is the only effective point of departure and if it is desirable that they should reproduce the emotional symptoms of Bunyan's pilgrim, then we must first of all drive them into the far country to sow their wild oats like the Bedford prodigal. That is the last thing we desire, yet there are still those who seem to expect youth to reproduce the Bunyan kind of conversion without the Bunyan kind of ignorance and wickedness. To every child into whose hands the Pilgrim's Progress is put, something should be said about the "Varieties of Religious Experience" and the different ways into the Kingdom. For many never come, or only come after long wander years, through bewilderment at impossible experiences expected from them.

The *Road of his humanity* is the way by which *our boys and girls must travel*. Not Christ on the Cross to begin with,—not the official Saviour of much Reformation theology, but the human Jesus. The disciples, beginning at Nazareth and Capernaum, came in the end to Calvary, and so shall the young disciples of our day, but their beginnings are lower down the road.—

No stone should be left unturned to correct any false ideas of Jesus as a demi-god, who was never quite human, or at most only intermittently so, who escaped through miraculous power when things grew uncomfortably threatening.—For nothing stands out

more impressively than that he did not escape. Whatever powers he might have had—he never called for them in his own behalf. The great message of the incarnation is that he became a man, accepted our human lot, became obedient to the conditions and laws of human life. And he accepted these limitations and disciplines loyally to the end.

VI.

In a book of Richard Whiting's, "Number Five John Street," the hero leaves congenial and luxurious surroundings to live in a city slum. He genuinely seeks to share the life of those doomed to live in the dismal, overcrowded and unsanitary areas of one of our English cities. He rents a garret dwelling, lives on a weekly pittance, but every now and then, when the life grows intolerable, when he has come to the limit of endurance, he escapes to his hotel. There he bathes, changes his raiment and dines. That escape, even the possibility of it,—for he always carried a cheque book in case of emergency, put a wide gulf between him and the slum dweller. The sting of real poverty is that there is *no* door of escape, however fierce the pressure, it must needs be faced to the bitterest end.—

The humanity of Jesus was not partial like Number Five John Street's adoption of poverty. "Though he was rich, he became poor" and the heart of the temptations of Jesus was that he should *fall back on his wealth*.—The story of the temptation, as we have it, is of course a spiritual struggle dramatized. It gives a glimpse of the background of Christ's life. As Fosdick says, "If he had not told us of the temptation to escape the consequences of Saviourhood, we might not have suspected its presence in his heart, for he paid the price so gladly, so fully, so unfalteringly." Yet there was the struggle, the loneliness, the persistence to the point of exhaustion. "If thou be the Son of God, command that these stones become bread;" was one form of the temptation. The Son of God surely need not hunger! He should be able to escape from desperate situations of this kind!

VII.

How human is this suggestion of escape! Yet Jesus refuses. Though a Son, he hungers. Though a Son he suffers, learning obedience even by the things that he suffers. His own name for himself is Son of Man. On that he insists as though his humanity and his loyalty to its disciplines, obedience, and dependencies, to its "poverty," was a central factor in the situation. He knew the long lonely battle of the soul. He was *tempted*. And after all Fosdick says, "We can neither understand nor imitate a character that is not tempted. Something is lacking where such discipline

and trial and pain are absent." We must be at some pains to make this aspect of Christ's humanity *real* to youth; for to not a few it is lost in mists of unreality. Just because of these supposed resources on which he drew, thus finding escape, his temptation is to them unreal and so many have never found in it the succor and the inspiration they so deeply need.

VIII.

The value of the life and message of Jesus depends on the reality of the incarnation. To be afraid of his humanity is to take the heart out of the good news. For it makes all the difference to us, whether his words come from the heights above the battle or from the heart of the conflict. So many of the fine maxims of morality are dropped from such heights. "Then welcome each rebuff that makes earth's smoothness rough," urged Browning. Fine, challenging words they are. Yet the man who spoke them was "a well to do poet who lived in a charming palace on the Grand Canal at Venice."

Christ's words came from the heart of the conflict and of the sacrifice. "Be not anxious" he says. They are the words of a poor toiler, who probably had kept a widowed mother, and who at times "had not where to lay his head." They are the words of one whose path like ours was "amid encircling gloom." There was a real limitation of knowledge. He did not know the end from the beginning, "for that," as Talbot says, "would be to deny him the essential element of human faith and trust, which is that it has to step out *beyond the light of knowledge* into the darkness of uncertainty." Yet he was not anxious.

Once the man is seen living a real human experience his words grow luminous in a new way. To make the human personality of Jesus real is one of our first tasks and highest privileges. It is a chief need of our age and increasingly it appears as the only really effective appeal left to us. For our age has moved away from theologies and creeds. Old proofs no longer persuade, old authorities no longer hold as once they did. We are being driven back to the actual Jesus and he unfailingly appeals, once he is truly seen. And the power to make him stand out of the picture for others, largely depends upon our own vision of him. "To see him as he is," says Glover, "calls for all we have of intellect, of tenderness, of love and greatness."—Not the least of our sins has been the inadequate, superficial, casual conceptions of him in which we have rested.

IX.

To see him in the glory of his human personality means for most that we must become interested in him in a new sort of way.

For it seems only too true that we have not been very interested in him, not interested; for instance, in the way of a man who has adopted some study or activity as a serious interest. Such a man, as Mr. Kenneth Kirk says, "will read all available literature, buy every new book, search every source of information for further light on his subject. He may not often speak about his studies. . . but whenever he does allude to them, it is always to say something new about them. . . That is the real test of interest, that you should constantly be getting and shedding new light upon your subject. . . And judged by this test, the average Christian shows little interest in his Master."—Those are strong words. We must for ourselves judge of their truth. Certainly we must be interested ourselves in more than a casual way before we can kindle interest in others. It would be well to concentrate in all our schools on the central figure of the gospels, for a year or two making him the center of our reading, our thinking, our teaching—exploring the field together in groups throughout the churches. There is a whole harvest of seventy years' labor of Christian scholarship on the gospels, which has scarcely begun to reach our schools and our scholars. Never since the first century has the figure of Jesus stood out so clearly or in such unchallenged preeminence of power and of beauty. He will win the boys and girls if we show him and not some caricature of him to them. We must make it impossible for any child hereafter to say what the recent headmaster of Rugby has said about his own early religious training—that no representation of Jesus in picture or in stained glass ever once attracted or inspired him. If art cannot help us it must not be allowed to hinder us. If it cannot express those traits that so strongly appeal to youth, Christ's loyalty and heroism, his love of beauty and his strong manhood, we must see that they are expressed, with no chance of misunderstanding. The road he gave our feet for the immediate years is the road of his humanity. That is the high calling to be worthy of which will claim our power to the uttermost.

THE MERGER OF KINDRED CHURCH BODIES*

(Evangelical Reformed)

THEO. WITTLINGER

Church Union is in the air; the thought of alining and uniting kindred church bodies has become quite the fashion. The Catholic Church is strong, mighty, able to further its plans, and it has a world-wide extension. The Protestant Churches, seemingly, are weak, divided, impotent to accomplish greater ends in the Kingdom of God, or in the realm of practical and social affairs. Modernism in leveling creeds and doctrines and in putting aside longstanding differences, has prepared the way to a closer approach of the churches. So the tendency toward Church Union is the outgrowth of modern ideas, sentiments and principles.

In the mission fields of the Protestant churches there is already a practical working union between the different churches. And because they have in common the essentials of Christianity: one Gospel, one faith, one Christ and one God, they believe in Christian intercourse, honoring and respecting each other, and each other's work. So the tendency toward Church Union is not 'unchristian,' but is in accordance with Christian ideas and principles. We all should be 'one' in Christ, as Christ is one with God.—

But it depends upon what basis and in what lines Church Union shall be established. If Church Union is primarily established on a material and financial basis, perhaps, to get out of a distressing and difficult situation, then it might be a failure.

An extended and enlarged organization is not identical with an intensified Christianity, but may just as well lead to greater worldliness. If Church Union is established in a vainglorious spirit, simply, perhaps, to make a contribution to American Protestantism, then the outcome would be disappointing. Church Union can only prosper and will be a blessing to its participants if it rests on a spiritual basis, if it means a stronger agency to establish the Kingdom of God on earth, if it gives us better means to save the souls of men from the thralldom of materialism, which pervades the people and lays waste the church.

The editor of the Theological Magazine (Sept. 1929, No. 5) says: "The greatest subject in the Agenda of the coming General Conference will doubtless be the merger plan with the Reformed Church and the United Brethren. It seems probable that nothing of an ultimate nature can be expected at this time. A union of our Synod with the Reformed (and perhaps, with the United

*Recommended for publication by Waterloo (Ill.) Pastoral Conference.

Brethren), would be along the lines of that recent development which looks to the consolidation of kindred groups in American Protestantism." Lately, the Lutherans have combined three formerly independent bodies in the United Lutheran Church; and in Canada Methodists, Presbyterians and Congregationalists have founded the United Church of Canada. Now our Synod has cast a wistful eye toward these large and kindred churches and wishes to come in line with them, and also make a contribution to American Protestantism. According to the article "Will it be Luther or Calvin?" (March, 1928, number 2 of Magazine), our fathers did not make an "appreciable contribution to American Protestantism." In their religious modesty they did not want to impress the world "with numbers, the schools, the theology, the literature of the church, much less with its power in legislation and politics, that would have been utterly worldly to them." Were our fathers wrong in concentrating their efforts on religious life, and in inculcating religious truth into the hearts and minds of growing communities? They were not so desirous of impressing the world with what they were doing, although they did a great work, perhaps, a greater work than we are doing with all our emphasis on numbers, schools, theology, literature, legislation, politics, social service, etc.—If I see right, the church is primarily no social institution, but is essentially a religious institution. As a religious institution, as a creation of the spirit of Christ, it must lay the stress on faith. Christ laid the emphasis on faith, so did Paul and Luther. Through faith the church has grown and developed, and through faith it will live, and without faith all our stress on social service, all our contributions to American Protestantism will not keep it alive.—

Our Synod is more Lutheran than Reformed in spirit. For many years it has drawn water out of the deep wells of Luther's theology and piety. When the high waves of modernism assailed and seemingly undermined the foundations of faith, we could go back to the sound theology, to the deep religious insight and experiences of Martin Luther, and we were strengthened and fortified in faith. But a union with the Reformed church would not mean that we had to give up the Lutheran fervor and stress on faith, the 'Innerlichkeit' of Lutheran piety, the 'sola fide' which pervades Lutheran theology. The Calvinistic spirit which pervades the 'American churches,' and also the Reformed Church lays the "emphasis on life rather than on doctrines; on work more than on faith," and is more aggressive and assertive in public life. It seems plausible, that Lutheran introspection, searching the inner life of man, and Calvinistic tendency toward public life, society

and its ordinances, might supplement and enrich each other. Though there are differences in doctrine between the Lutheran and Reformed Church, both stand on common ground in having the same religious principle: Justification by faith.—

If the prospective merger will come to pass, the interesting question for us will not be so much one of doctrine as of church policy and church government. What changes will be made, and how will they effect the Evangelical church, its property and its members? What will become of the Synod, and on what basis, and in what lines will its work continue? Will it retain its freedom of action, its control over its own house, the management of its schools, missionfields, etc.? Or will the merger mean for us a loss of individuality in name and character, a partial submergence under the policies and regulations of another church? Will it merely mean interchurch help and a common policy as regards legislation, politics, social service, etc.

It is too early at this stage to surmise even what will happen.— One thing is certain, we need a rejuvenation in faith as well as in management. A spiritualization of the church, and also a better adjustment to sound business methods seems desirable. We sorely need an angel of Bethesda with healing power under its wings to stir the stagnant pool and bring new life into the church, and abolish chronic disease.—

The responsible persons entrusted with forming a possible merger will need much tact and wisdom not to barter away the inalienable rights of its members, and at the same time do all that can be done to spiritualize the church. The pattern in forming a merger will, in all likelihood, be found in the great American churches which have enacted mergers already. Just now the National Council of Congregational churches and the General Convention of the Christian Church, including 1,800,000 members, are uniting in merger. The combined denominations will be known as the General Council of Congregational and Christian churches. The merger permits members of both denominations to retain their respective beliefs and to develop their own forms of expressions, but the General Council will perform on behalf of both churches the functions formerly exercised by both governing bodies.

If in the prospective merger with the Reformed the spirit of egotism is eliminated and the spirit of faith and love pervades the churches, then the right forms will be found for a practical working union which may benefit both. Church Union works from within, its principle must be unity in spirit, in faith and in love. And if the initial plans and programs do not lead to a debacle, if time is given for the spirit of the church to work out its own forms

and expressions in beliefs and in organization, if the widest plasticity prevails in the unity of spirit, then Church Union may lead to a more effective and intensified Christianity. Common ideals, common needs, common work may knit the churches closer together, and the spirit of God can manifest itself in various forms. If all have the ardent will and desire to do God's work, to spiritualize the church, so that it may be a better means for saving the souls of men, then a merger, rightly guided and conducted, may be more powerful and effective toward the realization of this end.

RELIGIOUS ACTIVITIES FOR MEN'S ORGANIZATIONS

H. L. STREICH

"Too many churchmen's organizations are but social clubs," says a recent writer. This may be true of some Evangelical men's societies. But we are glad to say that the number is growing smaller year by year. Our men are accepting and promoting the Brotherhood program. It makes religious activities first and foremost.

The social side of men's life must, however, not be overlooked. Normal men are but grown boys. They love to play. And should stay normal and young. Social features must, therefore, have a proper place in men's work.

But after all, churchmen's organizations are organized for the promotion of the program of the church. This should not be forgotten. Strange to say this is not overlooked in women's work. But some pastors think we must not expect men to perform religious work, not even churchmen. So some men's societies are no different than men's clubs outside the church.

With other denominations we are, however, finding that churchmen do respond to religious programs and enlist in the various activities of the church. The writer meets each year with the Interdenominational Council on Men's Work, of which he is vice-president, made up of over twelve communions. At these meetings all report the increased activity of their men in definite church work. Among the most common are the following activities: Personal and Visitation Evangelism, Bible Study, Family Devotions, Boys' Work, Christian Stewardship, Men's Retreats, Church Attendance, Missions, Social Service, Race Relations and World Peace. These objectives are being presented and promoted by the men's organizations of all the larger denominations. We are glad to say that these have been our objectives also. Churches and pastors, therefore, make a mistake if they fail to adopt these phases of activities for their men. Do not omit the social, but stress these religious activities for men.

In the following we are offering you a program for religious activities on the part of your men. All these objectives are carried by some of our Brotherhoods somewhere. Your men should also be enlisted in this kind of work. If you have no Brotherhood organize one. Also have your men's Bible class engage in these activities besides merely studying the Bible on Sundays.

I. THE PURPOSE

The Purpose of this religious work is to (1) awaken, (2) deepen, and (3) develop the religious or spiritual life of our men, and through them the spiritual life of church and community.

In some cases it must first be *awakened*. This may be the greatest need of your members, church and community. In all cases, *deepening* and *development* are ever needed. None of our men are as spiritual, Christ-like as they should be. There is much room for growth into the likeness of Christ, into a full grown child of God. This should be our honest desire and highest aim.

Not only *deepening* the spiritual life, but also *developing*, broadening it as well. To deepen it may only affect the emotions. The intellect must also be spiritualized. Not only the heart, but also the head captured for God. This calls for Religious Education.

We would have our men, church and community, not only feel, but likewise *know*. Not only simply have faith, but be intelligent in their belief. With Paul being able to say: "For I know whom I have believed."

Therefore a development as well as deepening of the spiritual life is desirable. Education, as well as inspiration.

Thus this religious work is to *awaken*, *deepen* and *develop* the religious or spiritual life of our men.

II. THE PROGRAM

The means to accomplish this purpose, outlined above are two fold; (1) Private, and (2) Public.

Private—The Private Means would include: (a) Personal and Family Devotions, (b) Prayer, (c) Bible reading and study, (d) Reading of Religious papers and literature.

Public—The Public Means include: (a) Church services, (b) Sunday School, (c) Bible Classes, (d) Prayer meetings, (e) Christian Fellowship, (f) Soul Winning, Personal Evangelism, (g) Men's Retreats, (h) Holy Communion, (Brotherhood Corporate Communion).

Such a religious life program should be included in the activities of every organization of Evangelical men and receive much thought and attention on the part of the pastor.

The pastor should seek earnestly to interest the men in all these means of *awakening, deepening and developing their spiritual life*.

Here is the real test of every men's organization: To what extent are these spiritual means being helpfully used by the men of the church? This spells success or failure.

III. THE PLANS

Here now comes the big problem. *How to get above Program across*, to get people to use these God-given means outlined above, for *awakening, deepening and developing the religious or spiritual life*. Here's the rub.

The first essential is a *Religious Work Committee*, someone responsible for the promotion of these religious activities. If all did all of these things, a committee would not be needed. If all people were real Christians, there would be little use for pastors and churches. If all were well, we wouldn't need doctors and hospitals. But that's the *if*.

Just because the program above is not fully appreciated and appropriated, because these outlined means are not used as they should be, there is need for the best effort of a Religious Work Committee in your men's organization. It is to assist the church in this, its primary and paramount mission.

Now as to Methods. What Plans can be proposed?

The Plans or Methods suggested to the Religious Work Committee are:

1. *The Practice of Prayer*, privately and publicly. Make teaching and training in praying, a part of your program. Give lessons on prayer and let the men lead in prayer at meetings and elsewhere.

2. *The Training in Devotions*. Public devotions often lead to private devotions. And private devotions make participation in public devotions and worship desirable and profitable. Allow the men to have a part or lead in public devotions and they will plan and practice private devotions. But do not fail to teach and train them in private and family devotions. Some men's societies have *no* devotions when the pastor is absent. What a disgrace for a Christian organization. Train them to do it themselves. They will then also be capable of conducting such with sick, shut-ins, and their own families.

3. *The Establishment of the Family Altar, Family Devotions*. What a need for the welfare of our homes, churches and country! The most powerful influences on the whole life of our children is the home.

Have the Family Altar spoken on often, the *Why and How* emphasized. Perhaps the latter even the more. Many would have a Family Altar, if they were shown how to do it. Distribute literature on the subject. Very helpful Family Altar Literature, folders, pamphlets, etc., may be secured from our Headquarters and the Family Altar League, 826 North LaSalle Street, Chicago, Ill. Recommend and display good, simple Prayer and Devotional books.

Introduce our "Daily Talks with God," and "Christian Family Altar." Early in the year and the Lenten season are good times for emphasizing and establishing Family Altars. But the Religious Work Committee, in cooperation with the pastor, should work at this problem all the year around. How many Family Altars in your church?

Work until all families have daily devotions.

Write our Headquarters for free literature on "The Family Altar."

4. *The Church Attendance.* This means "Everybody at church every Sunday." No excuses accepted, only reasons that can face God. Many men rarely miss a meeting of their society or class, but are rarely seen in church. All wrong. The church services should hold first place. The very least a member can and should do, *is to attend church—regularly.*

Here is work for our Religious Work Committee. Have church attendance campaigns.

And not only to get members to go, but to get non-members to go too. Tell and train your men to invite and bring their non-churchly and un-churchly neighbors and friends to the church services. Be sure to go after the newcomers that move to your town or your vicinity or street. "Go along the highways and hedges and compel them to come in."

5. *Personal and Visitation Evangelism.* Winning men to Christ and the church. This is a type of religious work men should be engaged in. Other denominations have their men do evangelistic work. It is encouraging to see Evangelicals also doing this kind of work. We could cite a number of successful campaigns in Evangelical churches within the last few years.

Not only have your men ask folks to buy tickets for minstrels and other church socials, attend a smoker, etc., but have them also invite folks to church and Sunday school. They can do the former, why not the latter.

Make a list of non-church members and have committees of men visit and invite them systematically. When one falls let another try. Do not give up. The Lenten season is a good time for Evangelism.

Since the Synod now has a Committee on Evangelism, we no doubt will have definite and helpful literature on this phase of church work.

6. SUNDAY SCHOOL ATTENDANCE

The school is not only for children and women, but also for men. Men belong there. Ask your men not to send, but to bring their children. Urge them to go themselves. "Where men go, boys

follow." Classes of boys 12 years and up should have men teachers. Evangelical men should have a place and part in the Sunday school. Urge your men to attend, and get others to attend.

7. MEN'S BIBLE CLASS

Many churches successfully help the spiritual life of their men by organizing special classes for men. These meet Sundays in connection with the Church School. Men need Bible knowledge.

Every men's society should aim and help to have such a Bible Class for the men of the church and community.

The Religious Work Committee should cooperate with the Sunday school forces in establishing and maintaining such a class.

8. READING OF DEVOTIONAL LITERATURE

Reading of Devotional Literature which includes our church papers, "Evangelical Herald" and "Friedensbote."

From time to time the Religious Work Committee should recommend and display helpful Christian books for reading either individually or collectively. A "Book Table" in the vestibule is found in many progressive churches, either all the year or at certain seasons. The pastor should name suitable books and literature. The Advent and Lenten seasons are especially appropriate for such displays and readings. There is great need for such books in view of the mass of mushy, sentimental, shallow books and magazines found in so many homes, even of church members.

To create an interest in such books and papers, someone should briefly give the contents and point out their value for our Christian life. Here is work for men.

9. SPECIAL MEN'S SERVICES

for and by men of the church and community. Some churches have conducted such services for years with great blessings to all concerned.

All these are among the many plans which may be followed by your men under the supervision and direction of a Religious Work Committee in utilizing the *various Means to accomplish the Purpose* of awakening, deepening and developing the spiritual life of our men.

You will find the following books helpful in this kind of religious work for men:

"The Ministry of Laymen," by Palmer.

"The Way to Win," by Fischer.

"Visitation Evangelism," by Kernehan.

"The Adult Program of the Church School," by Brewbaker.

THE PASTOR'S STUDY HOUR*

C. NORMAN BARTLETT, B.D.

The pastor's study hour is the garden in which spiritual food is raised for the congregation. If the people of the church ruthlessly trample upon this garden, they have no right to complain about the food served from the pulpit. For his people's sake, then, as well as for his own, let the minister build a fence around this garden, put up a "No Trespass" sign, and get busy producing the very best kind of sermonic fruit he can raise. To drop the metaphor, what his study hour means to the preacher will largely determine what his pulpit means to the people.

There are three things a growing preacher must do: he must *faithfully prepare* his sermons and perform his *other pastoral* duties from week to week; he must keep abreast of the times; and he must build for the future by using every means at his command to improve himself in the ability to know more thoroughly, to think more creatively and to preach more eloquently. How may the pastor so utilize the hours reserved for study as most effectively to further these several vitally important ends? That is the question before us. And it is a question which, in the last analysis, every man must answer for himself. A minister ought first of all to make a study of the workings of his own mind to find out just what particular program of thought and study will yield for him the richest returns. Carelessness in such preliminary self-analysis may doom him to long years of comparative failure. It will not do for a preacher brazenly to defy his mental idiosyncrasies.

SELECTING READING MATTER

As to current literature, it is my firm conviction that many ministers devote all too large a proportion of their study hours to reading the books of the day. Do not misunderstand me. I am not a reactionary. I am fully aware that a preacher simply must keep abreast of the times if he would speak convincingly to his own generation. But there is such a thing as a preacher being so up to date that he is of very little use in the Kingdom of God. He may spend so much time keeping up with the current events of the world that he makes little or no progress in his grasp of the eternal verities of the Lord. Some pulpits pitch and rock so wildly on all the waves of popular isms and vagaries that the people in the congregation become spiritually seasick. Preachers must not suffer themselves to be so molded by the spirit of their age that they forget how to mold their age with the Spirit of Christ.

A young bride made her first coffee. It was so weak that only

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love enabled her husband to drink it. What was the trouble? She had used only a teaspoonful of coffee to a cup of water, whereas she should have used a large tablespoonful. That crudely symbolizes what is the matter with a good deal of the preaching of today. Unless the minister lets his abundant acquaintance with current events and modern thought percolate through a sufficiently generous measure of *Biblical knowledge* and *spiritual insight*, his sermons are likely to be as weak as that young brides' coffee. Let us all beware of using too much water for the amount of coffee in the percolator!

CREATIVE THINKING

A preacher would do well to devote the same number of hours to creative thinking that he gives to systematic study of books. He cannot expect to grow in the ministry unless he tries to make his ability to think creatively keep pace with whatever harvests of scholarship he may be able to reap through the passing years. A minister may be a middleman or a producer. If he is a middleman instead of a producer, he spends nearly all his study hours ransacking books of one kind and another for ideas to be used in his next Sunday's sermon. And then perhaps on Saturday morning he arranges these posies picked in the gardens of other men's minds in lovely little logical bouquets. What a way to prepare a sermon! The man who pursues such a method is destined to grow neither in scholarship nor in thinking ability. The preacher who is a producer and not a middleman devotes part of his study hours to *thinking out his own sermons* and the rest of the time to the reading of books that will increase his wealth of knowledge and strengthen his power of thought. The world needs far more producers in the ministry today.

BUILDING THE SERMON

Let me try to describe the processes by which a sermon shapes itself in my mind. I do not consider my way of preparing a sermon to be ideal by any means. Only too well do I realize that my particular methods are more or less tangled up with my personal limitations. Some people have the ability to map out their main and even their subdivisions before putting pen to paper, and then all they have to do is to furnish the rooms of the house, as it were. They possess what I may venture to call the gift of sermonic prevision. I lack this gift, most unfortunately. I do not build my sermons with my mind; they grow up in my mind like vines and trees. There are four distinct and successive thought processes in my preparation of a sermon—germinal brooding, amplifying meditation, logical arrangement and rhetorical expression. Taking

a text, I brood over it until, like a star evolving from nebulous fire mist, there emerges before my mind some one outstanding thought that appears sufficiently promising and suggestive to be amplified to sermon length. With this central thought firmly grasped, I then proceed, with no other books than the Bible before me, to write down all the thoughts bearing upon the theme that I can possibly think of. I literally think my mind dry on the subject, for unless I think out a good many more thoughts in a sermon, I am very likely to discover that none of them are worth using. For me the process of logical arrangement that follows is the hardest part of sermon preparation. It is like getting order out of chaos. I have so many more ideas than I can make use of that I have to dig my way out of a sort of mental cave-in before I begin to see daylight. Such shovelling is backbreaking work. Finally, having put together some sort of an apology for a sermonic frame-work or abstract, I sit down Saturday morning to write out my morning sermon in full. For an hour on Saturday evening and another hour Sunday morning I read my sermon over a number of times, not memorizing it, but letting it soak in like a heavy rain that it may burst forth like a fountain in the pulpit. Sometimes, alas, the fountain proves to be but a series of fitful spurts! My evening sermon is more flexible in structure than my morning sermon and is preached extempore. On rare occasions I have a sudden inspiration. Perhaps only a few moments before it is time to preach, a thought will so powerfully grip my mind that I cannot resist the temptation to follow it out into its potential ramifications, instead of using the sermon I have prepared. This is a sort of adventure that may prove richly rewarding or grimly disappointing. But nothing venture, nothing gain. I ought to say, however, that I do not neglect to prepare a sermon, in the hope that I may get an inspiration after I go into the pulpit. That would be foolhardiness and a sinful tempting of the Lord.

ORGANIZING THE STUDY PERIOD

I devote three hours a morning to creative work of my sermons. During the other three hours of my study period I carry on three distinctly different lines of reading and study. My first hour I devote to exhaustive research work in some part of the Bible, to increase my scholarly knowledge of the Scriptures; my second hour I devote to Philosophy, to strengthen my power for abstract thought; my third hour I devote to reading literary classics, to quicken my imagination and facility in expression. I figure that if I should give the whole three hours to scholarly research, I would be in danger of becoming a pedant; if I should devote the three hours to Philosophy, I would be in peril of becoming a dreamer;

if I should give them all to literature, I would be very likely to degenerate into a mere rhetorician. And so, to preserve a proper intellectual balance, I follow out these three separate and distinctly different courses of study.

First, a word as to my study of Philosophy. Its chief value lies in the mental discipline that comes through trying to master it—for it is not by any means an easy subject. It might be well for every preacher regularly to read books that will tax his brain power to the limit. We must build up mental muscles of steel if we expect victoriously to battle against the world, the flesh and the devil. How can we hope to do this if we read only light and ephemeral present-day books that are easy to master? A preacher spending all his time in easy reading is like a prize-fighter—pardon the comparison—choosing his sparring partners from among the patients in a tuberculosis hospital. We all need to battle with books beyond our powers that we may be delivered from an exaggerated estimate of our intellectual ability.

THE STUDY OF SERMONS

Along with my other inspirational reading in the various fields of literature past and present, I like to read sermons. It is a splendid thing for a preacher to be a constant student—not thief or despoiler—of other men's sermons. He ought not to use their ideas, but rather study their methods and analyze their sermons homiletically. Let him use Beecher, Brooks, Robertson, Bushnell, MacLaren as instruments of comparison by which to correct the weaknesses in his own preaching. Looking through such powerful glasses, we shall all find a good many paste diamonds among our collection of homiletic gems. We need to read the work of real preachers as a sort of serum to make us immune against poisonous germs of flattery from members of our congregations. Unless a preacher keeps steadily before him a higher homiletic standard than his hearers have, he will steadily lose in power to lift his hearers to loftier heights of thought and life by the magnetism of eloquence. It is of the utmost importance that after leaving the seminary we ministers preserve and improve our ability intelligently to tear our own work to pieces. If we are satisfied with our sermons, that does not necessarily indicate they are beyond criticism; it may only go to show that our critical knives are becoming woefully dull and need to be resharpened by another course in homiletics. We must learn how to train critical guns upon those sermon masterpieces of ours that seem to rise to the dizzy heights of perfection.

And now as to Bible study. Every preacher ought to give the Bible first place in all his study. He should make it his chosen field

for intensive research. His love for it should grow with the years. The study of the New Testament in the original will prove richly rewarding. It is like looking through a microscope and finding ever new beauties in objects of the natural world.

EXPOSITORY PREACHING

No preacher should be ashamed to set out with the avowed purpose of mastering the art of expository preaching. This type of preaching, far from shutting the preacher's mind up within narrow walls, demolishes those walls and discloses a veritable maze of alluring trails into unexplored country. Expository preaching is in ill odor in many quarters because the preacher has piled so much fuel of technical scholarship into his mind that he has allowed the flames of spiritual and imaginative insight to be well-nigh extinguished. With every fresh supply of scholarly fuel, the preacher ought to open the draft of prayerful meditation. Might it not be an excellent idea for him to write out an original devotional exposition of the parts of the Bible he may happen to be studying exegetically? He would thus be building at one and the same time a store of scholarly knowledge and a reservoir of his own spiritual meditations from which to draw when sorely beset by the pressing demands of later and busier years. *The ideal expository preacher knows his Bible scientifically, loves it poetically and preaches it artistically.*

O preachers, study your Bibles with all the aids of scholarship, let it thrill your souls and set your imagination on fire as the poet is inspired by the glories of Nature; in your preaching seek to paint upon the minds and hearts of your hearers the beauties of the Bible that the Spirit of God has first painted upon your own soul. We preachers can make the Bible mean no more to our hearers than we let it mean to ourselves. Let all other studies be subordinate to and contributory toward our study of God's Holy Word. Let us study everything that will make our minds more brilliant and our hearts more sensitive instruments for unveiling ever new splendors in the heavens of divine grace that gleam like millions of twinkling stars in the skies of Scriptural truth.

Zum Jubiläum der Augsburger Konfession 25. Juni 1530

Von Dr. C. Schieler.

I.

Die Augsburger Konfession war von solcher Bedeutung für den Fortgang und die Entwicklung der Reformation, des ganzen Protestantismus, daß man die vierhundertste Wiederkehr des Tages, an welchem die Konfession auf dem Reichstag zu Augsburg überreicht wurde, nicht stillschweigend übergehen darf. Zudem gehört die Augsburger Konfession zu den Bekenntnisschriften unserer Evangelischen Synode.

Zunächst sei die Aufmerksamkeit der Leser auf die

Vorgeschichte der Konfession

gelenkt, oder wie es dazu kam, daß die Reformatoren diese Bekenntnisschrift verfaßten und dem Kaiser Karl V. und den versammelten Reichsfürsten überreichten.

Die deutschen Fürsten und Stände evangelischen Glaubens hatten gegen die Beschlüsse des Reichstags zu Speier am 20. April 1529 einen energischen Protest und am 25. April eine Appellation eingereicht. Ihre Lage gestaltete sich aber bald darauf so, daß ihnen nur noch ein doppelter Ausweg übrig blieb: entweder mußten sie sich mit den Reformierten in der Schweiz vereinigen, um eine stark konsolidierte Gegenmacht dem Kaiser und den römisch-katholischen Fürsten und Prälaten entgegenzustellen, oder auf die Bildung einer allgemeinen deutschen Nationalkirche im Bund mit der katholischen Reformpartei Deutschlands hinarbeiten, die Berufung auf eine nationale Kirchenversammlung fortwährend zu erneuern und in dieser „den Sinn und Inhalt des evangelischen Glaubens in einem möglichst vollständigen Bekenntnis als feststehende Grundlage zur Unterhandlung und zur Vereinigung mit allen, die sich mehr oder weniger dem Glaubensprinzip Luthers näherten, öffentlich darstellen.“ Ersteres, das Schutzbündnis zwischen den deutschen und schweizerischen Reformatoren, erwies sich infolge des Scheiterns der Vereinigungsversuche in Marburg und Schwabach im Oktober 1529 als hoffnungslos. Und auch das Zweite stieß auf so große Schwierigkeiten, daß es ebenfalls aufgegeben werden mußte. Die Ereignisse vernichteten diese Hoffnung. Der Kaiser Karl V. hatte nämlich mit Frankreich Frieden geschlossen und mit dem Papst Clemens VII. ein Bündnis zur Unterdrückung der reformatorischen Bestrebungen in Deutschland geschlossen. Die Abgesandten, welche dem Kaiser die Protestation und Appellation gegen den Reichstagsabschied von Speier überbringen sollten, wurden darum sehr ungnädig auf-

genommen. Dies wurde bald in Deutschland bekannt und erregte Unruhe in den protestantischen Kreisen; dazu kamen Gerüchte über des Kaisers Pläne in Deutschland, der recht langsam aus Italien nach Deutschland zog und zumal die Tatsache, daß er jetzt dem Papst ergeben war und sich von ihm beeinflussen ließ. All dieses nötigte die evangelischen Fürsten, an eine ernstliche Gegenwehr zu denken. Zu einem förmlichen Schutzbündnis kam es jedoch noch nicht. Jedoch hatte Luther zu Marburg (3. Oktober 1529) im Verein mit andern Theologen fünfzehn Artikel entworfen, und diesen waren die sieben Artikel für den Konvent zu Schwabach vorgegangen. Zu dieser Grundlage der Uebereinstimmung im Glauben aber verweigerten bereits die Abgeordneten von Ulm und Straßburg ihre Zustimmung, da im zehnten Artikel das lutherische Dogma vom Abendmahl nach seiner ganzen Strenge ausgesprochen war, während in Marburg der Vergleich hierüber verschoben worden war. Das waren keine günstigen Aussichten für die nächste Zukunft, wenn es auch den protestantischen Ständen an Glaubensmut und Zuversicht für den endgiltigen Sieg ihrer Sache nicht fehlte. Und Luther war es in erster Linie, der hierin allen voranleuchtete.

Da erschien, im Januar 1530, das Ausschreiben des Kaisers, mit dem er von Bologna aus, wo er an seinem Geburtstag vom Papst zum Kaiser und König der Lombardei gekrönt wurde und zum Zeichen ihrer engen Verbindung mit dem Papst in demselben Palast wohnte, **einen neuen Reichstag nach Augsburg auf den 8. April zusammenberief**. Das Schreiben lautete über Erwarten friedlich. Hinsichtlich der Religion ermahnte und verhiess der Kaiser, „die Zwietracht beizulegen, Widerwillen zu lassen, vergangnen Irrsal unserm Seligmacher zu ergeben und Fleiß anzufehren, alle eins jeglichen Gutbedünken, Opinion und Meinung in Liebe und Gütigkeit zu verstehen und zu erwegen, alles so zu beiden Theilen nicht recht ist ausgelegt oder gehandelt, abzutun, durch uns alle eine einige und wahre Religion anzunehmen und zu halten und wie wir alle unter Einem Christo sind und streiten, also alle in Einer Gemeinschaft, Kirche und Einigkeit zu leben.“ Weder das Wormser Edikt noch die Perwürfnis in Speier waren in dem Schreiben erwähnt, wohl aber Hilfe gegen die Türken gefordert, die im Jahre 1529 sogar Wien belagert hatten. Am 11. März war dieses Ausschreiben in den Händen des Kurfürsten von Sachsen in Torgau. Seine Räte empfahlen ihm sofort, den Reichstag in Person zu besuchen, und sein Kanzler, Dr. Gregorius Brück, erklärte es für gut, weil dem kaiserlichen Ausschreiben zufolge „eines jeglichen Opinion und Meinung“ gehört werden solle, „daß solche Meinung, darauf unser teil bis anher gestanden und verharret, ordentlich in Schrif-

ten zusammengezogen werde mit gründlicher Bewährung derselben aus der Schrift, damit man solches vorzutragen habe, wo man den Ständen auch die Prediger in den Verhandlungen die Sachen vorzutragen lassen ja nicht gestatten würde." (Siehe Förstemann, Urkundenbuch usw.) Daraufhin beauftragte ein kurfürstliches Schreiben vom 14. März Luther, Justus Jonas, Melanchthon und Bugenhagen, sich über die zwiespältigen Artikel, „beide im Glauben und auch in andern äußerlichen Ceremonien," zu beraten und schon am 20. März persönlich in Torgau darüber Bericht zu erstatten. Aber obwohl der auf Visitation abwesende Jonas noch in der Nacht des 14. von Luther brieflich herbeigerufen wurde, und man sich alsbald an die Arbeit machte, war es doch nicht möglich, den Wunsch des Kurfürsten in so kurzer Zeit zu erfüllen.

Am 21. folgte eine zweite Aufforderung, aber wahrscheinlich erst am 27. wurde dem Kurfürsten das Resultat der Beratung in Torgau überreicht. Dies sind die sogenannten Torgauer Artikel. Und es ist nicht ganz klar gestellt, wie sich diese zu den sieben Schwabacher Artikel verhalten. Man hielt früher die Torgauer und Schwabacher Artikel für dieselben; jetzt ist die Meinung allgemeiner, daß die ersteren eine Erweiterung der letzteren seien, oder man findet die Schwabacher Artikel im ersten, die Torgauer in dem zweiten Teil der Augsburger Konfession. **Jedenfalls bilden die Schwabacher und Torgauer Artikel die Grundlage der Augsburger Konfession.**

Was das dem Kurfürsten in Torgau überreichte Schriftstück betrifft, ist noch eine Bemerkung zur Klarstellung notwendig. Der kurfürstliche Auftrag ging nämlich dahin, „**vom Glauben und Ceremonien**" zu berichten. Aber das Schriftstück, welches wir mit völliger Sicherheit als das in Torgau übergebene „Gutachten" bezeichnen können (und das wir nicht mehr besitzen) ist wohl sicher mit einem uns erhaltenen Gutachten identisch, welches von dem Kurfürsten als wichtiges Aktenstück nach Augsburg mitgenommen wurde, und dies handelt nur von den Ceremonien. Die Verfasser erklären darüber: weil nach den Zugeständnissen der Widersacher selbst die in den kurfürstlichen Landen gepredigte Lehre „christlich und tröstlich sei und an ihr selbst recht und der Zwietracht sich vornämlich erhoben habe wegen etlicher Mißbräuche," die durch Menschenlehre und Satzungen eingeführt seien, hätten sie sich auf die Ceremonien beschränkt. Und die Reformatoren hielten das um so mehr für das Richtige, weil sie nicht zugeben konnten, daß ihre Lehre eine neue, von der echten, echten evangelischen Kirchenlehre abweichende sei. Uebrigens war der Aufsatz, wie der Kurfürst es gewünscht hatte, zunächst nur ein wenig ausgefeiltes Gutachten zu seiner eignen Information; er nahm jedoch eine weitere Bearbeitung zu offi-

zieller Vorlage auf dem Reichstag schon in Aussicht und empfahl auch für den Fall, daß man zu wissen wünsche, was sonst im Kurfürstentum gepredigt werde, „Artikel zu überantworten, darin die ganze Lehre ordentlich gefaßt wäre.“ Dies geschah dann auch und Melanchthon ward der Verfasser.

Auf dem Reichstag von Augsburg.

Am 3. April verließ Luther mit Melanchthon und Jonas Wittenberg, um den Kurfürsten, wenn nicht nach Augsburg, so doch wenigstens bis nach Coburg zu begleiten. Unterwegs schlossen sich noch Georg Spalatin aus Altenburg, Johann Agricola aus Eisleben und Kaspar Aquila aus Saalfeld an. Man reiste über Altenburg zunächst nach Weimar, wo der Kurfürst mit seinem Gefolge am Palmsonntag das Abendmahl feierte und einige Tage rastete. Am 15. April, am Karfreitag, traf man an der Grenze des kurfürstlichen Gebietes, in Coburg ein. Hier wollte der Kurfürst weitere Nachricht über den Termin für die wirkliche Eröffnung des Reichstages abwarten. Luther predigte hier am Ostersfest und dem darauffolgenden Montag und Donnerstag über die österlichen Texte und diese großen Heilstatsachen.

Am Freitag, dem 22., lief bei dem Kurfürsten eine Weisung vonseiten des Kaisers ein, zu Ende des Monats in Augsburg zu erscheinen. Gleich am folgenden Morgen brach er mit seinen Begleitern auf. Luther war nicht unter denselben. Gern hätte der Kurfürst ihn als treuen Berater mit sich nach Augsburg genommen, und das kaiserliche Ausschreiben, nach welchem alles Frühere vergessen sein sollte, ließ einen Augenblick den Gedanken aufkommen, daß der Kaiser auch Luthers Anwesenheit daselbst gestatten würde. Auf Luther lag aber noch die Reichsacht und der kirchliche Bann. Deshalb konnte er nicht so vor dem Kaiser, den Reichständen und Vertretern des Papstes und der Kirche erscheinen, auch wenn der Kaiser noch so günstig gestimmt gewesen wäre, und es hätte auch kein freies Geleit für ihn gelten können. Er selber, scheint so unbefangen gewesen sein, sein Mitgehen dennoch für möglich zu halten, wie er an Freunde berichtete. Ruhige Ueberlegung entschied anders und es war besser so. Der Kurfürst wünschte indessen, Luther wenigstens so nahe als möglich zu haben. Der Rat von Nürnberg wurde darum angegangen, ihn während des Reichstags aufzunehmen. Aber während die kleine Reichsstadt Weißenburg dem Gefolge des Kurfürsten freies Geleit gewährte, „Niemand ausgeschlossen,“ waren die Nürnberger schwachmütig genug, aus Furcht vor dem Kaiser nicht nur seine Aufnahme abzulehnen, sondern auch ihm sogar das freie Geleit zu versagen. Damit war die Frage entschieden. Luther erfuhr wahrscheinlich nur, daß seine Weiterreise wegen der auf ihm lastenden Reichsacht untunlich sei.

Am 23. April in der Nacht wurde er auf die Feste Coburg gebracht, während der Kurfürst weiterreiste und am 2. Mai in Augsburg anlangte. So war der Reformator wenigstens in der Nähe; es war nicht schwer, mit ihm in stetem Verkehr zu bleiben. Eine Botenschaft von einem zum andern Ort brauchte damals in der Regel vier Tage.

Auf der Reise nach Augsburg, schon in Coburg, und dann in Augsburg hatte Melanchthon an der dem Kaiser nach dem Ausschreiben zu übergebenden „Apologie“ weiter gearbeitet. Der Kaiser sollte durch sie gründlich über die Religionsstreitigkeiten unterrichtet und der evangelische Glaube verteidigt werden. Daher der anfängliche Name für diese Arbeit „Apologie.“ In Augsburg angekommen, sah er sich veranlaßt, dem Schriftstück eine ganz andre Gestalt zu geben. Dort erfuhr er nämlich, daß Johann Eck von Ingolstadt auf Veranlassung der bayerischen Herzöge eine dem Kaiser gewidmete Schrift hatte ausgehen lassen, worin er 404 Artikel aus den Schriften derer zusammengestellt hatte, „die den Frieden der Kirche stören.“ Professor Eck hatte dies getan, beauftragt von der theologischen Fakultät in Ingolstadt, welche von den bayerischen Herzögen auf Veranlassung des Kardinal Erzbischof Albrecht von Mainz aufgefordert worden war, „alle Artikel, welche von Luther seit zwölf Jahren vorgebracht worden wären, in einem Auszug zusammenzustellen und ihren Mißklang mit dem wahren christlichen Glauben zu zeigen, samt der Art, wie sie am zweckmäßigsten widerlegt werden könnten, damit die Herzöge diese Schrift im Fall Bedürfnis gleich bei der Hand hätten.“ In dieser Schrift hatte Eck außer den in der päpstlichen Bannbulle gegen Luther verurteilten Sätzen, andre aus den Schriften von Luther, Melanchthon, Zwingli, Karlstadt usw. aus dem Zusammenhang gerissene Stellen unter bestimmte Rubriken gebracht und auf eine Linie gestellt mit Auslassungen von Wiedertäufer, wobei er sich zugleich erbot, die Unchristlichkeit der angeführten Sätze in einer öffentlichen Disputation vor Kaiser und Reich darzutun. Daraufhin entschloß sich Melanchthon, auch die wichtigsten Glaubensartikel in die „Apologie“ aufzunehmen; auch wollte er dem Ganzen mehr die Form eines Bekenntnisses geben, da der Kaiser keine Zeit haben würde, lange Ausführungen anzuhören. Am 11. Mai meldete er Luther diesen Plan: „Ich habe fast alle Artikel des Glaubens zusammengestellt, weil Eck die teuflischsten Tenselen gegen uns verfaßt hat. Gegen diese habe ich ein Heilmittel entgegenstellen wollen.“ (Vgl. Corp. Ref. II. 45.)

Auch in andern evangelischen Gebieten hatte man sich gerüstet, der kaiserlichen Aufforderung zu begegnen. Die Nürnberger hatten von ihren Predigern einen „Ratsschlag“ herstellen lassen, und der

Markgraf Georg von Brandenburg hatte schon früher seine vornehmsten Pfarrer aufgefordert, jeder für sich Rechenschaft von ihrem Glauben zu geben. Aber man fand es ratsamer, sich dem von Melanchthon verfaßten Bekenntnis anzuschließen. Und Melanchthon war damit bereits am 11. Mai schon so weit fertig, daß der Kurfürst die „Apologie“ an Luther schicken konnte „mit dem gnädigen Begehren,“ falls ihm etwas mißfiel, es am Rand zu bemerken und dann das Exemplar „wohl verwahrt und verpetschaft“ unverzüglich zurückzuschicken.

Melanchthons Hauptbestreben bei der Abfassung der Schrift war gemäß der ihm eignen Neigung und Art hierbei überall daraufhin gerichtet, die evangelische Lehre als übereinstimmend mit der allgemein christlichen und überlieferten Kirchenlehre und die bei den Protestanten durchgeführte Reformation nur als Abschaffung gewisser praktischer Mißbräuche darzustellen. Man darf als gewiß annehmen, daß Luther es nicht über sich vermocht hätte, vor dem Reichstag und den auf ihm anwesenden Papisten und Feinden des Evangeliums seinerseits ein Bekenntnis vorzutragen, das die Schärfe und Tiefe des Gegensatzes so wenig hervorkehrte. Aber er opferte persönliches Empfinden den Verhältnissen und billigte freudig die Schrift seines zu diesem Werk des Friedens berufenen Freundes, der wie kaum ein anderer dazu befähigt war. Er schrieb bei der Rücksendung: „Die (Schrift) gefället mir fast wohl und weiß nichts daran zu bessern noch ändern, würde sich auch nicht schicken, **denn ich so sanft und leise nicht treten kann**; Christus, unser Herr, helfe, daß sie viel und große Frucht schaffe, wie wir hoffen und bitten.“ Den Kurfürsten ermunterte er in einem Brief voll zarter Trostesworte, daß sein Herz fest und geduldig bleiben möge; . . . wies ihn hin auf das große Zeichen der Liebe Gottes gegen ihn, daß dieser ihm und seinem Land das Wort der Gnade so reichlich gönne und namentlich die zarte Jugend darin heranwachsen lasse als ein lustig Paradies Gottes.

Unterdessen arbeitete Melanchthon noch weiter an seiner Bekenntnisschrift, um hier und da zu bessern, Fehlendes zu ergänzen, hatte häufig Unterredungen mit Justus Jonas, dem sächsischen Kanzler Gregor Brüd' und andern, stand auch in schriftlichem und mündlichem Verkehr mit dem nachgiebigen Bischof von Augsburg Christoph Stadion und dem vermittelnden kaiserlichen Sekretär Alphons Baldes. Besondere Schwierigkeit erwuchs ihm, als Landgraf Philipp von Hessen eine Verwerfung der Zwinglischen Lehre in dem Bekenntnis nicht zugeben wollte. Melanchthon legte aber darauf Gewicht nicht nur wegen ihrer Verwerflichkeit an sich, sondern hauptsächlich im Interesse einer Versöhnung mit den Katholiken. Er rief die Vermittlung Luthers an; dieser aber zögerte lange

und schrieb endlich — am 13. Juni — an Melanchthon, bat ihn warm, übrigens in aller Ruhe, daß er sich des Glaubens der Widersacher in der Abendmahlslehre nicht annehmen und durch ihre „süßen guten“ Worte nicht bewegen lassen möge. Es war eine harte Zeit für den Autor der Bekenntnisschrift: die schwierige Lage der Dinge in Augsburg, Drohungen erbitterter katholischer Gegner, die Sorgen um das dem Kaiser vorzulegende Bekenntnis und die Folgen, die es haben werde, all das setzte ihm hart zu; dazu kamen Nachwachen und Schlaflosigkeit, die ihn in steigende Unruhe versetzten, ja in Angst und Schwermut trieben. Und da war es sein väterlicher Freund Luther, der ihm immer neue Worte der Ermunterung, des Trostes und des Rates nach Augsburg sandte, und ein Lutherbiograph (Röstlin, S. 442) bemerkt, diese Worte Luthers gehörten zu mächtigsten Zeugnissen seines Geistes und Charakters überhaupt. Eine Stelle aus Luthers Briefen dieser kritischen Periode an Philipp lautet: „Daß die Sache noch so groß sein, groß ist auch, der sie handelt und angefangen hat; denn nicht unsre Sache ist sie . . . Er spricht: Wirf deine Sorge auf den Herrn, der Herr ist nahe allen, die ihn anrufen. Spricht er das in den Wind, oder wirft er sein Wort Tieren vor? . . . Dich quält deine Weltweisheit und nicht die Theologie. Als ob ihr mit euren unnützen Sorgen etwas ausrichten könntet!“ usw.

Die Ankunft des Kaisers zog sich sehr lange hin. Längere Zeit hielt er sich in Innsbruck auf, umgeben von päpstlichen Runtien, welche seine Schritte überwachten und seine Gesinnung gegen die Protestanten durch immer neue Anklagen feindseliger aufregten. Ihrem Haß leisteten den eifrigsten Beistand die drei heftigsten Gegner der Reformation, der Kurfürst Joachim von Brandenburg, der Herzog Georg von Sachsen und der Herzog Wilhelm von Bayern. Wie der Kaiser jetzt gesinnt war, erhellt aus einem Schreiben an den Kurfürsten von Sachsen, in welchem er demselben die heftigsten Vorwürfe über sein Verhalten gegen Kaiser und Reich machte und mit Bestimmtheit die Abstellung der evangelischen Predigt in Augsburg forderte. Der Kurfürst und der Landgraf Philipp hatten nämlich nach ihrer Ankunft in Augsburg die Geistlichen ihres Gefolges aufgefordert, in den Kirchen der Stadt zu predigen. Offensichtlich war ein Umschwung in der Gesinnung des Kaisers eingetreten. Von der Milde des Ausschreibens war in den jetzigen kaiserlichen Auslassungen nichts mehr zu merken. Der Tod des Großkanzlers des Kaisers, Gattinara (in Innsbruck 4. Juni), wurde von allen evangelisch Gesinnten als schwerer Schlag empfunden, und die nächsten Ereignisse schienen den gehegten Befürchtungen recht zu geben.

Endlich, am 15. Juni, hielt der Kaiser seinen Einzug in Augsburg.

burg. Es war der Tag vor dem Frohnleichnamsfest und nicht ohne Vorbedacht hatte man diesen Tag gewählt. Denn alsbald forderte der Kaiser von den Fürsten die Teilnahme an der Prozession am folgenden Tag und von neuem die Abstellung der evangelischen Predigt. Das erstere Ansinnen verweigerten die evangelischen Fürsten, wobei sich besonders der Markgraf Georg von Brandenburg durch sein mannhaftes Bekenntnis zum evangelischen Glauben auszeichnete und der Kurfürst Johann seinen Beinamen des Standhaften bewährte. In der Predigtfrage bequerten sie sich zu einem Kompromiß, wonach auch den Katholiken das Predigen untersagt wurde. Dies alles und was man sonst noch von der Stimmung in der kaiserlichen Umgebung hörte, war nicht ohne Einfluß auf Ton und Haltung des Bekenntnisses, woran Melanchthon immer noch arbeitete. Es war ja sein Bestreben, wie er selber bekennet, sich im Ausdruck möglichst der hergebrachten Lehrweise anzuschließen, suchte angesichts der drohenden Haltung der Gegner alle Schärfen zu vermeiden, den Gegensatz auch hier und da zu verhüllen und dachte sogar daran, im Interesse der dadurch zu erzielenden Eintracht nicht unerhebliche Konzessionen zu machen. Als bald nach der Ankunft des Kaisers suchte er Fühlung mit den kaiserlichen Sekretären, von welchen der eine, Cornelius Schepper, seine Befürchtungen bestätigte, daß der Kaiser entschlossen sei, gegen die Lutheraner vorzugehen, während der andre, ein Spanier, sich von Melanchthon überzeugen ließ, daß der Handel nicht so schwierig sei, als man am Hof des Kaisers annehme. Im wesentlichen handle es sich um beiderlei Gestalt des Sakraments, die Priesterehe und die Abschaffung der Einzelmesse vonseiten der Lutherischen. Der Kaiser, der jetzt gern ohne weitläufiges öffentliches Verhör und Disputation eine Einigung erzielt hätte, teilte die Auslassungen Melanchthons, die ihm mitgeteilt worden waren, dem Kardinal Campeggi mit. Dieser wollte zwar von der Abstellung der Einzelmesse (auch Privatmesse genannt) nichts wissen, sprach sich aber im übrigen nicht ungünstig darüber aus. So wurde Melanchthon am 18. Juni durch den Sekretär Baldes vom Kaiser beauftragt, auf kürzeste ein Verzeichnis der Streitpunkte vorzulegen. Deshalb zögerte Melanchthon, das Bekenntnis fertig zu stellen, gab sich sogar der Hoffnung hin, man könnte von der Uebergabe desselben absehen. Aber in einer Beratung mit Brück und andern Gelehrten wurden seine geheimen Abmachungen nicht gutgeheißen, weil man dadurch den Rechtsboden des kaiserlichen Ausschreibens zu verlieren in Gefahr käme. Namentlich erklärte der Rat von Nürnberg, der wie Reutlingen sich an der gemeinsamen Rundgebung zu beteiligen beschloffen hatte, auf der Uebergabe eines Bekenntnisses in deutscher und lateinischer Sprache bestehen zu müssen.

Donnerstag, 23. Juni, wurde eine letzte Lesung und die endgültige Festsetzung des Textes, wohl namentlich hinsichtlich des Schlusses (Epilogus) und der von Kanzler Brück herrührenden Vorrede, vorgenommen. Daran beteiligten sich der Kurfürst von Sachsen, der Landgraf von Hessen, der Markgraf von Brandenburg, die Herzöge von Lüneburg, die Gesandten von Nürnberg und Reutlingen, sowie die verschiedenen Räte und nicht weniger als zwölf Theologen. Melancthon hatte dem kaiserlichen Sekretär Einsicht von dem Entwurf nehmen lassen, war aber sehr erstaunt und erschrocken, daß dieser ihn trotz seiner maßvollen Haltung noch zu scharf fand. Deshalb änderte er und feilte an Ausdrücken bis zum letzten Augenblick. Daß er noch entgegenkommender würde, gestattete man ihm nicht. Er wollte den Bischöfen Jurisdiktion zuerkennen, drang aber nicht durch. Der Landgraf Philipp beanstandete die Fassung des Artikels vom Abendmahl, konnte aber nichts erreichen und fügte sich. Daß von einer Verwerfung des Papsttums nichts darin stand, wurde beanstandet, aber mit Rücksicht auf den Kaiser ließ man es dabei bewenden. Da die Oberländer nur mit Ausschluß des Artikels X beitreten wollten, wurden sie zurückgewiesen. (Artikel X, vom Abendmahl.) Dagegen unterschrieben: der Kurfürst Johann von Sachsen, Markgraf Georg von Brandenburg, Herzog Ernst von Braunschweig-Lüneburg, Landgraf Philipp von Hessen, Fürst Wolfgang von Anhalt und die Vertreter der Städte Nürnberg und Reutlingen; wenigstens die lateinischen Exemplare sind auch noch von Kurprinz Johann Friedrich und Herzog Franz von Lüneburg unterschrieben. Und noch während des Reichstags erklärten auch die Städte Weizenburg (im Nordgau), Seilbronn, Rempten und Windsheim ihren Beitritt.

Am nächsten Tag, Freitag, 24. Juni, sollte die Uebergabe stattfinden, in der zweiten Sitzung des Reichstages im Rathhaus. Der päpstliche Gesandte, Kardinal Campeggi hielt zuerst eine Rede, die ganz im Sinn des Papstes die Religionsstreitigkeiten behandelte. Darauf wollten die protestantischen Fürsten dem erhaltenen Befehl gemäß ihr Glaubensbekenntnis vortragen, erhielten aber vom Kaiser durch den Markgrafen Georg von Brandenburg den abfälligen Bescheid, zuerst müßten die Gesandten von Oesterreich, Kärnten und Krain wegen des Türkenkriegs gehört werden. Nun stellten sich die anwesenden protestantischen Fürsten dem kaiserlichen Thron gegenüber und ließen durch den Kanzler Brück nochmals den Antrag stellen, ihre Konfession vorlesen zu dürfen. Allein auch diese Bitte war vergeblich, vielmehr suchte man, um ein öffentliches Vorlesen des evangelischen Bekenntnisses zu verhindern, die Zeit bis zum Abend mit der Anhörung der österreichischen Gesandten hinzubringen. Darauf erneuerten nochmals, obwohl wiederum vergebens,

der sächsischen Kurfürst und seine Glaubensgenossen das Ansuchen um die Vorlesung. Die Katholischen suchten nun das Bekenntnis schriftlich zu erhalten, aber nicht mündlich zu vernehmen; die Evangelischen indessen wollten die aufgesetzte Schrift so lange in den Händen behalten, bis ihre Vorlesung gestattet sei. Deshalb verschob der Kaiser die Vorlesung auf den folgenden Tag.

Die Ueberreichung der Augsburger Konfession.

Endlich, am 25. Juni, es war ein Samstag, nachmittags 3 Uhr, konnten die Evangelischen Fürsten und Vertreter einiger Städte ihr Glaubensbekenntnis vor Kaiser und Reich öffentlich vorlesen. Auf Befehl des Kaisers sollte der lang ersehnte Akt in der Kapelle des bischöflichen Palastes stattfinden, nicht im Rathhaus, weil da der Zudrang der Menschenmenge allzu stark werde. Die Kapelle faßte nur zweihundert Personen, weshalb auf kaiserliche Anordnung bloß die Fürsten und Räte (katholische wie protestantische) eintreten durften; alle andern sollten sich im Bischofshof versammeln. Das war wiederum recht kleinlich, eine Schikane gegen die Protestanten, was kein günstiges Licht auf des Kaisers Charakter wirft, aber auch zeigt, wie ängstlich die katholischen Würdenträger vermeiden wollten, daß das evangelische Bekenntnis in weite Kreise dringe. Die Thoren!

Es traten nun in die Mitte der Versammlung der Kanzler Dr. Brück von Kurachsen und Dr. Christian Bayer, von welchen der erstere die lateinische, der andre die deutsche Konfession in Händen hatte. Da erhoben sich sogleich die protestantischen Fürsten von ihren Stühlen, allein der Kaiser befahl ihnen, sitzen zu bleiben. Karl V. wollte zuerst die Konfession in lateinischer Sprache hören, aber der Kurfürst von Sachsen entgegnete, man befinde sich auf deutschem Grund und Boden, worauf der Kaiser die Vorlesung in deutscher Sprache gestattete. Sie geschah durch den Dr. Bayer und es dauerte von 4 bis 6 Uhr und er tat es in so lautem und vernehmlichem Ton, daß es nicht nur in der Kapelle, sondern auch im Bischofshof verstanden wurde. Dann wurden die beiden Exemplare dem Kaiser überreicht. Das lateinische behielt der Kaiser, das deutsche übergab er dem Reichserzkanzler, Kurfürst Albrecht von Mainz. (Vergleiche Ranke, Deutsche Geschichte.) Der Eindruck, welchen die Vorlesung der Konfession hervorrief, war „wider alle Erwartung bedeutungsvoll großartig.“ Sie atmete eine aufrichtige Liebe zum Frieden, den man fern von aller ränkevollen Streitsucht unter der Obhut und Mitwirkung des Kaisers zu erlangen hoffte; sie ward im Namen der evangelischen Fürsten und Stände, nicht der Theologen und Geistlichen allein, in feierlicher Weise übergeben,

bestärke die Glaubensverwandten in ihrer Treue und Standhaftigkeit, und nicht wenige von den Gegnern wurden zu einer würdigeren Ansicht und gerechteren Beurteilung der Streitfrage und des Reformationswerkes überhaupt hingeleitet.

Die beiden dem Kaiser übergebenen Exemplare sind bis jetzt nicht wieder aufgefunden worden. Der Kaiser ließ noch durch den Pfalzgrafen Friedrich antworten, er wolle diese hochwichtige Angelegenheit in Erwägung ziehen und darauf seinen Bescheid erteilen; übrigens sollte die übergebene Konfession nicht ohne kaiserliche Erlaubnis gedruckt werden. Dies versprachen auch die protestantischen Fürsten. Aber bald nach der Vorlesung erschien ein fehlerhafter Abdruck. Deswegen sahen sie sich genötigt, durch Melanchthon noch während des Reichstags einen richtigen Abdruck in beiden Sprachen zu Wittenberg besorgen zu lassen. **Dies ist die erste Ausgabe der Augsburger Konfession.** Am 27. Juni wurde die Konfession römisch-katholischer Theologen vor der ganzen Reichsversammlung zur Widerlegung übergeben. Dieselbe war aber weit schweifig in so gehässigen, heftigen Ausdrücken gehalten, daß der Kaiser sie „dergestalt zerrauet und gerollet, daß von 280 Blättern nur 12 ganz geblieben sind.“ Auf kaiserlichen Befehl mußte eine neue Konfutation angefertigt werden. Melanchthon erfaßte dann eine Verteidigung des Glaubensbekenntnisses, „**Apologie der Augsburger Konfession.**“

Gleich nach der Uebergabe der Konfession wurde eine vollständige Abschrift an Luther gesandt mit dem Ersuchen, er möge sich äußern, ob noch Konzessionen an die römischen Gegner möglich sein würden. Hierüber schrieb er: „Tag und Nacht beschäftige ich mich damit, bewege es in mir hin und her, denke nach, disputiere bei mir, durchforsche dafür die Schrift, und immer stärker wird in mir die volle Gewißheit von unsrer Lehre und immer fester werde ich, daß ich mir, ob Gott will, nun nichts mehr werde nehmen lassen, es gehe drüber, wie es wolle.“ Er hätte sicherlich manches anders, namentlich schärfer ausgedrückt und gelegentlich darin Auslassungen über das Fegfeuer, den Heiligenkult und besonders über den „Papst, den Antichrist“ zu sehen gewünscht. Aber doch spendete er der ganzen Arbeit wie früher dem Bruchstück den gleichen Beifall. Er war hoch erfreut, daß dort in Augsburg der evangelische Glaube zum Wort gekommen, dessen einfacher Widerruf neun Jahre vorher in Worms von Luther gefordert worden war. Er sah das Psalmwort erfüllt: „**Ich redete von deinen Zeugnissen vor Königen,**“ und war gewiß, daß auch das Weitere sich erfüllen müsse: „**und ich wurde nicht zu Schanden.**“ (Psalm 119, 46.)

Soviel genüge über die Genesis der Augsburger Konfession. Inhalt und Bedeutung derselben in einem zweiten Artikel!

Theologischer „Aktivismus“

Von Professor Werner Petersmann, Th. D.

Im leichtfertigen Schlagwörterkampf der Gegenwart, die als Zeitalter von Großstadt und Maschine, Auto und Kino, Radio und Flugzeug in besondrer Weise mit hastigen, ratternden Parolen, mit der Lichtreklame von in die Augen fallenden Stichworten zu arbeiten scheint, ist, seit Stockholm zumal, das treffliche Wörtlein „Aktivismus“ mehr oder weniger für das angloamerikanische Christentum in Beschlag genommen. Das amerikanische Christentum, angelsächsisch bestimmt in seinem kirchenpolitischen Pragmatismus, reformiert in seinem heiligenden Weltgestaltungsdrang, jung, optimistisch, selbstbewußt in seiner kolonialen Geschichtslosigkeit und Traditionsabsage, auf Grund deren es aktuelle Aufgaben unternehmungslustig in experimenteller Tatkraft anfaßt — dieses Christentum ist „aktivistisch.“ Und ihm gegenüber ist gerade das deutsche Christentum („deutsch“ im weitesten kulturellen Sinn genommen) mit seiner germanischen „Gemüth“haftigkeit, Innerlichkeit und Mystik, seiner lutherischen Konzentration auf Seele und Gewissen und seiner Bestimmtheit durch Lehre, Geschichte, Tradition und Theologie darum der exemplarische Antipode. Es scheint das genaue Gegenteil. Es ist, wie wiederum die Parole ausgegeben wird — und das nicht ohne Werturteil — „quietistisch.“ Und diese Eigenschaft erscheint als etwas, das überwunden werden muß in der Zeit unsrer brennenden Weltnöte, die die Christenheit auf den Kampfplatz ruft. Die Zeit metaphysischen Spekulierens und dogmatischen Saders, der Lehrstreitigkeiten und Haarspaltereien ist vorüber. Die Uhr steht auf Tat, auf Handeln, auf „Aktivismus“ im heraufgebrochenen sozialen Zeitalter.

In solchem Urteil ist manches richtig und manches falsch. Wir wollen hier zum Zweck des besseren gegenseitigen Verstehens lediglich die Sache in ein westlicheres Licht stellen. Der amerikanische Aktivismus nämlich, schlechthin „Aktivismus“ genannt, ist eine bestimmte Art des Aktivismus: er ist **ethisch-praktischer Aktivismus**. Er ist Aktivismus der tathaften Weltgestaltung, des christlich-moralischen Kulturaufbaus. Und ihm gegenüber der deutsche „Quietismus“? Ist er ein „die Hände in den Schoß legen“, ist er „Quies“, „Ruhe“ und „Ausruhen“? In außerordentlich glücklicher Weise führt eine Zesefrucht aus Martin Rades Glaubenslehre (Leopold Klotz Verlag, 1927, Bd. 2, p. 212 f.) in eine Ausichtsrichtung, die gerade dem aktivistischen Gemüt des Amerikaners den verständlichsten Anblick der Sache gewährt. Und das mag nicht ganz von ungefähr so kommen, daß eben der Mann zu diesem Anblick führt, der mit seiner Zeitschrift „Christliche Welt“ (L. Klotz Verlag) in Deutschland seit langem führend für ein ethisch-praktisch „aktivi-

stisches“ Christentum eingetreten ist. Im Zusammenhang seiner Dogmatik an jener erwähnten Stelle beschreibt er zuerst in einem warmen Paragraphen den jedem Christen, gerade dem aktivistischen, so nötigen **Christlichen „Quietismus“** im Sinn jenes Wortes aus Matthäus 11, das man übertragen mag:

„Ich will euch ausruhen lassen . . .

Und ihr werdet ein Ausruhen finden für eure Seelen.“

Eine solche „quies,“ diese Ruhe ist der Ruhepunkt, Rückhalt und Kraftquell für alle echte Aktivität, und die Stille von Sonntag und Feiertag liegt als dynamische Sammlung vor dem Aktivismus der Woche. Und dann folgt der Paragraph über den **Christlichen „Aktivismus.“** Hier nun kommt Rade neben dem ethischen Aktivismus auch auf die Theologen und den Streit der Theologen zu reden und auf ihre kritische (vielen zu kritische) Forschungs- und Denkarbeit: „Der Streit der Theologen . . . hat die Aktivität der evangelischen Christenheit viel gelähmt. Aber man soll nicht darüber trauern und schelten. Es steckt auch in diesen Kämpfen ein Aktivismus, der, wo nur rechter Gewissensernst dahinter steht, des Segens nicht entbehren kann. Wer die ganze theologische Arbeit der vier Jahrhunderte, insbesondere aber der letzten anderthalb, nur als Ausgeburt gelehrter Rechthaberei ansehen wollte, würde Unrecht tun . . . So steckt ein Stück von heiligem Aktivismus gerade auch in der vielgeschmähten modernen Theologie . . . wenn ihre Arbeit wahrhaft kritisch ist, im Geist der Wahrhaftigkeit rücksichtslos wägend und urteilend, so ist die darauf verwendete Kraft auch auf ein gutes Werk verwandt . . . Aber wieder ist der Christ auch hier nicht allein. Und aus dem Fehlen und Gelingen der Genossen, die miteinander forschen, erwachsen Erkenntnis und Verständnis immer neu . . . Der Kampf um die Wahrheit ist das tägliche Stahlbad evangelischer Theologie. Diese Art Aktivismus . . . usw. . . .“ Da überträgt Rade mit glücklichen Griffen das treffliche Stichwort des „Aktivismus“ auch auf die Theologie und ihre Arbeit. Sie ist ihrem Wesen nach nicht quietistische Besinnlichkeit und scholastischer Luxus, „lufus sacer,“ Haarspalterei samt Streitsucht aus der Studierstuben-Sicherheit der „beati possidentes“ in Staatskirchen und Pfründen, sondern wahrlich auch „Aktivismus,“ innerer Aktivismus, Aktivismus des Geistes und Denkens, Aktivismus des christlichen Geistesringens um Wahrheit und Klarheit, um Erkenntnis und Verständnis des Evangeliums zu seiner rechten wahrheits- und wirklichkeitsgetreuen Auslegung, Darlegung und Anwendung auf unsre Nöte und Fragen. Auch das ist aktuelles Handeln zu Weltanschauung und Weltaufbau christlicher Kultur. Solange wir als „verbi divini ministri“ die frohe Botschaft vom Heil

zu bringen haben, steht Wahrheit und Klarheit, Verstehen und Deuten, Anbringen und Applizieren dieses Evangeliums in der rechten und echten evangelischen und keiner andern Weise wahrlich da als Arbeitsziel eines ganz gewaltigen und notwendigen Aktivismus, welcher der ethisch-praktischen Aktivität notwendig vorangehen muß. Denn freilich, Glaube ohne Werke ist tot. Aber Werke ohne Glauben, Werke die nicht aus dem Glauben kommen, Werke, die nicht schlechthin unter der klaren Direktion des Glaubens stehen? Theologische Glaubensklarheit allein ist freilich leer. Aber Wirken allein wiederum ohne jene fundamentale Klarheit ist blind, willkürlich, gefährlichen Abwegen nahe. So ist auch der geistige Aktivismus positiv schaffend und nötige Arbeit, mag es auch bisweilen vorkommen, daß er, entsagungsvoll und mühselig genug, Kärnertagewerk tut in Grenzgebieten. Und vielmehr ist es genau so „Quietismus“ schlechter und gefährlicher Sorte, wenn der ethisch-praktische Aktivismus die fundamentale theologische Aktivität beiseite läßt, wie wenn der theologische Aktivismus die Tat versäumt. Denk-„Quietismus“ wie Tat-„Quietismus“ sind beide Skylla und Charybdis jenes goldenen christlichen Weges, der immer wieder, spiralenhaft, vom echten christlichen „Quietismus“ des Erfassens und von ihm zum Tat-Aktivismus praktischer Umsetzung in evangelisches Handeln verläuft. Immer durch jene drei Stadien (um sie ins Schema zu bringen):

1. Christlicher „Quietismus“ (Erbauung).
2. Theologischer Denk-„Aktivismus“ (Erkenntnis).
3. Ethisch-praktischer Tat-„Aktivismus“ (Handeln).

Uebrigens erhält man einen lebendigen Einblick in diesen aktuellen theologischen Aktivismus, wenn man die Berichte über die **deutschen Theologentage** durchgeht. Diese Theologentage, aus den Fakultätentagen unter Anregung H. Greßmanns (starb vor einigen Jahren auf einer Vortragsreise in Chicago) erwachsen, sind neuerdings eingerichtete Ausspracheveranstaltungen der deutschen theologischen Fakultäten mit Vorträgen und Diskussionen über akute wissenschaftliche Probleme, und sie geben mit der Demonstration des theologischen Denk- und Diskussionsaktivismus zugleich auch eine Orientierung über den aktuellen Stand der Gottesgelehrsamkeit von so unmittelbarer Art, wie sie auf anderm Weg kaum erreichbar sein dürfte. In den beiden bisher vorliegenden Berichten über die beiden stattgefundenen Konferenzen wird nun durch die Folge von Vorträgen und anschließenden Aussprachen der leitenden deutschen Theologen deren heutiger Aktivismus gewissermaßen im Druckfilm vorgeführt.

Der erste Theologentag fand Herbst 1927 in der Lutherstadt Eisenach statt, unter dem Vorsitz des Dekans der Berliner Fakultät

D. M. Titius. (Der sehr ausführliche Bericht von Titius offiziell herausgegeben unter dem Titel „Deutsche Theologie.“ Göttingen, Vandenhoeck und Ruprecht 1928. Preis 6 RM.) Noch sammelt sich die Aktivität nicht um ein besonders Generalthema. In diesem Mangel äußert sich das erste Experimentieren. Doch treten bestimmte leitende Fragekomplexe heraus, die im übrigen zeigen, wie sehr die modernste Forschung aus den Vorhöfen „circa sacra“ energisch hineinstrebt „in sacra“: das Kirchenproblem, Luther, die Christusfrage der Gegenwart, die Bedeutung der dialektischen Theologie für das Alte und Neue Testament, ferner Mission und Religionsgeschichte in ihrer neuerkannten Wichtigkeit für die gesamte Theologie und ihre einzelnen Fächer. Ueber fünfundsiebzig bekannte Theologen weist die Rednerliste auf aus dem deutschen Sprachgebiet. Neuartig und für einen bei aller notwendigen Schärfe der Auseinandersetzung **cooperativen** Geist zeugend ist das früher ungewohnte Zusammentreffen und Zusammendenken der Konservativen mit den Liberalen. Und dazu brachte die Konferenz eine erste ausführliche Diskussion zwischen den Vertretern der historisch-kritischen Theologie und denen der „theologia moderna“ der Krisis, der Neuest-Positiven. „Vor dreißig Jahren hätte niemand eine **gemeinsame** wissenschaftliche Tagung **aller Richtungen** der deutschen Theologie für erspriesslich oder auch nur für möglich gehalten.“ (Titius.) Ferner ist es doch auch sehr bemerkenswert als Zeichen der Zeit, wenn Titius repräsentativ sagen kann: „Wir alle . . . sind in unserm Denken **kirchlicher** geworden als früher, die unersetzliche Bedeutung der kirchlichen Gemeinschaft für den Fortbestand des geschichtlichen Christentums und unsre Mitverantwortung dafür ist uns zu vollem Bewußtsein gekommen.“ Allerdings das alles nicht in bequemen quietistischen Kurzschlüssen billiger Ironie: „Das aber darf und wird uns nicht hindern, in heiligem Wahrheitsernst und mit unbedingter Offenheit über die wichtigsten und schwersten Lebensfragen zu sprechen, die auf unsrer Tagesordnung stehen.“ Nicht nur die straffe gedankliche Linienführung der General- und Spezialvorträge durch jeweilige Fachmänner, sondern vor allem die nachfolgenden Diskussionen und Schlußworte zeigen jenen besagten Aktivismus kritisch erfassenden und gestaltenden Geistes im Ringen um die Wahrheit und das Verständnis des Wortes Gottes für unser Heute in lebendigster Aktualität. Mir selbst ist dieser kritische Aktivismus am eindrucklichsten und respektvoller stets besonders an Auseinandersetzungen aufgegangen, in der mündlichen Dialogik der Diskussion oder der schriftlichen der Buchbesprechung. Hier nun reiht sich in der Aussprache eine gewichtige Vortragsbesprechung an die andre, bis eine Synthese mit dem Vortrag durch das Schlußwort des Referenten hergestellt ist. So zum Beispiel nach R. Q.

Schmidts Vortrag über das Kirchenproblem im Urchristentum, über den Feine-Galle, Wendt-Zena, Windisch-Leiden, Schmitz-Münster, Fezer-Tübingen, Schütz-Niel, Brodich-Erlangen, v. Dobschütz-Galle, Hoffmann-Wien kritisch-aktivistisch diskutieren. Oder die problematische Aussprache nach Bultmanns Referat über „Die dialektische Theologie und das neue Testament“ seitens Liekmann, Feine, Wobbermin, Hirsch, Windisch, Schmitz, Sempel, Eißfeldt, Koepp, Müller, Paulus, Heinzelmann, Hoffmann, Schmidt.

Der zweite Theologentag, vorbereitet von der Bonner Fakultät und deren Dekan D. E. Pfennigsdorf und abgehalten in Frankfurt a. M. 1928 („Deutsche Theologie“, 2. Band. „Der Erlösungsgedanke.“ Vandenhoeck und Ruprecht 1929. 6 RM.) stand unter einem Generalthema: Der Erlösungsgedanke. Und zwar bei Luther (Hermelink, im Urchristentum (Lohmeyer), in der gegenwärtigen Glaubenslehre (Rüttger), im Religionsunterricht (Niebergall), im Spätjudentum (Jeremias), im Urchristentum und Hellenismus (Deißner), im Alten Testament (Brodich), und in der Religionsgeschichte (Clemen). Ueber fünfzig Redner stehen diesmal auf der Rednerliste. Besonders lebendig und illustrativ sind nach Hermelinks durch Rudolf Ottos Ideen des Ruminosen bestimmten Luther Vortrag wie nach Lohmeyers modern-eschatologisch gedeuteten urchristlichen Erlösungsbegriff die Aussprache seitens Ritschl, Meyer, Bornkamm, Weinelt, Dibelius, Titius, Windisch, Büchse, Althaus und anderer mehr. Schärfer als auf dem ersten Tag scheint hier alles konzentriert. In Stil und Problematik, gehaltlicher wie formaler Durchführung ist hier jener theologische Aktivismus in lebendiger Aktualität zu sehen, den wir, unter Hinweis auf dies konkrete Anschauungsmaterial, andeuten wollten.

Kurzum: keiner der beiden Aktivismen ist also überflüssig, beide sind zur Gesundheit auf dem gemeinsamen „quietistischen“ Grund notwendig. Und jeder braucht den andern. Der ethisch-praktische Aktivismus braucht den theologischen, um nicht blind, nebelhaft, schwärmerisch zu werden; und wiederum, der theologische den ethisch-praktischen, damit er nicht leer, abstrakt, unfruchtbar bleibt. Der „Quietismus“ des Denkversäumnisses ist ebenso gefährlich wie der des Tatversäumnisses. Und jene beiden „Aktivismen“ zur Zeit fälschlich genug wenn auch auf Grund empirischer Beobachtungen als feindliche Brüder betrachtet und behandelt, sollten sich finden zu „Cooperation.“ Ist nun der praktische Aktivismus angelsächsisches Charisma, so der theologische deutsches. Und zur kontributiven Vermittlung hätten da in diesen wie in andern Dingen die Kirchen deutscher Abstammung eine schicksalsmäßig gottgegebene historische „Sendung.“ Ob sie diese freilich erkennen und erfüllen?

Wesen, Wert und Wahrheit der Religion

Von Prof. R. G. Grönmacher.

III.

Die Wahrheit der Religion.

In manchen Kreisen, wie in dem anglo-amerikanischen Pragmatismus, wie in der deutschen Philosophie von Vaihinger, glaubt man schon eine genügend positive Einschätzung der Religion vollzogen zu haben, wenn man ihren praktischen Wert anerkennt. Die Religion ist nützlich für die Kultur, hilft dem einzelnen Menschen über Not und Schuld hinweg, befriedigt und beruhigt ihn. Ob das aber alles Einbildung, Fremd- und Selbstsuggestion sind, erscheint völlig gleichgültig. Wenn Gott auch gar nicht existierte, so soll doch die Vorstellung, „als ob“ er existierte dieselben Dienste leisten. Allein das ist schon ein psychologischer Irrtum. In demselben Augenblick, wo ein Mensch weiß, daß er nur Wasser aber keinen Wein getrunken hat, verspürt er nichts mehr von den kräftigen Wirkungen des Weines. Sobald Gott eine Illusion für mich wird, werden es auch die angeblich von ihm ausgehenden Wirkungen und sie verlieren allen Wert für mich. Gerade zur Erhaltung des Wertes der Religion, muß darum auch ihre Wahrheit behauptet werden. Unter Wahrheit der Religion ist zu verstehen, daß der Annahme der Religion von der Existenz einer Gottheit und ihres Verkehrs mit der Welt durch Offenbarung eine überweltlich-innerweltliche Realität entspricht. **Die Religion ist wahr, bedeutet: Gott und seine Offenbarung existieren objektiv und sind nicht etwa nur Einbildungen und Gespinste des Menschen.** Für diese Behauptung hat die christliche Apologetik einzutreten und zwar auf zweierlei Weise, 1. daß sie die mannigfachen Versuche einer innerweltlichen Erklärung der Religion als unzureichend, 2. daß sie die Selbstausagen der Religion über ihre Wahrheit als vorstellbar und begründet erweist.

1.

Eine weitverbreitete Theorie sieht in der Religion nichts anders als eine menschliche Erfindung, deren Motive sie klar zu machen sucht. Schon die alten griechischen Skeptiker meinten, daß die Religion nicht aus der Natur und Wirklichkeit erwachsen sei, sondern vielmehr eine Erfindung menschlicher Berechnung und zwar wesentlich aus egoistischen Motiven. Diese Meinung hat im 19. Jahrhundert in höchster Vollendung und schärfster Zuspitzung Ludwig Feuerbach in seinen Schriften über das Wesen des Christentums und der Religion vertreten. Er ist der eigentliche Verfechter einer **illusionistischen Erklärung der Religion aus egoistischen Motiven.** Nach Feuerbach sind die Götter nichts anders als die als

verwirklicht gedachten, in persönliche überweltliche Wesen verwandelten Wünsche des Menschen. Gott ist die Summe aller menschlichen Wünsche, deren Erfüllung in ein Jenseits verlegt wurde, weil sie im Diesseits nicht erreichbar erschien. Der in der Religion behauptete Verkehr des Menschen mit einem überweltlichen Gott ist in Wirklichkeit nichts anders als der Verkehr des Menschen mit seinem eigenen Wunschwesen. Der in dieser Welt nicht befriedigte Egoismus schafft sich eine andre Wirklichkeit als Paradies, in dem alle Träume Wahrheit werden. Das Geheimnis der Theologie ist die Anthropologie, Gott nichts anders als der von Schwachheit und Endlichkeit befreite und in seinen Wünschen befriedigte Mensch. Hat man aber diesen Tatbestand durchschaut, und die Religion als Illusion erkannt, so wird man auf sie verzichten und statt von ihren phantastischen Gebilden Hilfe zu erwarten, selbst Hand anlegen, um die menschliche Lage in der Welt tatkräftig zu verbessern. Feuerbach bezeichnet es als sein letztes Ziel, die Menschen aus Kandidaten des Jenseits zu Studenten des Diesseits zu machen.

Prüft man diese Theorie nach, so liegt ihr bescheidener Wahrheitskern, der sie für viele verführerisch gemacht hat, darin, daß im Menschen allerdings Anknüpfungspunkte für die Erkenntnis und Bestimmung des Jenseits vorhanden sind. Wir könnten Göttliches nicht schauen, wenn nicht selbst Göttliches in uns vorhanden wäre, entsprechend dem Goethewort: „Wär nicht das Auge sonnenhaft, wie könnte es die Sonne schauen?“ Insofern erwächst allerdings aus der Anthropologie die Theologie, aber doch nur deshalb, weil tatsächlich zuvor die Gottheit im Menschen ein Stück ihres Ebenbildes verwirklicht hat. Wäre das nicht der Fall, so wäre nicht der geringste Anlaß, ja nicht einmal eine Möglichkeit, wie der Mensch ein Jenseits erfinden konnte, auch nicht, wenn man seine unbefriedigten Wünsche in Rechnung zieht. Für diese würde der Mensch — wie es tatsächlich auch alle irreligiösen Menschen tun — auf eine bessere Zukunft im Diesseits hoffen und hier allerlei Mittel in Bewegung setzen zur Erfüllung seiner Bedürfnisse. Erst wenn der Mensch aus anderweitigen Gründen an eine Gottheit glaubt, dann kann er auch sie in den Dienst des Egoismus stellen und hat das leider auch reichlich getan. **Nicht der Egoismus schafft Gott, sondern erst der geglaubte Gott wird egoistisch ausgenützt.**

Zudem aber ist es durchaus unzutreffend, daß der Gottesgedanke im innersten Wesen der Befriedigung des menschlichen Egoismus dient und die Religion nichts anders will als Erfüllung menschlicher Wünsche. Gott ist vielmehr sehr oft der Gegner unsrer natürlichen Triebe und ihrer innerweltlichen Ziele, er ist durchaus

nicht der Diener, sondern der oft sehr unbequeme Herr des Menschen. Niezische hat Gott deshalb abgelehnt, weil er in ihm die Grenze für die Erfüllung seines Verlangens nach einem Uebermenschen fand. Gerade von stark religiösen Menschen wird Gott als Druck empfunden, bekennt doch der russische Dichter Dostojewski: Gott hat mich immer nur gequält. Einen solchen Gott erfindet aber menschlicher Egoismus nicht, er ist das Gegenteil menschlicher Wunschträume. Abschließend ist gegen Feuerbachs Theorie zu sagen, daß sich eine göttliche Ueberwelt ohne reale Unterlagen weder erfinden läßt, noch daß das egoistische Motiv den Kern der Religion trifft.

Eine zweite Theorie will die Entstehung der Religion aus **theoretischen Bedürfnissen des menschlichen Verstandes ableiten**. Der Mensch fragt bei jedem Ding nach seiner Ursache und so geht er weiter und weiter zurück, zuletzt aber möchte er doch zu einem Abschluß kommen und den findet er nur in einem Absoluten, das „causa sui“ ist, das heißt bei den Göttlichem. Ebenso sollten sinnliche Wahrnehmung den Menschen über das unmittelbar Geschaute hinwegführen zum Unendlichen, das hinter allem Endlichen steht. Der Trieb zum Absoluten und Unendlichen wäre danach eine Ursache für die Entstehung des Glaubens an eine absolute und unendliche Gotteswelt. So hat der berühmte englische Religionsgeschichtliche Max Müller die Religion verstanden und zwar nicht, um sie als Illusion zu entwerthen. **Denn dieser Trieb zum Absoluten und Unendlichen läßt sich nur verstehen, wenn hinter ihm eine absolute und unendliche Wirklichkeit steht, welche den Menschen zu ihrer Anerkennung treibt.** Denn sonst liegt gar kein Grund vor, warum die Menschen sich nicht mit einem sichtbaren Himmel begnügt hätten, oder warum sie mit ihrem kausalem Denken nicht von einer endlichen Ursache zur andern fortgeschritten wären.

Von religionsfeindlicher Seite ist diese Theorie von Männern wie dem Positivisten Comte, den Religionsforschern Taylor und Rippert, wie dem Monisten Häckel abgewandelt. Sie sehen in der Religion **eine falsche und irtümliche Auslegung der Erscheinungen der Wirklichkeit**. Der primitive Mensch erlebte das Gewitter, aber er konnte es sich noch nicht wissenschaftlich als elektrische Entladung erklären, darum nahm er an, daß in ihm feindliche Götter miteinander kämpfen. Oder er sah plötzlich einen Menschen im Starrkrampf dahinsinken und da er diese Erscheinung nicht medizinisch erklären konnte, sah er in ihr den Angriff eines bösen Gottes. Bemerkte der Urmench in der Nähe eines Grabes einen Schmetterling oder einen Wurm, so verführte ihn das zu der Meinung, daß sich in ihm die Seele des Toten verwandelt habe. Religion

soll nichts anders sein als primitive Wissenschaft, die aber sterben muß, sobald die wirkliche Wissenschaft einsetzt. So hat der Positivismus in der Geschichte der Menschheit auf das religiöse das wissenschaftliche Zeitalter folgen lassen. Aber gerade diese Konstruktion ist offenkundig falsch. Denn die Religion besteht noch immer und es ist ihr gar nicht eingefallen, zu Gunsten der Wissenschaft abzutanken. Es gibt nicht nur zu gleicher Zeit religiöse und wissenschaftliche Menschen nebeneinander, sondern es gab und es gibt auch religiöse Persönlichkeiten, die zugleich große Gelehrte sind, wie umgekehrt Natur- und Geschichtswissenschaftler mit tiefer Religiosität. Mögen auch in allen Zeiten religiöse und wissenschaftliche Weiterklärungen enger miteinander verbunden gewesen sein und man damals Geister und Götter an die Stelle innerweltlicher Kausalitäten gesetzt haben — identisch sind sie nie gewesen. Denn wieder müssen wir behaupten, wenn es nicht irgendwie tatsächlich eine Gotteswelt gäbe, und diese sich den Menschen bezeugt hätte, so würden die primitiven Menschen am wenigsten darauf gekommen sein, sie zur Erklärung innerweltlicher Erscheinungen heranzuziehen. Sie hätten statt dessen einfach falsche innerweltliche Ursachen angenommen, den Starrkrampf eines Menschen aus verborgenem Gift, den Tod aus innerer Verletzung erklärt. **Auch der Versuch die Religion aus falscher Befriedigung seines theoretisch-wissenschaftlichen Triebes zu erklären, erweist sich als völlig mißlungen.**

Eine dritte Theorie greift zur Klärung der Religion auf **Gemütsbewegungen der menschlichen Seele zurück und zwar bestimmter auf die Furcht.** So hat es in früheren Jahrhunderten schon Hume getan. In neuerer Zeit D. W. Strauß. Der Ur Mensch erlebt die Schrecken der Natur, den Wettersturm, das Dunkel der Nacht, den unheimlichen Tod. Diese Erscheinungen führt der Mensch auf Götter zurück. Die Beziehung dieser Götterwelt zur Furcht des Menschen kann doppelt gedacht werden. Entweder kann die Götterwelt dazu dienen, den Menschen von seiner Furcht zu befreien, oder sie kann seine Angst verstärken. Bei der ersten Auffassung handelt es sich nur um eine Spezialisierung der früher besprochenen Feuerbachschen Wunschtheorie, gegen die die dort geltend gemachten Argumente in gleicher Weise sprechen. Im andern Fall ist es unbegreiflich, wie und warum der Mensch zur Verstärkung seiner Furcht sich Götter erfinden sollte. Die Vertreter dieser Meinung setzen doch immer voraus, daß es keine Götter gibt und darum auch nicht die geringsten Spuren des Göttlichen in der Welt. Dann aber bleibt es unbegreiflich, wie die Menschen aus blauem Dunst feste Burgen für die Zwingherrschaft von Göttern bauen konnten. Der Mensch hatte eigentlich genug an innerweltlichen, schreckenerregenden Objekten und keinen Anlaß sich noch fürch-

terlichere Gestalten in den Göttern zu erfinden. Sodann aber ist es unwahr, daß die Religion niemals andre Gefühle in Anspruch genommen hat, wie die Angst. Der primitive Mensch ist gar nicht solch ein Angstwesen, wie der moderne, nervöse Gelehrte. Er hat sich gegenüber dem Wetter, dem Kampf, selbst dem Tod gegenüber viel mutiger verhalten. Außerdem hat auch schon die einfache Religion neben den Gefühlen der Angst und des Schauders auch solche der Ehrfurcht und Beruhigung in sich getragen. Ein katholischer Apologet, Seiz, bemerkt treffend über diesen ganzen Gedankenkreis: „Daß statt kindlicher Gottesfurcht kindische Gespensterfurcht der Menschheit in die Wiege gelegt sei, ist ebenso widersinnig wie die Annahme, einer von vornherein erkrankten statt einer urwüchsig kraftvollen Natur und paßt am allerwenigsten zur Hypothese von uranfänglich hartem Kampf ums Dasein, welchen nur die stärksten Naturen zu überdauern vermochten.“ Auch die mit dem Gefühl der Furcht arbeitende illusionistische Erklärung der Religion hält einer genaueren Prüfung nicht stand.

Reichen die normalen geistigen Funktionen der menschlichen Seele nicht aus, um die Religion ihres Wahrheitsgehaltes zu entkleiden, so hat man versucht, sie aus **besondern eigenartigen oder gar anormalen Erscheinungen abzuleiten**. Die populäre Meinung, die Religion sei ein phantastisches Gebilde, wird von der Wissenschaft in die Form gekleidet, daß sie eine **Schöpfung der Phantasie** sei. Allein diese ist ein durchaus normaler, sich auf den verschiedensten Gebieten geltend machender Trieb. Unbefriedigt von der realen Wirklichkeit entwirft sie Bilder einer idealen Welt. Diese aber sind zu einem Teil Wegweiser zu einer sich allmählich enthöllenden neuen Wirklichkeit. Wenn Plato Ideen annimmt, die hinter der Welt stehen und an ihre Spitze das Gute, Schöne, Wahre stellt, so ist im Kern hier eine Realität beschrieben, die der Phantasie einen Wirklichkeitswert gibt. Jeder Idealismus ist im Grund eine Schöpfung der Phantasie; und wenn man diesen nicht gänzlich für unbegründet erklären will, so hat man auch keinen Grund, aus dem Anteil der Phantasie an der Religion deren Unwirklichkeiten zu behaupten.

Die eigentlich modernen Meinungen bringen die Religion mit anormalen Erscheinungen im Geistesleben in Beziehung, wie **Halluzination und Vision**. Bei der ersten steigt aus dem Inneren des Menschen ohne jede Anregung von der Außenwelt ein Bild auf, dem Realität ohne Grund beigelegt wird. Bei der Vision werden Wirkungen aus der Umwelt umgedeutet und zu Erscheinungen einer andern Welt erhoben. Beide Vorgänge spielen in der That auch in der Religionsgeschichte eine Rolle, aber doch meistens nur bei mehr oder minder eigenartig veranlagten Menschen. Die große

Masse der Frommen kennt diese Erlebnisse nicht. Infolgedessen ist es mindestens nicht angängig, die Religion als Ganze auf Halluzinationen und Visionen zurückzuführen, wobei man außerdem noch die Frage aufwerfen kann, ob nicht auch durch diese Erscheinungen ein Wahrheitsgehalt vermittelt werden kann. — Wieder andre wollen sich die Religion aus **Suggestion** erklären, ohne sich darüber Rechenschaft zu geben, was deren Wesen ausmacht. Wird unter ihr nur die Aufnötigung geistiger Inhalte durch Objekte oder Personen der Außenwelt während unsers wachen Lebens verstanden, so ist damit nur ein völlig normaler und rein formaler Prozeß beschrieben, der auf allen Gebieten vorkommt und sich zur Wahrheitsfrage ganz neutral verhält. Suggestive Redegewalt kann in einer politischen Versammlung die Ueberzeugung eines Hörers umgestalten. Das spricht weder für noch gegen die Wahrheit der alten oder der neuen Ueberzeugung. Genau so kann auch die Religion einem Menschen zunächst durch suggestive Predigt vermittelt werden, ohne daß damit etwas für oder gegen ihre Wahrheit ausgesprochen ist. Versteht man dagegen unter Suggestion bestimmte abnorme Beeinflussungen auf Menschen, die sich in einem besondern Zustand der Hypnose befinden, so wird auch der schärfste Gegner der Religion nicht behaupten können, daß sie auf diesem Weg zustande komme und immer wieder übertragen werde. Auch der Versuch, die Religion aus dem Unbewußten zu erklären, führt nicht zum Ziel. In dieses streckt auch die Religion wie alle tieferen Mächte, Kunst und Sittlichkeit, ihre Wurzeln. Aber die Religion lebt ebenso im Bewußten. **Within trifft auch die letzte Kategorie der immanenten Erklärungsversuche: die Religion aus mehr oder minder anormalen Erscheinungen abzuleiten auf die Religion als Ganzes nicht zu und vermag ihr darum nicht den Charakter einer durchaus gesunden Erscheinung zu nehmen.**

2.

Sind damit alle Versuche die Religion zu erklären als nicht gelungen erwiesen, so gewinnt die **Behauptung der Religion selbst aus der Offenbarung Gottes zu stammen, ein ganz anders Gesicht, zumal diese völlig möglich und vorstellbar ist.** Je nach der Zustimmung zu einer mehr empiristischen oder mehr apriorischen Erkenntnistheorie kann man sich das Zustandekommen der göttlichen Offenbarung denken. Diese hat im Grund keinen andern Inhalt als das Wesen der Religion, Gott und seinen Willen zur Gemeinschaft zu offenbaren. Für die Aufnahme dieser Erkenntnis muß der Mensch innerlich vorbereitet gewesen sein. Negativ besteht diese Vorbereitung in der Unbefriedigung durch alle Güter und Erkenntnisse dieser Welt. Positiv hat der menschliche Geist die Anlage zum Unendlichen, Absoluten, Idealen mitbekommen. Durch alles

das entsteht aber von selbst keine wirkliche Religion. Wenn aber die Gottheit sich offenbarte, fand sie in diesen Anlagen ein inneres Echo. Nun war erschienen, was den menschlichen Geist wirklich befriedigte, jetzt stand das dunkelgeahnte Ideal vor ihm. Die göttliche Offenbarung aber kann nicht nur zustandekommen durch eine unvermittelte Verbindung mit dem Göttlichen. Sie bediente sich vielmehr gerade in alten Tagen der Naturerscheinungen, auch der furchterregenden. Zu einzelnen kam die Gottheit auch im Traum in Halluzinationen, Visionen, Suggestionen. Gott bediente sich aller, gerade auch äußerer Mittel: Weg hat er allerwegen, an Mitteln fehlt's ihm nicht.

So kam die göttliche Offenbarung durch äußere Vermittlungen in das Innere und zündete hier, weil die entsprechenden seelischen Voraussetzungen gegeben waren. Aber diese seelischen Funktionen wären niemals aktualisiert worden, wenn sie nicht die Offenbarung des lebendigen Gottes durch irdische Vermittlung in Bewegung gesetzt hätte. Von ihrer Wirklichkeit kann freilich niemand überzeugt werden, sondern nur der Fromme, der selbst noch in der Gegenwart Offenbarung erlebt, und der dadurch zugleich Verständnis und Glauben für die Verkündung Gottes in den großen geschichtlichen Vermittlern der Offenbarung gewinnt.

In früheren Zeiten glaubte man allgemein und logisch zwingend die Existenz Gottes durch die sogenannten **Gottesbeweise** erhärten zu können. In ihrer eigenständigen und rationalzwingenden Geltung sind sie durch Kant beseitigt, der damit der Religion einen Dienst leistete, weil diese jetzt nicht mehr allein durch den Verstand andemonstriert werden konnte, sondern Mitbeteiligung des Gemüts und Willens verlangte. Andererseits aber haben die Gottesbeweise immer wieder eine Art von Auferstehung erlebt. **Für den religiösen Menschen kommen sie nur als nachträgliche Unterstützung seiner Glaubensgewißheit in Betracht.** Wenn der menschliche Geist von jeher bis heute immer wieder Spuren Gottes in der Welt findet, so würde er das nicht tun, wenn nicht in der Welt tatsächlich Ansätze für den Gedanken an Gott gegeben werden. Der Trieb zu einer „prima causa“ vorzudringen, legt immer wieder mit dem kosmologischen Beweis nahe, in Gott dem Schöpfer diese Ursache zu sehen. Der Blick auf zielstrebige Einrichtungen in der Wirklichkeit lenkt auf Gott als letztes höchstes Ziel hin, wie es im theologischen Beweis geschieht. Die Wahrheit der Religion ruht zwar in sich selbst, aber gerade darum ist sie auch für jedes von außen kommende Zeugnis empfänglich. — Wesen, Wert und Wahrheit der Religion sind damit gegenüber allen Angriffen richtig verstanden und in ihrer Gültigkeit aufrechterhalten. Das kommt auch dem Christentum zu Gute.

EDITORIALS

† PROFESSOR PHILIP VOLLMER, PH.D., D.D. †

There were perhaps very few pastors in the Synod who had a keener and more personal sense of loss when they heard of the death of Professor Vollmer, on Dec. 10th of last year, than the Editor of the Theological Magazine. Only a few days before he was taken from us, Dr. Vollmer had dictated a letter in which he advised the laymen of our churches to make their pastors a Christmas present of a year's subscription to the Magazine (see in the "Prospectus for 1930" in the January number). And he had promised three articles for the Magazine in 1930 (see also in the "Prospectus"). His support of the Magazine was so unflinching that whenever we were a little short on material for any particular number, we turned to him—and never in vain, even on the shortest notice. Not only that. We had had a great many conversations with him about the Magazine and about other matters. We did not always agree with him, but we always benefitted by the exchange of opinion. Besides, we found him unusually sympathetic in troubled situations. During the General Conference at Rochester we had a long talk with him about personal matters that were agitating us very considerably. We found in him a kindness, an intelligent understanding, a personal interest that were exceedingly soothing and helpful to us. In later letters he referred occasionally to it, and his advice was just as sound as it was tactful and warm-hearted. On that evening at Rochester we induced him to go with us to a German recital of "Nathan the Wise," given by a single actor. The performance was a masterpiece, and Dr. Vollmer afterwards expressed his gratitude that we had been instrumental in giving him such an intellectual and artistic enjoyment.

A partial list of Dr. Vollmer's contributions to the Magazine reads as follows: Importance of the German Element in the United States; Stockholm and the Kingdom of God; Infant Baptism; Three Essentials for a Successful Ministry; Theology and Practice of Confirmation; Inspirational Value of the Study of Church History; the Heidelberg Catechism; Importance of the Social Sciences; How to preach the Social Gospel; the Church in Politics. The articles promised for 1930 were: Economic Security for Old Age a Demand of True Christianity; The Urgent Need of a more Thorough Conversion of the Church to Christ (to his So-

cial Program); Is the Second Coming of Christ a Catastrophic Event or a Historical Process?

One sees that Vollmer dealt with a variety of subjects as his course of training, his particular study or his theological position suggested them. His one great preference, however, was the Social Gospel. He had given his heart to this ever since he had specialized in it as a resident student at the University of Pennsylvania, Philadelphia (1891-1893). When he entered the Faculty of Eden Seminary in 1922, his outside lectures on the Social Gospel were the thing that attracted the greatest attention. The writer remembers distinctly the enthusiasm with which his wife spoke of a course of Vollmer lectures which she attended at a national Convention of our Womens' Union. The social gospel was then a new thing, the new wine they had never tasted before. He could never give them enough of it, she said, they could have listened for hours. Of course, the Social Gospel has now found lodgment on Evangelical soil, but Vollmer has been one of its main promoters. His book on New Testament Sociology we consider a most valuable monography in this field, it is written in popular style, but well considered and arranged, comprehensive in treatment: as a text book, we should say, hard to surpass.

Now he has been called hence, prematurely, we are apt to think. He died as the result of a cold, so it seemed, but really because of heart trouble. His heart must have been bad for years, without his even knowing it or ever doing anything for it. Those who saw him at the General Conference noticed in him no decline of health and strength. We counted on his being a power for good in our Synod for years to come. It was not so to be. The commission for Social Service whose executive secretary he was, will surely miss him (the new Constitution provides for no such commission, though). The Brotherhoods and Ladies' Aid Societies, the Summer school at Dunkirk will miss him. In many places will people look for his familiar figure, his smiling face and his helpful discussions. The Editor of the Magazine, as stated before, feels that he is almost more stricken than any. Who will step in Dr. Vollmer's place as far as this paper is concerned?

He is in the land of light, so we trust. Let us, then, calm our hearts and consider: God calls the workman away in due time, but the work goes on.

TWO HUNDRED PROTESTANT MINISTERS AT THE LORD'S TABLE

On the last day of the old year two hundred Protestant ministers of different denominations gathered here in our city (Cleveland, O.) around the Lord's table to partake of the sacrament of the Lord's Supper. This was not the first Holy Communion we had had together; for some years we have tried to express in this manner that, in spite of differences of creed and custom, it is possible to feel that we are all members of the body of Christ. Of course, similar "corporate communions" (here the organization represented was the ministers of the Federated churches of the city) have been held elsewhere. Last year, at the great Pastors' Convention at Columbus, O., over one thousand united at the Lord's table. At this writing it is too early to report of this year's Pastors' Convention, where possibly over 1500 ministers will be present for a period of discussion and worship.

The thing to be emphasized today is not the question of the numbers of ministers or denominations represented, but *the nature of the communion service* used at this occasion. At the Pastors' Convention last year old Dr. Thompson, president emeritus of Ohio State, presided at the service. He used a congregational form of communion service. To us this service did not express the fulness of thought contained for us in the Lord's Supper. There was no confessional, no absolution; no mention of the fact that the sacrament is a means of grace, or an aid to faith. It was only stressed that to partake of the Lord's last meal requires a rededication of ourselves to his service and exemplifies the spiritual unity of all his believers. In other words, the human factor was in the foreground. The form of service used expressed not what the Lord did and does for us, but what we do for him. No wonder we had a feeling of a very serious depletion of the meaning of the Communion.

This year, on the other hand, at the Cleveland Communion, a member of the United Lutheran Church had worked out the form of worship. While "carefully avoiding controversial statements about the Lord's Supper, the atonement, etc." (words used in the printed copies), the whole service was based on the scriptures. It was to a great extent the form we use in the preparation and administration of the Lord's Supper. There were the three questions as to repentance, faith and willingness to lead a new life. Then followed, however, not the declaration of absolution. It went on, "Then, brethren, *let us pray* for the forgiveness of our sins, and for the coming of Christ's Kingdom in us, and in all men." Then ensued the "Consecration of the Elements" (so in the printed

copy). Then the administration of the Lord's Supper in the well known scripture words. Finally the closing prayer expressed "the assurance of our participation in the salvation of Christ which had come to us through this blessed sacrament."

It stands to reason that we Evangelicals felt more at home at this service than last year at Columbus. But all others manifested a very devout spirit although we saw some there whose theology was to us of the washed-out type of rationalism. Then also, the Baptist minister, who had the sermon, and preached on "Let us not grow weary in well-doing," did not seem to know what ideas a communion sermon should properly elucidate and emphasize.

Now what does all this seem to show? It shows that a communion service of this kind can never count on fully satisfying everybody. To some it expresses too little of what they see in it; to others it goes too far. If, therefore, a person can only feel at home there if his own creed and custom is fully adhered to, he had better stay away; and such is the position of most Lutherans. If, however, we seek fellowship even with those who differ from us in many respects, such a communion service satisfies this desire for an expression of the unity of all believers. Naturally, if the service used ignored or contradicted essential parts of our faith we could not participate. If it did not contain all that we find in the sacrament, but expressed some of the vital features we see in it, we could share in it but would by no means give up even the least of the scriptural teachings our own training has taught us to discover in the Lord's Communion.

THE 1900TH ANNIVERSARY OF THE FOUNDING OF THE CHRISTIAN CHURCH

The year 1930 is a year of anniversaries in several respects. For one thing, the Augsburg Confession was prepared and submitted to the emperor Charles V. and the diet in 1530 at Augsburg. This confession was the work of Melancthon and sought to show that the church as reformed by Luther was in essential harmony with the church of the early centuries and the ecumenical creeds, and in every way grounded upon the scriptures (See the article by Dr. Schieler in this number). That was 400 years ago.

The other anniversary takes us back into a still hoarier and holier past, into the time of Christ's ministry itself and the founding of his church. If, according to competent scholarship, the birth of Christ occurred 3 or 4 years before the beginning of the Christian Era, then 1930 is the 1900th anniversary of the birth of the Christian church. We would rather use the word "birth"

than "founding." Christ himself likens the spiritual change in the individual, his becoming a new man, rather to a birth brought about by the Spirit's action than to the conscious and deliberate doing of man or men. The account of the origin of the Church in Acts 2 is as mysterious as it is thrilling. The elemental forces of wind and fire are used to symbolize the event, for as spontaneous, inexplicable and irresistible as they, is the Spirit of God that acted on the souls of men then and empowered them not only to be children of God but to engender in their hearers the same faith and spiritual rebirth.

It is easy and natural, perhaps, for the men of "enlightened" ages to minimize and rationalize the things told in the 2nd of Acts, to explain them as the desire of church men to idealize their glorious past, to reduce to the mere "enthusiasm" of an excitable race what they considered the genuine intervention of a divine agent, to smile indulgently at the credulity of a pre-scientific age. It is not so easy, though, to account for the tremendous force of the new movement and for the death-defying heroism of the Christians.

As we look back today upon the far distant birth of the Christian church, as we survey its history, its influence, its power to Christianize a world, its unique rank in the social forces of the past, and, at the same time, its imperfections, its failures and its rather perplexed and doubtful positions at the present time, there steals over us a wistful longing to rediscover the living fountains of its former power.

It is clear that as the divine Spirit called it into being, the Spirit alone can breathe new life into it. The Saviour in speaking to Nicodemus about spiritual regeneration, says, "the wind bloweth where it listeth." It seems as though he wanted to impress on us the futility of attempting to get the Spirit to act for us and the church. Still it cannot be so, for, insoluble though the interaction of divine will and human freedom seems to be, did he not give his disciples definite promise that if they did their part God would do his? And was not their part "to continue in Jerusalem and wait for the outpouring from above?" And they did continue with one accord in prayer and supplication, and when the day of Pentecost had fully come they were all filled and the church at once sprang into life.

That was God's way then, it will be his way now. The Federal Council makes some suggestions as to how to observe this year and how to prepare the way for new experience. It recommends a church attendance campaign; the reading of Luke and Acts; prayer meetings between Ascension Day and Pentecost and "Ingatherings" afterwards (see *Ev. Herald*, Dec. 26, 1929). In short, Scrip-

ture study and prayer and personal evangelism are laid upon us as sacred obligations. We endorse that. But following the example of the first Christians we would say above all, "Let us continue with one accord in prayer and supplication!" Then the Spirit will move. How much, we don't know, but such prayers will be answered, abundantly, and without a doubt.

Heilsgeschichte

Der Begriff der Heilsgeschichte nahm im Glauben unsrer Väter eine besondere Stellung ein. Das Fundament ihres christlichen Lebens fanden sie in der Heilsoffenbarung, wie sie im Alten Testament vorbereitet und in Christo erfüllt war. In Christo war die Erlösung von Menschheit vollbracht. Seine Fleischwerdung, sein fühlender Tod, seine Auferstehung und Erhöhung zur Rechten Gottes waren die **Heilstatsachen**, auf denen ihr Glaube ruhte. Natürlich sahen sie ihr Heil, ihre Erlösung nicht in der bloßen Anerkennung dieser historischen Tatsachen. Vielmehr wurde das Heil in Christo ihr Besitz durch den geistgewirkten, persönlichen Glauben. In solchem Glauben tat sich ihnen der Quell der Wiedergeburt auf. Pietisten wie sie waren, kamen sie zur Heilsgewißheit durch geistliche **Erfahrung**. Es ist bekannt, daß diese Betonung der persönlichen Heilserfahrung ein Hauptmoment in der sogenannten „Erlanger Theologie“ bildete. Unsrer Väter lebten in der Zeit vor Hofmann und Frank, aber in diesem Punkt waren sie durchaus ihre Geistesverwandten.

Der Pietismus hatte seine Schranken. Er betonte das Gefühlsmäßige zu sehr und schöpfte aus der Erfahrung Dinge, die man nicht aus ihr entnehmen kann, sondern bloß aus der Schrift. Er war, um mit E. Schaefer zu reden, zu einseitig christozentrisch und nicht genügend theozentrisch. Das ist, er sah in der Vergebung der Sünden alles und erkannte noch nicht, daß der Gnadenwille Gottes das ganze menschliche Leben umfaßt, seine Kultur, Wissenschaft, die Gestaltung des politischen und industriellen Lebens usw. Seine Theologie war wesentlich individualistisch, sein Reichsgottesstandpunkt beschränkte sich auf Kirche und Mission. Die Durchfäuerung des ganzen Menschenlebens mit dem Evangelium Christi stand noch nicht auf seinem Programm. So kam es, daß er durch die Entwicklung der Reichsgottesidee beiseite geschoben wurde, besonders in unserm Land. Seine Geringschätzung oder Nichtbeachtung der Wissenschaft entfremdete ihm die Mitwelt. Unsrer Zeit hat sich mit rückhaltloser Begeisterung der Erforschung des verstandesmäßig Erkennbaren hingegeben. Selbst der Theologe interessiert sich mehr für Biologie, Psychologie und Soziologie als für Theo-

logie im eigentlichen Sinn. Die Bücher, die wie Pilze aus der Erde schießen und zweifellos dem allgemeinen Bedürfnisse entsprechen, beschäftigen sich mit dem Widerstreit von Wissenschaft und Religion. Dabei wird der Religion immer mehr Boden abgegraben. Selbst die Gottesidee soll die Theologie sich von der Wissenschaft neuformulieren lassen. Die Absolutheit Jesu kann vor der wissenschaftlichen Kritik nicht standhalten. Die Religion liefert Gefühlswärme und sittliche Ideale. Die Idee, daß Christus das Heil „beschafft“ habe, daß sein Leben **Heilstatfachen** darbreite, scheint dem modernen Geist eine absurde Antiquität. Mit Lessing und Hegel ist man der Ueberzeugung, daß „absolute Vernunftwahrheiten nicht durch zufällige Geschichtstatfachen erhärtet werden können,“ daß es „nicht die Weise der Idee ist, sich ganz in ein Individuum zu ergießen.“

Dazu kommt als eine weitere Signatur unsrer Zeit, daß sie durchaus **praktisch gerichtet** ist. Sie hat es mit der Gegenwart zu tun. Geschichte beschäftigt sich mit der Vergangenheit, wir aber müssen die Aufgaben der Gegenwart lösen. Jesus lebte vor 1900 Jahren. Ohne Zweifel ist sein Einfluß noch heute unmeßbar groß, aber es sind nicht seine Natur, seine Versöhnung, seine leibliche Auferstehung, die ihn noch heute uns wichtig machen, sondern sein Geist, seine Liebe, sein Charakter, seine Gesinnung. Seine „**Ideale**“ von Menschenliebe und Vertrauen zur Menschennatur sind es, die auf allen Gebieten wirksam werden müssen, soll anders die Welt frei werden von Haß und Unrecht und Unterdrückung. Zu diesem wird von einigen noch sein Gottesglaube hinzugefügt: Daß ein liebender Vater auf unsrer Seite steht, war Jesu Ueberzeugung. Er mag sich darin geirrt haben, sagte kürzlich ein bekannter Theologe von New England, aber „viele von uns“ halten an diesem Glauben fest.

Sollen wir denn nun angesichts dessen die Segel streichen? Sollen wir unser „**pietistisches Erbe**“ in der Kumpelkammer unterbringen, oder es zu Zeiten hervorholen und wie einen Liebesbrief, den wir vor vielen Jahren geschrieben, zur allgemeinen Ergötzung der Familie unterbreiten, damit sie sehen, war für ein sentimentaler Gefühlsmensch der Vater seiner Zeit gewesen ist?

Wir denken nicht. Es ist gut, heilsam und nötig, nach dem Geist Christi zu trachten und Früchte unsers Glaubens zu erwarten und zu fordern. Es ist nötig, aus der pietistischen Enge und Beschränktheit herauszuwachsen. Es ist unerläßlich, die Zeichen der Zeit zu erkennen und die Aufgaben der Zeit zu lösen.

Aber es ist ein großer Fehler, sich so zu halten, als wenn man von selbst des Heil Gottes und seinen Frieden besitzen könnte, ohne daß man es ernstlich sucht und in Christo findet. Die Apostel

gingen aus in die Welt mit der Verkündigung der Heilstatfache seiner Auferstehung wie seiner Versöhnung. Paulus, der große Welteroberer, nennt sein Amt ein Amt der Versöhnung, meinend, daß die Gemeinschaft mit Gott der Menschheit in Christo aufgetan ist, durch sein Leben, Sterben, Auferstehen. Mit dieser Botschaft hat er Großartiges geleistet. Manche sagen, er hat das einfache Evangelium Christi zu einer Theologie gemacht und diese seine Theologie der Kirche als ein unheilvolles Erbe hinterlassen, das sie erst heute abzustößen beginnt. Welch lästerliche Verleumdung! Die Größten der Kirchengeschichte haben an Paulus gelernt, sich Gottes zu bemächtigen und wahrlich nicht zum Schaden von Kirche und Welt.

bleiben wir stehen auf den Tatsachen, die unser Heil begründet haben. Es wird uns weder die Augen verbinden, daß wir unsre Zeit nicht verstehen, noch die Hände lässig machen, daß wir nicht in Dienst stellen unsre Zeit und Kraft für Kirche und Volk.

Here are some *unsolicited* letters to the Editor, which you will read with interest.

Cincinnati, Ohio, den 11. Januar 1930

Rev. Dr. S. Ramphausen,
9807 Cudell Ave.,
Cleveland, Ohio.

Sehr verehrter Herr Doktor und lieber Bruder!

Das „Theological Magazine“ ist mir so oft es erscheint ein hoch willkommenener Freund. Ich kann nicht umhin, es Ihnen einmal zu sagen, daß ich es sehr hoch schätze. Die Artikel sind äußerst interessant und gediegen; sie haben ja eine vortreffliche Reihe von Korrespondenten auf beiden Seiten des Ozeans und wissen den Stoff zu beschaffen, der aktuell ist und den allgemeinsten Interessen dient.

Vor allem möchte ich Ihnen meine Anerkennung über das aussprechen, was Sie selber schreiben. Und hier verdienen wohl in erster Linie Ihre ausgezeichneten Rezensionen Erwähnung. Hier muß ich Sie tatsächlich bewundern. Wo nehmen Sie die Zeit her bei Ihrer pastoralen und übrigen, editorischen, Arbeit, alle diese Bücher zu lesen, so sorgfältig zu lesen? Ihr Tag muß mehr Stunden haben als der meine. Oder haben Sie am Ende die Wunderbrille aufgetrieben und in Ihren Besitz gebracht, mit welcher Joseph Smith die goldenen Platten des Buches Mormon „entziffert“ hat — daß Sie im Lesen heren können? Sie leisten uns tatsächlich mit diesen trefflichen Rezensionen einen sehr wertvollen

Dienst, für den ich Ihnen einmal aufrichtig danken möchte. — Ich bewundere auch Ihren klaren Blick in „rebus theologicis et philosophicis“ und „last not least“ Ihren vortrefflichen englischen Stil. Ihr theologischer Standpunkt ist im wesentlichen der meine, obgleich ich hie und da allzugern mit Ihnen über dieses und jenes ein wenig disputieren möchte. Sie scheinen mir ungefähr hin zu gehören, wo ich stehe, zwischen Fundamentalismus und Modernismus (in „malam partem“ gedacht) drinnen. Ihr Bericht von der Lutheranerfeier in Cleveland auf Seite 52 ist mir recht zu Herzen gegangen. Die Glaubensstreue der Lutheraner verdient alle Anerkennung. Im Uebrigen stimme ich Ihnen völlig bei in dem, was Sie sagen von der Ueberschätzung des Lutherischen Katechismus und in der Unterschätzung der sozialen Aufgabe der Kirche.

Zum Schluß recht herzlichen kollegialischen Brudergruß, auch eine höfliche Empfehlung an Frau Doktor.

Ihr mitverbundener

A. J. Bucher.

R. R. 1, Lynnville, Ind., den 6. Januar 1930.

Rev. S. Kamphausen, Dr. theol.,
9807 Cudell Ave.,
Cleveland, Ohio.

Lieber Bruder Kamphausen!

Soeben habe ich die neueste Nummer des „Theological Magazine“ von Ihren Editorials bis zum Schluß, Ihre Bücherbesprechungen mit einbegriffen durchgelesen. Dieser Teil der Hefte ist meistens das Erste, das ich lese. Ich habe alles mit immer mehr steigender Genugthuung gelesen, in Bezug auf die Auswahl der Gegenstände, die Trefflichkeit Ihres Urteils und die Art, in der Sie es aussprechen deutsch oder englisch. Ich möchte gern noch mehr sagen, fürchte aber, es möchte als Schmeichelei aufgefaßt werden. Ich wünsche aber, daß es jeder Synodale erkennen möchte, was wir an unserm „Theological Magazine“ und an seinem Redakteur haben.

In brüderlicher Liebe Ihr

E. G. Aldinger.

January 12, 1930.

Dr. H. Kamphausen,
9807 Cudell Ave.,
Cleveland, Ohio.

My dear Doctor:

I have been a reader of the „Theological Magazine“ for thirty years; since I am in the ministry. The periodical, in my humble

opinion, has always been good, but it seems to me it is better now than ever.

I have been wanting to tell you this for a long time, but did not get to it. Now I cannot restrain myself any longer, I must tell you.

The "Magazine" is most interesting, very stimulating and truly Evangelical in spirit. As a minister it is my favorite magazine. I invariably read it from cover to cover. In the recent issue I found the articles by Professor Gruetzmacher and Rev. T. Kugler most helpful. Your editorials and your book reviews are always good. I usually read them first.

Allow me to compliment you on the splendid work you are doing in the "Magazine," to thank you for the benefits which I have derived by reading it and to express the hope that you may remain its editor for many years to come.

Fraternally yours,

Frederick H. Krafft.

We add a solicited expression which came too late for January number.—*Ed.*

Rev. H. Kamphausen, D.D.
9807 Cudell Avenue,
Cleveland, Ohio.

Dear Doctor Kamphausen:

I regret very much that I left both of your recent letters unanswered for so long a time. The first one arrived at a time when I was snowed under with work; I put it aside for early attention, instead of answering it immediately. And you know what happens to letters filed in that way.

I do not see how any recommendation of mine could be of value to the Magazine but I am very glad to say that our Magazine compares very favorably with the theological journals of other American denominations, that it stimulates theological thinking and that it offers a much-needed counter-weight against the constant tendency of the churches to relegate theology into the background while they emphasize only the practical.

I wish you and the Magazine a New Year of rich blessing in your work for the church.

Very cordially yours,

H. R. Niebuhr.

Dec. 19, 1929.

The Christian World

Union Day in Scotland

Impressive Scenes in Edinburgh

By DR. T. HYWEL HUGHES, in *The Christian World*

[*The Church of Scotland and the United Free Church have merged into one body after eighty years of separation. This article tells the story of the day when the Union was consummated.*]

"Yea, the sparrow hath found her a nest." These words must have flashed on many minds in the vast assembly—they did on mine—when they saw a sparrow flying timidly among the drapings of the great hall, and alighting almost over the head of the new Moderator of the United Assembly of the Scottish Church. Outside a fierce storm was raging, and the rain smote pitilessly on the glass roof of the hall, making it difficult to hear the Moderator's voice. But within there were brightness and a sense of joy at the consummation of a Union long worked for and sought with earnest prayer.

The platform party was rich in color, for besides the Duke and Duchess of York and their retinue, who occupied the center, there were the provosts of many towns in their ermine and gold, the law lords in their wigs and gowns, and the principals and professors of colleges and representatives of the seats of learning, one tall figure towering above all the others—that of Principal A. R. Henderson of Nottingham. Dr. Garvie was there as the representative of the Congregational Union. Beyond was the great sea of faces, the Assembly delegates in front and the general public filling all the remaining space. Amplifiers had been fixed at points of vantage, so that even those at the farthest end could hear.

Impressive scenes had preceded the great gathering in the hall. The two Assemblies had marched from their respective halls, with the Moderators leading—the wind was so strong that it blew away the Moderators' hats—and when the two streams came together at the junction of High Street and Bank Street, as the Moderators were shaking hands, the crowd spontaneously burst forth into song. The noble Twenty-third Psalm and other well-known metrical Psalms were sung as the two assemblies marched together into Saint Giles Cathedral. There the Duke and Duchess of York joined them in a short service of praise and thanksgiving.

At the Hall of Assemblies, as it was called, Principal Martin presided and read the prayers, his rich voice and deliberate utterance making every word clear throughout the great building. After the Assembly clerks had laid the minutes and the Plan of Union on the table, Lord Sands, in a very happy speech, moved the resolution—the final resolution—of Union. This was seconded by Dr. Drummond and carried

unanimously. Principal Martin then made a solemn declaration of the completed Union, and after this the two Moderators, standing one on either side of the Moderators' chair, joined hands and sealed the Union in a solemn pledge, and with this act and the singing of a Psalm, the Union was completed.

Dr. John White was elected as the first Moderator of the United Church, the ex-Moderators leading him in procession to the chair, after which the Commission of State appointing the Duke of York, as High Commissioner, was read, as well as a personal letter from the King, wishing all blessing on the United Church. The Duke of York gave a short address.

Then Dr. White delivered his address as Moderator. Its prevailing note was one of optimistic faith in the possibilities and the future of the new Church. The most significant passage was that in which he looked forward to the coming together of all the Presbyterian bodies in Scotland, including the present minority, and even to a larger union, into which the non-Presbyterian bodies may come without sacrificing any of their principles or surrendering their past heritage. He even envisaged a union with the Episcopal Church, although he frankly acknowledged the difficulties in this case. Another passage that told was that in which he acknowledged the services of women to the Church and their place in the religious life of the land; though, as one reflected, he had to admit that never as yet had a woman been elected as a member of the Assembly, nor as an elder of any of the churches, and that the ministry was as yet closed to them in spite of all the fine service they were rendering to the Church.

It was a great gathering, although to many there seemed some alien elements in the presence of the military, with its pomp and show, and in an occasional touch of excessive ecclesiasticism. Perhaps one may say also that the whole procedure was so well organized and staged that it lacked spontaneity and life.

At the evening meeting greetings were brought from representatives of a large number of religious bodies, and here the Archbishop of Canterbury made a very eloquent and moving speech. There was a personal touch in his reference to his own connection with the Church of Scotland and to his father as Dr. White's predecessor at the Barony Church. He spoke wistfully of the larger freedom which the Church in Scotland enjoyed, and wished it were so in the Church of England. There was a fine and fervent spirit in his utterance as he expressed his hope for a larger and more comprehensive union of the churches. Almost all the speakers dwelt on this, and it was the line which Dr. Garvie took in speaking for the Congregational Union, as well as the Rev. M. E. Aubrey on behalf of the Baptist Union.

As one reflected on the gatherings afterwards and recalled the many fine utterances on union, it was somewhat sad to realize that this very Union has resulted in a minority refusing to join, and doing so on strong conscientious grounds. It seemed as if the spirit of one great Church were to be kept alive only in this way. And on Wed-

nesday afternoon, at the very hour of the Union, this little group was forming itself into an Assembly and electing its Moderator in the person of the Rev. James Barr, M.P. I had the privilege of being present at their evening meeting in Glasgow, a gathering of nearly 3,000 in the Saint Andrew's Hall. The difference of atmosphere was very striking. Here were a deep spirit of earnestness, a sense of being up against grim realities, a resolute determination to make sacrifices for the cause and an enthusiasm that was infectious. There was no mistaking the spiritual power of the meeting, and the Moderator's address was a noble assertion of freedom—freedom from creedal tests, freedom from state patronage and aid, freedom from sacramentarianism and ecclesiasticism. There was courage, too, in the closing passage, in which he stated that this Church would stand for three positions: the abolition of war; better houses and social conditions for the poor; and temperance. It was to be a Church of the people for the people.

I left feeling that there were life and spiritual exaltation in the meeting, and that the cause of freedom and the spirit of the Free Churches were safe in Scotland.

The Larger Fellowship (Congregationalists and Union)

An address delivered at the Ohio State Conference

DAN F. BRADLEY

It gives me an especial thrill to participate in this love feast with people who really care for us. It has been my good fortune to serve for many years as a rather quiet member of our National Council's Commission on Inter-Church Relations: first under the chairmanship of the late venerable, irenic scholar, Dr. Newman Smythe of New Haven, and later under the leadership of Dr. Frank Sanders, who has devoted months of study and conference with various groups of denominational leaders—manifesting a spirit of friendliness and good sense quite rare among ecclesiastics. In spite of these labors of two of our finest leaders—the results have been, until now, disappointing.

Twenty-two years ago we negotiated with the United Brethren and Methodist Protestant with a view to consolidating our three bodies. A great meeting of delegates assembled at Dayton. We were guests of the United Brethren, and our Dr. Douglas Mackenzie framed a statement of views which was unanimously adopted with pious fervor. That statement is today our Ohio basis for interpretation of our faith. But when the enthusiasm of the moonlight of a June evening faced the stern midday blaze of machine-cranking secretaries on the one hand and hard-boiled machine-worshiping bishops on the other, there grew up a coldness and an emphasis of difficulties, and a calling of unpleasant names, Sabellian, Manichæan, to say nothing of Unitarian and Universalist, so that the whole project was quietly allowed to fade away. It was a Mid-West project, and the Easterners had little interest in it.

Again, just before the World War, there arose an enthusiasm to become intimate with the Episcopalians. This was an Eastern interest

centering about Boston and New Haven, growing out of the beautiful service rendered by the church by Phillips Brooks. Who would not be eager to affiliate with a church where such rare souls as Brooks and Lawrence were the gracious Bishops? The formula of union only required the simple process of securing for our Congregational ministers true "tactical" ordination by the laying on of hands of our men by some bishop of the Anglican communion. To many of our men the proposition was ridiculous. What grace had any bishop to give to such prophets as Geogre Gordon or Charles Jefferson through the "tactical" ordination? Nevertheless the thing was to be tried. A victim, professor at Yale, Congregationally ordained, was offered up to the Episcopal Bishop of Connecticut. But that worthy ecclesiast saw through the camouflage and declined to be a part of the foolish scheme. So *that* fell through after a wordy torrent of animadversion. Dr. Herring, our National Council Secretary, was deeply disappointed by the fiasco, in which he, with Dr. Nehemiah Boynton, had so great an interest.

Then came our late lamented effort to join our free ideas with the heavy-hued Calvinism of the Presbyterians. Some of us had a real hope that liberalism in the Presbyterian Church had gone so far that, through Union Seminary and the Chicago progressive element, there would be a chance to unite our churches on equal terms in given areas, although the General Assembly might not agree to merge all its concerns with ours. We were further encouraged because the Federal Council had moved far in the direction of a broader fellowship, and in the leadership of that Federal Council there were several side-steppers of great agility who belonged to us, and to the Presbyterian fold as well.

But the Fundamentalist-Modernist tornado broke loose, and the prospect of such sturdy orthodoxarians as Dr. MacCartney and Dr. Mark Mathews sitting at the same Lord's table with Dr. Charles R. Brown and Dr. Carl Patton became gradually dim and faded. The beginnings made in Cleveland were speedily checked and withdrawn, and there came a word to us from the Presbytery that they would continue to love us—very far off.

In all of these instances the failure to unite has arisen not so much from fundamental differences as from the possession of ancient bric-a-brac, the disposition of which has always been a puzzle. No intelligent Presbyterian that I have talked with for thirty years cares a tinker's epithet about the Westminster Confession of Faith and Catechism—yet we can not unite *without* the Westminster Confession of Faith and Catechism. Everybody knows it hangs like a millstone about the neck of Protestantism, yet they like to have it around anyway. We are comforted by the thought that the Presbyterians have also given the Methodists the mitten.

Then about two years ago we picked up the very attractive Universalists—charming people. We had an active courtship, and at Omaha we told them of our warm regard, and made them feel that our old emphasis on a penal institution for unshriven souls in the life beyond no longer interested us. They promptly responded to our ad-

vances and everything looked lovely for an early wedlock, when they discovered that they had a date, or something to the same effect, with the Unitarians, and the Unitarians objected rather vigorously to their philandering around with us. Whereupon any further engagements with us became embarrassing. They still protest their admiration for us, and we have exhausted our vocabulary of affection on them. But when it comes to a date with us, the injunction of the Unitarians seems to hold.

In the midst of our gloom—wanting to get married to somebody, and everybody giving us the cold shoulder—come these Christians. Here is a new thrill. It's the real thing. Here is no modern flapper, painted and powdered. Neither is here an ancient dame with mechanical curls and stern, hatchet-faced front. Here is a comely, cuddly, country damself with a smile, healthy, friendly, not figuring too closely—just a natural sweet-heart, a sort of combination of Mary Pickford and Frances Willard—whose greeting makes the springtime look like a piker. We are glad the others turned us down, now that she is here.

Seriously, the Christians are our kind. We hope they feel that we are their kind. Our fellowship is as natural as the gentle moving of a zephyr. We are asking neither to give up anything, nor are we seeking to get anything but love. The union of our churches is but a development of the life of our gospel. We like each other. And because we do, we mutually want the other to have everything we have got. We want a real marriage, not some companionate abortion. We want the wedding day to come soon; the sooner, the sweeter. We want no detail of bargaining and trading. We want to go to keeping house with whatever we have, and calling everything our common property—colleges, missionary societies, furniture for functioning. And we shall not be too curious about any idiosyncrasies the other may have. And we will keep out of our vocabularies Sabellian, Cyprian, Manichæan, Sublapsarian and Supralapsarian. We shall all be Christians together, Congregationalists together, but above all, lovers together of our Lord, who is the Christ.—*From the Congregationalist.*

A Sunday in Berlin

BY THE REV. WILLIAM ROSS, B.D., *Edinburgh*
Reprinted from "The British Weekly"

To one who has not seen Berlin for thirty odd years the change in its atmosphere and in those outward things by which its atmosphere is created makes a deep and not unpleasant dint in one's mind.

Thirty years ago the pavements of Unter den Linden seemed to be the peculiar property of those handsome, haughty, monocled, self-conscious officers who displayed their sartorial and martial glories to an admiring but uncomfortable public. Unhappy he who should come into collision with an officer. The Army was the State, and the "State could do no wrong." Here and there on the quiet streets of Potsdam an officer may still be seen, but his demeanor is humble, almost apolo-

getic. He may even ride a push-bike, and if you are puzzled about your way and speak to him, he will dismount and salute, courteously reply, and salute again. Gone are the swift horses that cantered up and down the Rotten Rows of Unter den Linden. No change in Berlin is more significant than this, that these riding tracks in the middle of the principal street have disappeared and now add to the breadth of the foot and carriage-ways. Gone, too, the swift pair of horses that emerged from the court of the Palace and raced to the Brandenburger Tor, the All-Highest bowing to everyone he passed. "How are the mighty fallen and the weapons of war have perished!"

Sunday in Berlin is a happy surprise. For the first three-quarters of it it is a day of calm. Shops and places of business, with few exceptions, mostly Hebrew, are closed. Ten o'clock on Sunday morning in Unter den Linden is quieter than ten o'clock in Princes street, Edinburgh. The only evidences of activity were the half-filled charabancs of the Weltreisebureau sleepily waiting for the other half to get out of bed.

The Cathedral

The Dom or Cathedral of Berlin close to the Royal Palace, with its gardens in front and its vast dome balanced on either side by two smaller domes, impresses the spectator by its size, its simplicity, its symmetry. It is seated for 1,960, and on Sunday morning last every seat was filled and hundreds stood in the aisles. The congregation was certainly not less than 2,500. "Every seat" must be qualified, for there is one gallery opposite chancel and pulpit with forty-four chairs in which the Kaiser, his household and his guests used to sit, the most regular and perhaps not the least reverent of worshipers. That gallery is never used. It is seldom shown to visitors, but one of the many kindnesses extended to us in Berlin was the opening of the Kaiser Gallery to British feet. We sat where he sat, and the sadness of it all dimmed the sunshine of that glorious day. Hindenburg, the President of the Republic, might occupy that gallery, but he does not. His seat when he is present is a chair in the front row facing the altar. The artificer of the Hindenburg line is a shy man—who would have thought it?

The acoustics of the Dom are excellent, but that excellence is a triumph of ingenuity. The architect conquered and killed one of the worst echoes ever known. On the opening day in 1905, when the great organ, the gift of a member of the congregation, pealed forth in full diapason its opening doxology, the echo was intolerable. People put their fingers in their ears. The method by which that echo was conquered is, I believe, unique.

From the ceiling of the dome and down to the level of its base one million pieces of string weighed down by tiny bits of lead at the end are hung, some perpendicular, some interlacing, some arranged in the form of a cone. The same thing has been done in the alcove gal-

leries with which the cathedral is surrounded. The threads are not noticeable. It is only when the visitor is told of their presence and concentrates his gaze on the dome that he is able dimly to see that they are there. The sound waves are caught and absorbed in these threads and the echo is cured.

In this cathedral also there is perpetual sunshine. In the chancel there are three glorious windows—the Birth, Crucifixion, and the Resurrection—which radiate sunshine in the dullest day.

The secret of these windows lies with their creator, Anton von Werner, but they consist of three plates of glass, one blue, the other yellow and the third red. The colors are burned into the glass. The picture is only on the inmost or uppermost of the three. The effect of light passing through those tripple plates is marvelous; on the dullest day the windows shine as if the sun smote them in the face.

Dr. Doehring's Sermon

On Sunday morning the preacher was Dr. Doehring, the best preacher in Berlin I was told on Saturday, the best preacher in Germany I was told on Monday, the best preacher I think it has been my lot to listen to. Clear, cogent, logical thought, evangelical, rapid but distinct enunciation, forty-five minutes of powerful passionate appeal, holding his audience in the hollow of his hand.

His text was John 6: 63: "The words that I speak unto you they are spirit and they are life." "His words were, and are, and will be spirit out of God's spirit, life out of God's life. Were it not so one would have to explain two things—how these words abide in the same power as they possessed the day they were spoken; and how the floods of words day in day out spoken against them have not overwhelmed them, but have been overwhelmed by them. How is it that man can never be neutral to these words, and if he profess to be so, he proves speedily that he is not, for nothing is more obnoxious to these so-called neutrals than to listen to a frank and free confession of Christ. Such confessors they pronounce 'fanatic,' 'orthodox,' 'pietist,' and so on." "The word of the Cross is folly to those that are lost, to us who are saved it is the power of God." "Spirit and life are the essential predicates of the living God." A striking passage followed in which a clear distinction was drawn between the spirit of human knowledge which after mature reflection proceeds from the *outside inward*, but never reaches the innermost of our being. The Holy Spirit on the other hand is experienced in the deepest depths of our being, and works from the *center outward* to the circumference. "The living God and Father of Jesus Christ goes always to the innermost, always to the whole being, always to the center."

The service was followed by the Lord's Supper tenderly and beautifully dispensed. To each communicant the same word was spoken: "Fear not, I am with thee." What a powerful place the Lord's Table is!

The Election of a New Presiding Bishop (for Episcopal Church)

**Bishop Anderson of Chicago Chosen—Rev. S. Harrington Littell
Named for Honolulu See**

BY THE RT. REV. H. P. ALMON ABBOTT, D.D., *Bishop of Lexington*

Washington, D. C., November 14, 1929.

Two bishops who had received the highest number of votes, with their arms around one another, each assuring his brother with a smile that the other would be the victor in the battle of ballots, was a fitting prelude to the breaking of a seeming deadlock which resulted in the election of the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago, as the Presiding Bishop of the Church. It was suggestive of the spirit of good fellowship which characterized the entire meeting of the House of Bishops in the city of Washington yesterday. Anything more divorced from the atmosphere of a political convention it would have been difficult, nay, altogether impossible, to conceive. The attitude of the Bishop of Rhode Island and the Bishop of Virginia was symptomatic of the attitude maintained throughout the entire proceedings.

Ninety-four bishops, out of a total of 135 bishops entitled to vote, were gathered together from all parts of the United States for the purpose of electing a Presiding Bishop and a bishop for the missionary jurisdiction of Honolulu, and they were gathered together "in the unity of the Spirit and in the bond of peace" to transact their business under the conscious and convicted presence of the prevailing power of God the Holy Ghost. Their business was God's business, and His head partnership was both sought for and consistently recognized. And the result, so sudden and practically unanimous, coming almost as a flash of lightning from the sky, changing the surroundings in practically a moment of time, illuminating the darkness of uncertainty with the broad beams of unpremeditated decision, was abundant evidence that God was present with the chief pastors of His flock and that their trust in Him had not been imposed in vain.

"God works in a mysterious way His wonders to perform." This fact was emphasized anew in the termination of the meeting of bishops in Bethlehem Chapel of Washington Cathedral. Verily, "man proposes, and God disposes." Prognostications were abundantly falsified by what actually happened.

The general public had been led to suppose that this man or that man or the other man would be elected to the highest office in the Church's bestowal, and each man named was a man who would have graced the position of Presiding Bishop; but the man ultimately chosen was a man whose name had not been emblazoned abroad in the list of prospects, a man who has never sought an office in his life, and a man who accepted the honor conferred upon him by his brethren as an opportunity for service unexpected, unheralded, and undesired. Nobody who was present at the executive session of the House of Bishops could

have failed to realize that he was eyewitness to another instance of the Holy Ghost leading the Church into the abodes of truth. The lot fell upon Charles Palmerston Anderson in accordance with the will of God, and our new Presiding Bishop, even as our former Presiding Bishop, is the gift of God to His Bride, the Church. In this recognition we may well take courage and look forward into the future without anxiety or fear.

The meeting of the House of Bishops was preceded by the celebration of the Holy Communion in the Bethlehem Chapel at 9:30 A. M. The Bishop of Ohio, the Senior Bishop, was the celebrant, and he was assisted by the Bishops of Chicago, South Dakota, and Washington. At the conclusion of the service the House of Bishops was called to order and went into executive session. The facts that issued from the meeting for the information of the Church at large were: The election of the Rev. S. Harrington Littell, S.T.D., as Bishop of Honolulu, and the election of the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, as Presiding Bishop of the Church. Everything else that transpired at the meeting, and there was much that would have been of edification to the General Church, is hidden under the veil of secrecy, and it would be a violation of confidence to divulge the same. It is permissible, however, to record the appointment of the Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson, D.D., as Assessor to the Presiding Bishop. Bishop Burleson will thus continue to serve the Church in this capacity as he so ably served the Church under the late Presiding Bishop and during the brief régime of the Senior Bishop, the Bishop of Ohio.

The setting of this special meeting of the House of Bishops was inspiring to a degree. The serene beauty of Bethlehem Chapel, behind the altar of which lies the body of Henry Yates Satterlee, the first Bishop of Washington, and along the nave of which are the tombs of Woodrow Wilson, the War President of the United States, and Admiral Dewey, the hero of Manila Bay, evoked thoughts and sentiments that blended harmoniously with the dignity and solemnity of the occasion. The historic dead seemed to raise their challenge to the apostles of the living present to "carry on and carry through." God grant that it may be so, that the parting words of Bishop Murray to his Church may bear fruit an hundredfold. "The King is dead, long live the King!" The chain continues, the apostolic succession is verified in fact.

The only other business transacted was the formal presentation to the House of two new Bishops: the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire; and the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania.

Fifteen Bishops Nominated

Our special correspondent, being himself a member of the House of Bishops, has most scrupulously observed the confidential character of the executive session of that body. Certain additional facts have been revealed in the daily papers, however, and we draw upon the *New York Times* for the following supplementary account:

After seven hours of balloting, says the *Times*, the House of Bishops elected the Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, to be Presiding Bishop, seventy of ninety-three votes being cast for him on the sixteenth ballot.

Bishop Anderson's election resulted from a coming together of the leaders of the House representing the various bishops whose names had been placed in nomination. It was made unanimous amid the singing of the doxology.

He succeeds Bishop John Gardner Murray, who died suddenly before the altar of St. James' Church in Atlantic City in October, during the meeting of the House of Bishops which elected Bishop Anderson as vice-chairman.

Bishop Anderson presided at the meeting which elected him to fill out the two years of Bishop Murray's unexpired term and filled the vacancy in the missionary field created by the death of Bishop James La Mothe of Honolulu.

The latter office was filled by the election, on the third ballot, of the Rev. Dr. Samuel Harrington Littell of Wilmington, Del., whose life work in the Church has been as a missionary in China and who is now in Hankow.

The first three ballots were taken alternately, the bishops voting for a missionary bishop while the count proceeded on the previous ballot for Presiding Bishop. Only the final result was announced, and all votes were destroyed after each ballot. Without intermission other than a brief half hour for luncheon, the balloting for Presiding Bishop proceeded throughout the afternoon, the fourth ballot being taken when the bishops reconvened at 1:30 o'clock.

Of the fifteen bishops who were placed in nomination, the choice quickly narrowed down to three, Bishop Ernst L. Stires of Long Island, Bishop James E. Freeman of Washington, and Bishop Hugh L. Burleson of South Dakota. Bishop Thomas F. Gailor of Tennessee and Bishop James De Wolf Perry of Rhode Island were prominent in all the ballots, and Bishop Burleson, who, as Assessor to Bishop Murray, was regarded as well qualified for the post, remained up to the last ballot one of the leaders. Another was Bishop Henry St. George Tucker of Virginia.

Others who were voted for during the almost continue balloting were Bishop Philip Cook of Delaware, Bishop Edward L. Parsons of California, and Bishop Paul Matthews of New Jersey.

Ninety-four bishops were in attendance, and a vote of sixty-eight was necessary to elect. At 6 o'clock Bishop Lawrence was obliged to return to his home. After the twelfth ballot, shortly after that hour, the bishops voted down motions to adjourn until tomorrow, or even until 8 o'clock. The end came shortly before 7 o'clock, when, fifteen ballots having failed to elect any one of the bishops nominated, Bishop Anderson was placed in nomination and elected.

Immediately following his election Bishop Anderson designated Bishop Hugh L. Burleson of South Dakota as his assistant, and the designation was immediately confirmed by the House of Bishops.

Taken by surprise at the new honor and responsibility conferred upon him, Bishop Anderson said that he had no plans, having had time to make none.

"I will, of course, give the best work I can to the Church in all its ramifications," he said.

"I shall be in New York much of the time, but will keep my home in Chicago, and will not resign the Chicago diocese."

He repeated what he said last year, that he believed the Church should keep out of politics.

"Get religion into politics," he said, "but get politics out of religion. There is, of course, no sphere of human contact from which a man can detach his religion; religion should go with us into everything, but that does not mean that the Church should go into everything, especially politics, or meddle with it."

He had tried, he said, to be "an apostle of peace," and spoke of a sermon he had recently preached on that theme.

In electing Bishop Anderson, the House of Bishops followed the same precedent as to age it did when four years ago in New Orleans it named Bishop Murray. In both cases the House chose one of the older bishops. Bishop Anderson is 66 years old. He has been head of the Chicago diocese twenty-nine years.

In 1919 Bishop Anderson, as president of the commission of the World Conference of Faith and Order, together with two other bishops and two clergymen, had an audience with the late Pope Benedict V, at which they asked the Pontiff to let the Roman Catholic Church take part in the conference which later was held in Lausanne, Switzerland.

The Pope did not comply with the request and all Christian faiths were represented at Lausanne except the Roman Catholic.

Bishop Anderson was born at Kemptville, Ont., not far from Ottawa. He was educated at Trinity College School, Port Hope, and the University of Trinity College, Toronto. He was ordained in Christ Church, now the Cathedral, at Ottawa, and a year later was advanced to the priesthood. His first duties as a priest were at Beachburg, Ont., where his work grew so as to require the aid of three clergymen. He married Miss Janet Glass of Belleville, Ontario, September 14, 1889.

In May, 1901, Dr. Anderson was called to Grace Church, Oak Park, Chicago. He built a new edifice for this congregation. He was elected Bishop Coadjutor of Chicago at a special convention held at the cathedral in Chicago, January 9, 1900. On the death of Bishop William Edward McLaren, February 19, 1905, he became Bishop of the diocese.

The new Presiding Bishop is the author of a number of devotional books, including *Letters to Laymen*, issued in 1914; *The Religion of Our Lord*, 1923; *Religion and Morality*, in 1924; and *Twentieth Century Discipleship*, 1928.

The Rev. S. Harrington Littell, S.T.D., Bishop-elect of Honolulu, is a native of Wilmington, Del., and has been a missionary in China since 1898. Dr. Littell has recently returned to Hankow, where he is president of the diocesan council of advice.

O'Connell and Einstein

Is our newspaper press completely dominated by the Roman Church? Some weeks ago, on the occasion of the fiftieth anniversary of the great Einstein, Cardinal O'Connell, of Boston, came out with an attack upon this scientist which was unparalleled for sheer ignorance and insult. Not content with attacking the validity of Einstein's discoveries, about which he jovially confessed that he knew nothing, the Roman primate went on to impugn Einstein's motives by suggesting that he was deliberately trying to corrupt the minds of modern youth by teaching atheism. (The same charge, by the way, that was once brought against a man by the name of Socrates!) So absurd was this attack, so utterly and beautifully preposterous, that we waited with eager glee for the avalanche of newspaper ridicule which we felt sure would descend upon the Cardinal's head. But nothing happened. Silence was everywhere. Had it not been for a courageous reply by Mr. Louis Marshall, at the great anniversary meeting in the Metropolitan Opera House, New York, the Cardinal's remarks would have gone altogether unchallenged. Then we thought ourselves! Suppose—as was cogently suggested to us by a friend—suppose that Dr. John Roach Straton had made this silly and vicious attack upon Professor Einstein. Suppose that Calvary Baptist Church, instead of the Boston Roman Catholic Cathedral, had been the scene of this absurd revelation of stupidity and venom. How would the newspapers have exploded with derisive mirth! Double columns and two-inch headlines would have been inadequate to carry the editorial flood of ridicule which would have been poured out upon the unhappy fundamentalist. Is it not a fair question—do our newspapers play fair? Why should a Roman Catholic priest be able to get away with anything, and a Protestant pastor with nothing? Fat-headedness is fat-headedness, no matter whose the head—and we believe it should be so treated in the public prints.

—Unity.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

The Genesis of the Social Gospel. The Meaning of the Ideals of Jesus in the Light of their Antecedents by *Chester Charlton McCown*, D.D., Ph.D., Professor of New Testament Literature in Pacific School of Religion. Alfred A. Knopf, Publisher, New York, 1929. 394 pages.

"The center and soul of Christianity are to be found in the life and teachings of Jesus. The significance of his attitude on morality and religion is widely acknowledged. In order to learn what the intention of Jesus was with regard to society, and, indeed, in order to discover whether he had a social purpose and outlook, it is necessary to consider, not so much his views on the relations of individuals within their groups, as his conceptions of the economic and political structure of the social organization in general—conceptions not directly stated, but implied in his recorded work and actions. This book has been restricted in the main to conceptions of justice and righteousness in the relations of the social classes, the rich and the poor, the rulers and the ruled." Thus the writer delineates the scope of his inquiry about the genesis of the Social Gospel of Jesus.

Most books about this subject seem satisfied to trace the origin of Jesus' social gospel back to the prophets of the eighth and other centuries. Jesus was in the line of these men of God. He was greater than they, but he had the same zeal for the establishment of the Kingdom—the rule—of God, the same sympathy for the down-trodden, the same faith in God's power to carry out his plans for the redemption of the race.

The author extends his inquiry beyond Israel and its prophets. His fundamental principle is that Judaism in the days of Jesus represented, not the independent evolution of an isolated national group, but a syncretism of all the ancient civilizations which centered about the eastern end of the Mediterranean Sea. He includes in his study, therefore, the social ideals of the Sumerians, Babylonians, Assyrians, Persians and Egyptians and finds in all of their cultures originally the nomadic ideal, emphasizing the simple life and the value of the individual. When men multiplied and passed beyond the simpler nomadic and agricultural types of society, they began to come into competition for places in the sun. A long series of conflicts arose which developed the predatory ideal and, in turn, produced the poor who suffered from the powerful in ancient Babylon, Egypt, and Israel. In protest against this "barbarian" civilization the great ethical religions arose, all about the same time, Buddhism, Confucianism, Zor-

oastrianism, and the prophetic religion of Israel. "The Hebrew religion preserved wonderfully the values of primitive group life, the ideals of the family, fatherhood, brotherhood, service, and love. The Hebrews were able to maintain these ideals because of their peculiar geographic situation and the unusual course of their history." Reviewer doubtless could not consider this explanation adequate, but we let this pass.

The pious poor, the writer goes on, and humble of post-exilic times and later the apocalyptists preserved this ideal and handed it on. Jesus took it up and enshrined it in his life and teachings in a form immeasurably superior to its former formulation. He had no sooner done so than, to prove his devotion to his ideal, he died. Within two centuries his followers lost it.

The Pietists of Wesley's time (and those in other countries) and the Fundamentalists of our own day have no social gospel. Nor have the Liberals, even those of the religio-historical school. Troeltsch e. g. says, Christianity was not the result of social movements; it was never directly connected with the social upheavals of ancient society. To be sure, Jesus appealed mainly to the oppressed and to the unimportant people. He regarded wealth as dangerous to the soul. It is true that the church in the beginning actually drew its believers mainly from the lower classes of the cities, but it is also true that the whole of the missionary and edificatory literature of early Christianity, both within and without the New Testament, knows nothing of a fundamental social problem, that everywhere the problem of the soul's salvation, of monotheism, of life after death, of pure worship, of the proper organization of the community (*gemeinde*), of the practical testing of the believers, of strict rules of holiness, are the center of interest.

Our author believes that there is a social gospel in Jesus' teaching. To be sure, Jesus was not a Socialist, who thinks that the redemption of the race is dependent on a political or economic program. Nor was he a Communist, who aims at world betterment by a revolutionary rising of the proletariat. Jesus decidedly never thought that the Kingdom would be built by putting the ballot in every citizen's hand. He stressed spiritual change, the powers of faith and love. Not a mystic faith and love, though, but an active, sacrificial love that shrinks at nothing in the service of God and humanity. The church has been studying the gospel of Jesus now for some time from the view-point of its social implications, without having gone very far in constructive results along this line. The coming of the Kingdom does involve the working of divine influences on men. But God works according to law and he leaves it to men to discover his laws. We ought to be able to discover and apply the laws of social growth and control. We ought to be able to discover how to bring the reign of God to earth. The process will be a long one, for the task is gigantic—a spiritual as well as a social task. But with God all things are possible.

The author has done a vast work along his special line—the study

of the "antecedents" of the Social Gospel of Jesus. But when he comes to the Social Gospel itself, we don't see that he has carried us very much further beyond the position we held before (general principles, but no concrete program).

The Renaissance of Jesus, by *Geo. T. Tolson* (Professor of the History of Christianity, Pacific School of Religion.) The Abingdon Press, 1929. 269 pages, \$2.00.

This book is of great interest because of the comprehensive historical sweep of its discussion. It takes the conception of Jesus—the central aspect of the Christian religion—and shows how it has changed with the changing intellectual and social environment of the times. It may be said, therefore, that it contains a *brief history of the Christology of the church*. It is the thesis of the author that Jesus was largely misunderstood by the preceding ages and that only the critical bible study of the last 150 years has freed the original character and mission of Jesus from all kinds of faulty accretions and gives us the Jesus as he really was. To use a phrase often employed in recent writings, it has substituted for the religion *about* Jesus the religion *of* Jesus.

Jesus was too great for even his early interpreters, the writer thinks. Even the Synoptics, who otherwise come closest to the truth, are not altogether to be trusted. Parables like that of the cursing of the fig tree; Jesus' word about indiscriminate giving; the extreme statement about the danger of riches; the terrible woes on the Pharisees (Matt. 23), and many other like sayings and incidents, must therefore be questioned. The fourth evangelist, or whoever wrote the fourth gospel, does not give an historical portrait of Jesus, he gives us a meditation about Jesus as the principle of the true life, which was greatly affected by Philonian philosophy. We find in it an undue self-exaltation in the humble Nazarene and exaggerated statements about his person and power.

The same abatements have to be made in the teachings of Paul. Jesus was the founder of the Christian religion, Paul the founder of Christianity, i. e. of the universal church and its theology. The fall of Adam and its consequences, the Oriental dualism between flesh and spirit, the idea of an atonement effected by a substitutionary sacrifice, Christ's pre-existence and his role as world creator—all these teachings are contributions of Paul and not in harmony with Christ's idea about himself. The church, unfortunately, followed Paul more than it did Jesus. Like him, it borrowed from contemporary pagan thought. The early apologists (Clement, Justin, etc.) "created their theology out of Greek philosophy, and then proved it from Greek philosophy." Take the case of the heathen mystery religions: the fourth gospel is surcharged with their influence and Paul by no means escaped it. We see the effect in the redemption theories of these biblical writers and in their exaggerated mystical ideas of the sacraments. The Roman church is dominated by the governmental conception. The "Latins" have taken the religion of Jesus from the beautiful intimacies of the

family and placed it in the formalities of the Roman court." The church became the intermediary between the divine autocrat and sinful humanity.

The Protestant Reformation has recovered for us some of the privileges of original Christianity. It laid the foundation for the spiritual emancipation of the individual. But still, its theology remained largely traditional. Paul and his justification by faith is in the center, not the simple gospel of the Jesus of the Synoptics and his "way of life." J. Wesley although he wisely contended that Christianity was not a matter of opinion, did not differ from the traditional theology of Protestantism. The same applies to the Pietists and all those who put life above doctrine: their doctrines are the old ones, only they put the emphasis on the fruits of the Christian life, not on the teachings. And their ideas of salvation are cast in the individual mold; they have no social gospel.

Protestant scholasticism is even farther removed from the genius or original Christianity. It is no wonder that it evoked, in protest, not only Pietism but the revolt of Reason, the Enlightenment (*Aufklärung*). The author now follows the development of this movement, its influence on science, politics and religion. No doubt there was evil as well as good connected with it. But on the whole the results have been beneficial. The modern critical bible study that it produced has liberated us from the bondage of the letter (verbal inspiration). We understand the bible better because we know more about the times and circumstances under which it was written. We have learned to apply the principles of evolution to the biblical record. There was warfare between science and religion for centuries. Now the gulf between the two is being largely filled. Science has changed from dogmatism to open-mindedness and theology looks to science for new thought-forms and new ways of approach.

The "Back to Jesus" movement has taught us to look upon him not as a necessary part of a plan of salvation through a vicarious theory of atonement, but an example, an incitement to better living, a power for building character. He is an ethical teacher, teaching and exhibiting a new way of life, not one expecting us to accept impossible dogmas or supernatural explanations of things that can well be explained by the investigation of patient scholarship. It is still impossible to demonstrate that there is a god. The way to him is still by faith. But science is ready to admit that there are areas and experiences approachable only by intuition. "If you present Jesus as the way of life it is likely he will be accepted. Jesus is coming into his own." If those in whose hands are the economic and political destinies of our times will incarnate Jesus into their affairs, we are saved. For this consummation the way seems open as never before since the Renaissance period, when the schism between science and religion began." Jesus in his unbounded confidence in God and his unwavering love to man is a challenge to the church, its members, and ministers. His idealism must become the guiding light of the man of affairs. His method—by persuasion, not by violence; his principle—

not self, but service, must become the world's method and principle. "Even so will the Lord Jesus come into the life of the world."

Such, in short, is the reasoning of the writer; thus instructively he sketches the ancient and the modern development of the Jesus-idea. He has faith in the new light, he looks forward optimistically into the future if only world and church will accept and live up to the new Christ and his gospel. We have no such faith, nor any such rosy optimism. The author's idea of Jesus is that of the Modernist.

Modernism arrives at it by employing the methods of critical bible study, calling to aid all the kindred services (history, biology, psychology, sociology). If the church or the individual Christian is to depend for his faith in Jesus on the results or guesses of modern science, they are to be pitied indeed. For scholarship is *by no means* agreed on the question. There are many who, with Bultmann, claim that there is hardly anything we know for sure about Jesus. The author rejoices that we are not bound by the letter but shall have the glorious privilege to get at the kernel of truth by personal discovery. To us there seems to be little ground for such rejoicing. If we have the New Testament in our hands and there is nothing in it about Jesus we are sure about but that he trusted in God and loved his fellow-men, we are indeed in a sorry plight. If the New Testament expert has our faith in his keeping, we are in a most abominable bondage. Tomorrow we may have to give up the most highly prized promise or statement our faith has been resting upon!

We know for sure that those 150 years of bible criticism the author boasts so much about, have in no way made untenable our faith that Jesus is our *Redeemer*, not only an ethical teacher, or example, or inspiration to a "way of life." That John's statements about Jesus are by no means exaggerated even if there are Philonian thought-forms in the logos-idea; that it is no "undue self-exaltation" if he calls himself "the way, the truth, the life," or that "no one comes to the father but by him."

Why are we sure about this fact? Because the New Testament has not yet forfeited its right to be the norm as well as source of our faith, and it teaches essentially the same about Jesus in all its parts; because the church has ever stood by and on this conception of Jesus; and because our own religious experience fully corresponds with this estimate of his person. An emasculated gospel, a deleted faith in Jesus may please him who has no use for the supernatural. It will not, however, be the "mighty fortress and the bulwark never failing" of a struggling church or a hard tried Christian. Nor will it be a challenge to the man of affairs in the economic world in general. If our industrial order is to be changed and the church is to be an essential agency in this change, this church needs a baptism of the Holy Spirit, and this Spirit came upon the church 1900 years ago under the preaching of the crucified and risen Lord: will it be any different in the future?

The Primitive Church. Studied with special reference to the Origins of the Christian Ministry by *Canon B. H. Streeter*. The Macmillan Co., 1929. 323 pages, \$2.50.

Canon Streeter, by this time well known as the author of important books ("Reality," "The Four Gospels," "The Sadhu") here gives us the lectures delivered (on the Hewett Foundation) at Cambridge, Mass. Being Reader in Christian Origins in the University of Oxford, England, it is only natural that he delves again into the exploration of the Primitive Church. This object, however, is very definitely circumscribed. His researches have nothing directly to do with the life, the doctrines, the worship or the growth of the early church. He deals exclusively with the origin of the Christian ministry; more generally, with the type of Church Order in the primitive church. His conclusions are that in the New Testament there can be traced an evolution in Church Order. At the end of the first century there existed in different provinces of the Roman empire, different systems of church government. Among these, the Episcopalian, the Presbyterian, and the Independent, can each discover the prototype of the system to which he himself adheres.

The sources which are available for this study are the New Testament and the early Apostolic Fathers. The church history of Eusebius (around A. D. 300), although containing much legendary material, the author also rates very highly. The heresies (Gnostic and others) which sprang up early made it necessary for the church to decide which of the sacred writings were genuine, i.e. apostolic and deserving of general acceptance, and which were not. So the Canon of the New Testament came to be fixed at an early time. Those writings that were in harmony with the apostolic faith, or with the faith of the ecumenical church, survived; the others perished or could only be reconstructed out of the quotations found in the early apologists. As a result the early history of the church is far less obscure than that of other religions, e. g. of Buddhism.

In the Jerusalem church Christians would naturally organize themselves as a synagogue—with the normal body of presbyters. At an early date deacons were appointed. In the churches founded by St. Paul the terms *episkopoi* and *presbyters* are applied to the same person. In John 3 the writer finds in Diotrephes the first monarchical bishop in that church.

In Syria (Antioch) we learn from the Didache that bishops and deacons were regarded as officials deserving high respect. The didache marks the stage when the system in which prophets and teachers were the regular leaders of the churches is breaking down and gradually being replaced by a "regular" ministry of bishops and deacons. The epistle of Clement to the Corinthians (A. D. 96) exercised enormous influence on the East, more especially in Syria. Ignatius salutes the Roman Christians as "the instructors of others." He champions the hierarchical system, which was at that time of recent origin at Antioch.

There were several reasons why Rome became the central author-

ity. First, Peter and Paul were supposed to have died there as martyrs. The political influence of Rome played a great part in enhancing the position of the Roman church. The lists of early bishops of Rome in Irenaeus and Epiphanius probably go back to one drawn up by Hegesippus, who visited Rome A. D. 165. Strictly speaking neither Peter nor Paul founded the church in Rome.

Mon-episcopacy (monarchical ep.) did not exist in Rome at the time of the epistle of Clement. But the principle of apostolical succession as the basis of authority is affirmed. Immense stress is laid on discipline and the duty of obedience. Evidence that as late as Irenaeus the Bishop of Rome was still entitled "presbyter" is at hand. By A. D. 115 the position of the President of the elders had grown in importance. The arrival of Ignatius, with his impassioned advocacy of the predominance of the bishop, had a great effect on the local situation in Rome. The fervor of Ignatius gave Rome a line of bishops ready later on to make a greater claim upon the Keys. With the death of the apostles and the destruction of Jerusalem the Church lost its natural center and the decision of important questions was left in the hands of the churches of the greater capitals (Rome, Antioch, Alexandria). This explains the exceptional authority accorded the patriarchs of these capitals, which became especially noticeable at Alexandria.

The final results of the author's research are: In the Primitive Church there was no single system of Church Order laid down by the apostles. During the first hundred years of Christianity, the church was an organism alive and growing—changing its organization to meet changing needs. Uniformity was a later development; and for those times it was, perhaps, a necessary development.

"The greatest obstacle to church union to-day is the belief that there is some one form of Church Order which alone is primitive; and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. It may be that the line of advance for the Church of today is not to imitate the forms, but to recapture the Spirit, and of the Primitive Church."

Like all of Streeter's writings, the book is written in a vivid style and non-technical language. The subject—origins of the Church Order—might be less interesting to us than it would be to an Episcopalian or to one trying to defeat the Episcopalian claim to Apostolical succession. The later finds in Streeter—himself an Episcopalian—nearly all the ammunition he needs.

Jesus on Christianity. A study in Contrasts by Kirby Page, Editor, "The World To-morrow." Doubleday, Doran and Co. 1929. 326 pages.

This volume points out the divergencies between the religion of Jesus and organized Christianity. The purpose of Jesus was to build the Family of God, where all members of society dwell in right relations with the Father and with each other. Christianity in its his-

torical development has accumulated so many alien and hostile elements as to make it a different religion from the simple faith of its founder. To Jesus God was a Father. The God of Jesus differs fundamentally from the Jehovah presented in many sections of the Old Testament. Jehovah is a God of war throughout most of the Old Testament material. With Jesus God is the Father of all and the affections of the home ought to be cultivated by, and towards, all members of the family, regardless of race, wealth, culture.

The cross was the climax of Christ's God-revealing life. It teaches the redeeming power of sacrificial love, the appalling need of the human heart (the desperate wickedness of sin). It produces repentance and so makes it possible for God to "save" us, i. e. to make out of us men with the spirit of Jesus.

In a historical survey the author seeks to show the causes of the rapid extension of early Christianity (the conviction Jesus had risen; a gospel of salvation in a decaying world; the practice of love; heroism in the face of death, etc.) But soon after the recognition of Christianity as the religion of the empire alien elements creep in: the glorification of war, theological controversies, the use of violence towards those of dissenting faith; immorality of the clergy, superstition and magic; feudalism, the divine right of kings, class consciousness with pride and oppression.

The author then goes on to contrast contemporary Christianity with the religion of Jesus. Interesting reminiscences from the World War are presented (Lyman Abbott, who called upon the Allied armies the blessing of the "Peacemaker," Matt. 5; W. Sunday and his notorious prayer against the Huns; Dr. Hillis, who demanded the "sterilization of the ten millions of German soldiers and the segregation of their women so as to rid the body of society of the awful cancer of the German race"!!! And there are still many post-war endorsements of armed preparedness by Christian clergymen and laymen. The Fundamentalists are apparently the most outspoken defenders of the war system: "National killing is approved by Scripture." The writer goes on in his denunciation of other denials of the spirit of Christ as manifested in capital punishment, racial discrimination, economic injustice and ecclesiasticism.

In his last chapter he asks the question: Is the religion of Jesus practicable? and answers, yes, if our good will is intelligent; if we create adequate social organizations; if we abandon the doctrine that the end justifies the means; if we are willing to take the consequences, and if we discover and utilize spiritual resources. This last point, the necessity and the method of strengthening spiritual strength and vision is especially worth reading.

We have given little more than the headings of the chapters and sections of the book. With most of the author's views we agree. He is a Liberal in theology; he puts strong emphasis on the ethical conduct, the Christian spirit rather than on creed and orthodoxy. His ideals are high and his moral demands exacting. Here we are at one with him even if we can't adopt his theology.

Worship in Music, by Edwin Holt Hughes, Robert C. McCutchan, Peter Christian Lutkins, Earl Enyeart Harper, Carl F. Price, Karl P. Harrington, John M. Walkes. The Abingdon Press, 1929. 204 pages, \$1.50.

The important place of music in the service of the church is being more and more recognized. That the sanctuary ought to be a place of beauty and envelop the congregation in an atmosphere of reverence; that its architecture and appointments as well as the deportment of minister, choir and people all ought to serve the purpose of making it a house of religious devotion: these things receive added emphasis year after year. It stands to reason that the kind of music people sing and choirs render ought to be in harmony with these ideals, which had long been forgotten but are now impressed on the minds not only of the members of liturgical churches, but of all.

This book, containing the eleventh series of the Mendenhall Lectures, delivered at De Pauw University, deals with such subjects, the purpose of the lectures being to emphasize again the importance of music as an element in divine worship, and to exemplify the inspiration of the Holy Scriptures through music. The first three lectures are by Bishop Hughes. He shows how music and religion have always been joined together. Particularly in our religion, from the time when Miriam, after passing the Red Sea, burst out in the first recorded song of redemption, "Sing unto the Lord for he has triumphed gloriously," until the time when the final state of the glorified will be in the atmosphere of music. Creation, Redemption, Glorification have been the great themes of Christian song. The whole story of the bible, it may be said, is set to music. There ever was a new song for a new experience. Israel learned to sing "the Lord's song," whether in a foreign land where harps were hanging upon the willows, or in its own borders when all the instruments of music were brought forth for the accompaniment of praise. "Music that holds the deep religious appeal transcends all boundaries and claims dominion all around the planet."

When you pass into the New Testament it becomes quickly vocal with music. It may rightly be said that Christ is "the singing master of the centuries." Christianity is a singing religion. If a large part of religion is emotional, it finds its expression in music. All great religious periods have produced new harvests of hymns, the best of which will not die.

It is impossible to dwell on all the good things Bishop Hughes says in the three lectures that form the beginning of the book. Other subjects, treated by other writers, are: Hymns and Public Worship; The Order of Worship; Some New Anthems; Choir-masters and their Choirs; The Music Committee. All articles are from experts in their lines.

The book is bound to give helpful information on all the timely matters it deals with. If—as we do not doubt—all the chapters are up to the three written by the bishop, which we have read, it is a volume we most heartily commend to our readers.

What Lutherans Believe. An exposition of Luther's catechism presented in a brief series of popular lectures for the instruction of adults by *W. E. Schramm*. The Lutheran Book Concern, Columbus, Ohio. 156 pages, 75 cents.

Lutherans are said to indoctrinate their members more carefully than any other Protestant denomination. They do this in their parochial schools; their catechism classes; their preaching, which still puts heavy emphasis on doctrinal sermons; and in books like the one under review.

The author follows the catechism through its five chapters. The teachings of the ten commandments are expounded in a simple, popular style. Then the creed is taken up. First, though, the bible is treated as the source of all our faith, it is the supreme authority in all spiritual matters.

Of course, most other Christian bodies have the same faith in it. But here the claim is made that the doctrines of the bible's 66 books are in absolute agreement. The Lutherans, therefore, do not accept the view that the bible is the record of a gradual self-revelation of God; that in the knowledge of God as well as in the ethical teachings there is a progress from crude and imperfect conceptions to higher and more exalted ones.

The book condemns the theory of evolution as not only false but pernicious also. This theory gives no clue to the origin of matter, of life, or moral consciousness, etc. It attacks the bible. It excludes the supernatural and is in no way to be harmonized with the Word of God. To accept the teachings of Darwin and his followers requires more credulity than to accept the simple statement of holy writ. The book closes with the sacraments. According to it the infant receiving baptism is born again. A strong plea is made for the claim that baptism of infants has a scriptural basis ("baptize the nations": children are part of the nation). Also for the mode of sprinkling: baptism does not mean immersion only, but also just "washing."

The Lord's Supper is explained in the Lutheran way i. e. in, with and under the elements we receive the body and blood of Christ.

As a popular interpretation of the teachings of Luther's Small Catechism the book is well fitted to serve the reader. It makes no concession to modernism—which could hardly be expected—but is mild and quiet in tone. The "rabies theologorum" is entirely absent, as far as we have seen.

The Happy Family, by *L. H. Schuh*, Ph.D., D.D. The Lutheran Book Concern, Columbus, Ohio. 203 pages, \$1.25.

From sermons preached by the author this book has been prepared as a guide in the life of the family. There are many books on this subject. The present one, though, stresses God as the author of marriage and lifts marriage out of the level of a mere human arrangement. The chapters have the following headings: The Basis of a Happy Marriage; Companionate Marriage; A Cradle for a Car; Your Wife or Your Mother; Better Parents; Christ as a Lawyer; etc.

Watermarks in the Gospel, by *Will. Schoeler*. Lutheran Book Concern. 123 pages, 50 cents.

The truth of the evangelical narratives are here shown to be borne out by the incidental evidence which they contain. This "unintentional" evidence in the bible is enormous. It is to be found in every book. It proves that the gospel accounts are not forgeries. "Only the uninformed can speak of myths and legends; scholars have begun to tread softly."

For instance, in the story of the temptation, it is pointed out that the Jews had never conceived the idea of the temptation of the Messiah at the beginning of his life. Nowhere in all the Rabbinic writings is there a trace of such a temptation of the expected Redeemer. How, then, does it happen to be recorded by all the Synoptists?

The author goes through the whole life of Christ for such "watermarks" indicating that the account is genuine. In many cases this unintentional evidence presented by the writer is quite strong. If it does not convince the unbeliever, it certainly adds strength to the faith of the one whose heart is already inside the fold.

Under the Banner of the Snow King, by *Wm. Schmidt*. Luth. Book Concern, Columbus, Ohio. 361 pages, \$1.25.

"An amazing story of love, war and adventure. Rich in historical lore, this novel with its setting in the early seventeenth century, imparts to the reader a wealth of interesting information on the trials endured by the Protestants during the Thirty Years' War, in which Gustavus Adolphus, the "Snow King," played an important role as the defender of the Evangelical cause. The story leads the reader from Germany to Holland and from there to America, where the leading characters settle on the Delaware and distinguish themselves as Christian pioneers, respected everywhere by those they meet."

St. John, one of the disciples whom Jesus loved (John 13: 23). A Series of Exegetical-Homiletical Text Studies on John the Evangelist by *R. C. H. Lenski*, D.D. The Lutheran Book Concern, Columbus, Ohio. 1928. 194 pages, \$1.75.

The well-known author (compare e. g. his book on the "Eisenach Pericopes") gives us here nine text studies on the personality of John, the beloved disciple. The exegetical part of each study is characterized by an unusual thoroughness. Not a single word or phrase is overlooked; he has a very sharp eye for significant touches that escape other commentators. At the same time the exposition is never dry nor does it lose itself in grammatical subtleties. It would be hard in this country to find a preacher who is so loyal to his text and succeeds in bringing out the wealth of its teachings in such surprising fashion.

Among the expository pulpit men Lenski occupies high rank. Each exegetical study is followed by homiletical hints and a number of sermon plans. These plans are fully worked out, so that a sermon

built on them would have a well knit logical unity. The first study, for instance, on John 1: 35-42, offers the following outlines:

1. John's first contact with Jesus.
 1. That contact was divinely meditated (follows explanation).
 2. It made a deep impression.
 It produced an immediate result (fully worked out by the author).
2. "Come and see!"
 1. A gracious invitation.
 2. A veiled promise.
 3. An attractive assurance.
3. How John was started on his high career.
 1. The kindling of spiritual inspiration.
 2. The impress of divine truth.
 3. The blessedness of soul experience.
 4. The awakening of true faith.

The book is a splendid contribution to the problem of learning again the lost art of expository preaching.

The Great Conjecture. Who is this Jesus? by Winifred Kirkland. Henry Holt and Company, New York, 1929. 132 pages.

The great question that will never die in human history is the question, "What think ye of Christ?" or, as the author puts it, "Who is this Jesus?" The answer cannot begin by simply referring to a book or a creed or the church. It must be answered on the basis of personal experience. What has Jesus meant to you, what has been the effect of his personality on yours? Such is the argument of this book, such is the road that the author claims is the only one leading to conviction in this modern age. If that be called the mystical approach she is willing to be called a mystic, but a mystic standing for rigorous activity, not for sleepy contemplation. She outlines her conception of Jesus Christ in four chapters: the Jesus of History, of Experience, of Adventure, of the Resurrection.

The Jesus of history is presented in the New Testament. We have there the life of Jesus, as described by four different men, a record with many discrepancies but consistent in the delineation of one challenging, commanding, life-changing personality. Over the original picture old Judaism has poured all its ancient conceptions of sacrifice and propitiation. The Church, the inheritor of the old empire, has set him on a high altar and crowns him with an imperial crown; and the mystery cults of old Greece crept into the new religion. To-day, however, he has put from him the old grave clothes of dogma and ritual and of sterile emotion. The critical approach to the bible has enabled us to find our way back to the real Jesus.

Over against the Jesus of history stands the Jesus of experience. To find him, we have to use the methods of modern science. This method is, first, a hypothesis conceived by imagination, then experiment, then conviction. In the Christian religion we start with the hypothesis of a divine man, then use the laboratory experiment of imitation, which leads to conviction. No conception of Jesus casketed

in a creed is final. Jesus walked for 30 years on the conjecture of God as a father. This conjecture was tested by daily experiment until it led to absolute certainty. After this the Creator selected him as his vehicle of revelation with the divine motive of giving us an example on which to pattern our growth. Jesus had the power of creating personalities, in his likeness, of his associates. The Christian faith rests not on physical miracles but on the miracle of a personality and its power of creating like personalities in those who came under his influence.

Jesus' life was one of adventure. He himself made an experiment of a conjecture that seemed utterly at variance with the facts (that of the divine fatherhood). The experiment was subjected to the severest test and round true and dependable. Then he left after him his followers endowed with the same victorious faith; and for 2000 years his influence lives on and his example is imitated by generation after generation.

The only witness for Christ that counts to-day is the life of the Christian. The author declares that she will accept no article of faith as believable until she has first proved it livable. Christ's resurrection is to her a fact. The evidence for it are the men who preached it and the transformation in their lives. She does not care for the reality of the resurrection of the body. What she is interested in and what is the challenging fact to her, is that Christ has more power since he left the earth than before. The living argument for the resurrection of Christ to-day is the living Christian. To her Jesus Christ is the realest fact in the universe. To practice the presence of the risen Lord is the core of mysticism, it is the soul of Christianity. The author thinks we are on the threshold of a new desire and demand for Jesus Christ. The church must be extricated from medieval conceptions. The physical miracles ascribed to Christ are in part legendary accretions; besides, science today performs more miracles than Christ ever did ("The pulmotor has achieved greater prodigies than the raising of Jairus' daughter".)

The author writes inspiring words about the presence of the risen Christ in her life. To her it is a challenge, an incitement to nobler living, to action and self-improvement. Although called a mystic, she has nothing to say about the comforting, consoling, quieting effect of that presence. She is a disciple, or, at least, an admirer of H. E. Fosdick; and, like him, she lives in the element of adventure; like him, she rings the changes on the scientific method and its application to religion. Like Fosdick she believes in the decay of all other authority, in the validity of the pragmatic test only. Like Wieman, she is of opinion that "all our most sacred beliefs and programs of action must be held as tentative and experimental."

The church was not built on such a view. The church was built on the witness of Christ's resurrection as a solid fact. The teaching of the apostles was that Christ died for us while we were still sinners; that we were reconciled to God by the death of his Son. We will not discard such teaching as relics of ancient Jewish beliefs. It is very

true that the life must show the efficacy of the faith that is in us. But very few, if any, could find rest of soul and peace of conscience from the degree of Christlikeness they have attained. So the views of the writer may act as a challenge to those whose faith rests on a mere assent to the articles of a creed. They do not shed any light on the way the foundations of Christian life are laid by appropriating him who is made to us righteousness, sanctification and redemption.

Religion in an Age of Science, by *Edwin A. Burt*, Ph.D., Department of Philosophy, University of Chicago, 1929. 153 pages.

That there is a conflict between religion and science has been the burden of many a book since President White wrote his famous "History of the Warfare between Theology and Science." Some resolve the conflict by saying that religion and science have to do with two different fields, that of faith and that of knowledge, and that each one ought to be left alone in its legitimate sphere. Others have little patience with this attitude. With Draper, they claim that the history of the human intellect shows that man in his infancy lived in the age of faith. Then came doubt and an unsettled state; and now we are in the age of science.

The author of this book seems very much to share this latter view. Science is to him the all-important characteristic of the age. The scientific method, leading from hypothesis through observation and experiment to discovery and verified facts, ought to be adopted in all human activities and endeavor, in religion no less than in the exploration of the world around us. It is true that religion has to do with values that we cannot do without. The scientific inquiry into the realms of knowledge does not give the warmth of feeling, it does not appeal to the emotions in the same way as does religion. Nevertheless science points the way to the highest goal. Its discoveries are to benefit everybody. The mind, in the process of investigation, is entirely free. The results that are achieved are never considered absolute. There is a constant enlargement of the field of knowledge. All discoveries are held as provisional and tentative to give room at once to new light and calling for change and adjustment.

Philosophy and religion ought to adopt the same attitude, in the opinion of the writer. He therefore rejects e. g. idealism. It arises from a deep-seated need in the human mind to feel at home in the universe. It seeks to satisfy the sense of unshakable certainty. Like religion, it wants to secure such an understanding of the universe as will make it an object of love as well as of intellectual contemplation; both seek what men mean when they say "God."

Religion seeks salvation, by which it has meant an eternal at-homeness in the world in indissoluble union with God, who ultimately controls all things in the interest of a loving plan. The philosopher's duty is to face the event without any such moral or religious bias so far as it can possibly be quenched. Religion ought to reform itself from the ground up, to the extent of becoming through and through harmonious with the spirit of science.

"An ideal of perfection can never reside in the past, it can never be fully embodied in anything already achieved. It is quite clear that any ascription of absoluteness to Jesus Christ is inconsistent with the scientific attitude. It cannot be insisted upon that God is uniquely revealed in any particular historic individual. More than that, the existence of God itself cannot be proved to the satisfaction of everybody. A man buffeted about by the cruel winds of fate will find it hard to convince himself of a loving hand and heart back of human life. All we can do in such a case is, by sympathy and support, make his lot a little easier. It is more important to focus sympathetic and intelligent attention upon live, deep-seated present needs of men as they arise than to cling to any emotionally precious deposit of the past. And if the existence of God, his reality, is not vital to religion, many other things, now considered essential, will have to go.

We see from the preceding review, incomplete as it is, that in the writer's view little will be left of religion in this age of science, for the mere attitude of striving for more light in the domain of knowledge and the readiness to give up past conceptions in place of more recent and better ones, may satisfy the scientist but not the religious mind. If we cannot be sure of the existence of God or of the sufficiency of Jesus as God's revealer and of his power to reconstruct human life, the Christian religion will at once collapse; and if the Christian religion is without foundation, what other religion will take its place?

The scientific method applied to religion will never lead to certainty. God will reveal himself to faith alone. Faith is the product of individual experience. It will forever need the light and food of scripture to sustain it, and the experience of the past to make it fit for new experience in the present.





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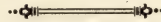
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SOCIAL THINKING AND THE MINISTER OF TODAY

REV. J. H. HORSTMANN, D.D.

By "social thinking" we mean that attitude and state of mind which takes into consideration not only the condition, needs or welfare of the individual but also the *relationships* of individuals and groups toward each other and the conditions, needs and welfare of communities and nations. The two conceptions cannot be separated from each other, and the effort to do so has been largely responsible for all the trouble caused in the past by extreme individualism in industry, business, politics and also in religion. It has been the general experience of the race that extreme individualism inevitably runs to seed in selfishness and greed, in self-conceit, narrowness and exclusiveness, all of which constitute serious menaces to wholesome social relationships, to the cause of justice and righteousness in the land, and to the common welfare.

Our complex machine-made civilization, of which the church is unavoidably a part, makes individuals and groups so interdependent upon each other that it is simply impossible for any one of us, either individually or as a group, to exist for ourselves alone. We can not understand how any Christian minister of today can get along without social thinking of some kind. If his work is in the city, and if he desires to be a real minister of the Gospel to his people, he will find many of his church members enduring trouble and hardship because they are out of work and must probably expect to be out of work for a long time to come; he will find others who cannot afford to go to the hospital for the treat-

ment of some disease, or to stay there long enough until their health is fully recovered, or some of the boys and girls from his Sunday school or confirmation class may get caught in the juvenile court. Unless he can be content to stand by and see these things, and many others which might be mentioned, without thinking seriously of the causes and the remedies for such conditions—which is almost unconceivable—he just has to do some kind of social thinking. If his work is in the country, he will see his most promising young people drift to the city, and if he observes what becomes of them there he will find that the large majority of them, including sometimes his own children, drift away from the church; he will see many of his loyal members get into debt and perhaps lose all they have; he may see some of them turn to bootlegging as a means of helping out with the income, and gradually drifting into lawlessness and crime and perhaps even end on the gallows. And everywhere, in the city as well as in the country, there is the problem of unhappy marriage, of immorality in and outside of wedlock, and the rising tide of divorce that threatens to destroy what little of real Christian family life there is left. If a minister takes any interest at all in the welfare of his people—and *why is he in the ministry if he does not?*—how can he keep away from social thinking? If we ministers care to do any thinking at all in these days, it seems to me we cannot get away from the necessity of social thinking. And a very great deal depends upon the spirit in which we do this social thinking and the purpose we have in view.

In view of all this it is surprising that so many Christian ministers still ignore the fundamental social principles and ideals which the Bible sets before them. I would like to present briefly some of the deeper compelling reasons *why the minister of today*, if he desires to be true to his calling, *must do much more social thinking than he has ever done before*, and also to point out *where he may find the very best and sanest guidance in his social thinking*. My contention is that the Christian minister of today cannot do justice to his work unless he bestows at least just as much thought upon the relationships of men to each other, and upon what the Bible has to say on this subject, as he does upon the spiritual needs of the individual and his acceptance of redemption and salvation. It will help to clear away possible misunderstandings and to obtain a sound basis for social thinking on the part of the minister of today if we glance briefly at the fundamental social principles and ideals revealed in the Old Testament.

According to our doctrinal statement Evangelical ministers “acknowledge the Holy Scriptures of the Old and New Testament to be the word of God, the sole and infallible guide of faith and

life." I take it that this means that both the Old and New Testament *together* make up the word of God; that the distinct contribution which each makes to religious thought and life must be duly recognized and appreciated; that both should receive equal attention in our pulpits and in our educational programs, and that to discriminate in favor of one at the expense of the other, unconsciously, perhaps, but none the less actually, tends to produce a one-sided emphasis upon what the Bible is and stands for, both as to the individual and social point of view. Too many of our ministers never get the true and complete meaning of the New Testament because they have no clear understanding of the Old. And even where the Old Testament is made use of this is done chiefly to emphasize the significance of the Law in its personal application. Most of us do not grasp all that Jesus had in mind when he told his disciples that he had come to fulfill the law AND the prophets, i. e., *the whole of the Old Testament*, nor that the messages of the prophets are just as important for the meaning of Christianity as is the Mosaic law. Not only the law but the prophets also were given that *through them might come the knowledge of sin*. For sin, in its fullest significance is not merely personal or individual but social and universal.

In one of the most interesting passages of his valuable book, "History of Social Thought," Prof. Bogardus points out that nowhere in the ancient world was social thinking so clear and vigorous as with the Hebrews, who stood head and shoulders above their contemporaries, Egyptians, Babylonians, Assyrians, Chinese, Indians, and Persians in this respect. It is quite impossible at this time to deal briefly and at the same time adequately with the tremendous wealth of social thought and idealism embodied in Hebrew literature. In the Hebrew prophets, notably in Amos, Hosea, Isaiah, and Jeremiah there are to be found some of the most flaming indictments of social evils of all human history. Nevertheless, in spite of the pioneering work of Rauschenbusch and others all the implications of Hebrew social thought have not by any means received the attention on the part of the ministry and the church which they deserve. We have been so much occupied with the personal, individual and so-called Kingdom interpretation of the history of the Hebrews that the social aspect of that history has hardly begun to dawn upon us. We do not even fully realize that the Kingdom interpretation of Hebrew history is essentially social in character. If the Christian ministry of today realized fully the manner in which the religious faith of Abraham, Moses, and all the prophets is shot through with the social point of view they could not help but catch something of the burning spirit of indignation

and radical reform with which these men faced the many different types of economic and social injustice. We hardly appreciate the fact that Moses began his work as a labor agitator, and when the time came for him to become the law-giver of his nation he wrote the meaning of justice and righteousness so clearly and deeply into the laws of his people that they have in deed and in truth become the leading social teachers of the human race.

Perhaps no word in human speech symbolizes so clearly the whole social spirit and content of Hebrew prophecy as does the Hebrew word *mishpat*, *justice*. It is indeed the major social chord which sounds clearly from out the whole message of Hebrew prophecy. And its echoes are heard in practically all the other Hebrew writings. The whole tenor of the Pentateuch and the Psalms runs in the same direction; the wisdom teachers uttered profound warnings on the subject, and the writer of Job strikes the same note. Countless references from Genesis to Malachi justify the conclusion that social *justice* is the leading social concept presented by ancient Hebrew thought. And the Hebrew prophets were never afraid to "mix religion with politics." There is real and urgent need for a clear, popular presentation of the social background against which the prophets, from Elijah to Malachi, proclaimed their religious message so that not only ministers but the general reader as well may have before him the complete and connected story of the times during which the prophets lived and labored.

To recognize this does not by any means imply giving up the personal, individual application of Old Testament religious truth. The two points of view do not by any means contradict each other; they rather supplement each other in the most beautiful and effective manner, and they ought to be stressed in our preaching and teaching in a way that will make this more apparent. It is not an exaggeration to say that the disinclination of so many ministers to preach on Old Testament texts is caused chiefly by the one-sided emphasis upon the traditional individual, personal aspect of the Old Testament message which, to tell the truth, is rather vague and meager as compared with the New Testament. There does not seem to be enough meat of this kind in even the best of the Old Testament texts, and so they are generally avoided in favor of New Testament passages. The rich and abiding meaning of the Old Testament is very largely lost unless due consideration is given to the strong and persistent emphasis upon social and national justice and righteousness.

It is from this point of view, e. g., that the Old Testament idea of the theocracy is to be approached and understood. The idea of the sovereignty of God over all mankind is the corner-

stone of Old Testament religion, and it is on this basis that the theocracy rests. According to it all the powers of the state, legislative, executive and judicial, were united in God. His legislative function was exercised through Moses and the prophets, looking forward to the fulfillment in Christ, the prophet like unto Moses, Deut. 18: 15-19. The executive and judicial functions were combined in the judges and later, under divine protest, in the kings. Samuel asserted the idea of the theocracy when the people desired a king; the prophets emphasized it again and again in their conflicts with the ungodly kings, and it was the central idea around which Esra and Nehemiah sought to rebuild the Jewish nation. We of the New Testament have only just begun to realize how this Old Testament idea of the sovereignty of God is built into the exalted, transfigured New Testament conception of the Kingdom of God.

The idea of the sovereignty of God, the royal rule of God in all human affairs and relationships, does not necessarily involve what we call legalism; it is merely the assertion of the practical significance of the supremacy of the divine will both in the lives of individuals and in the affairs of nations and governments. It was the *Pharisaic conception of the theocracy* which perverted the original concept of the theocracy into that of legalism and thus brought about the final downfall of the Jewish religion as well as of the Jewish nation. From the beginning it was not thus, and the words with which God established the theocracy on Mt. Sinai, Ex. 19: 4-6, find their echo and confirmation in 1 Peter 2: 9, 10. And when our catechism tells us that "God prepared mankind for redemption by the promise given in paradise, by the preaching of the prophets and by various *typical institutions* of the Old Testament," it seems that the preaching of the prophets should be made to include more than just the predictions of some of the prophets as to the time or place of the coming of the Messiah, or atoning the character of his work. If the whole character of that work is to be made fully clear it must include an appreciation of the social messages of the prophets as well as an explanation of individual redemption. And when we remember the sacrificial orders, the priesthood and the temple worship as "*typical institutions of the Old Testament*," may we not also include the idea of the theocracy, explaining it as having found its fulfillment in the Christian concept of the Kingdom of God, and verifying it by words of Scripture like Acts 10: 38, "Jesus of Nazareth went about healing and doing good, and healing all that were oppressed of the devil"; 1 John 3: 8, "To this end was the Son of God manifested that he might destroy the works of the devil," looking forward to the great

final act in the age-long drama of redemption of sinful humanity when "the kingdoms of the world shall become the Kingdom of our Lord and his Christ and he shall rule forever and ever," Rev. 11: 15.

In addition to these fundamental biblical reasons which ought to impel every minister of the Gospel to do some really serious social thinking, and which at the same time furnish divine guidance for such thinking, there are some practical outward reasons which demand attention. No minister of the Gospel who takes his work seriously can ignore the indifference and even hostility to the church and to religion which appears from time to time among working people of all classes. There is no use denying the fact that working people *as a class* have little use for the church and that the number of voices among them which are hostile to it and to religion in general is increasing.

Last year there appeared a most interesting volume entitled "Labor Speaks for Itself on Religion." In it Prof. Jerome Davis, of Yale University, well known as a writer and lecturer on social problems, has compiled statements from labor leaders all over the world giving frankly their opinion about religion. Ministers, politicians, and captains of industry have long been telling the working man what he ought and what not to do. Here for the first time labor speaks for itself and it does not mince words in frankly telling the world what it thinks about the church.

We are most concerned, of course, with what the American working man thinks of the church and of religion, and in the following we reprint a few representative extracts selected from the statements contributed by eleven American labor leaders.

Jams H. Maurer, president of the Pennsylvania Federation of Labor, and candidate for Vice-president on the Socialist ticket in 1928, has this to say:

... "In Organized Labor's efforts to have human legislation enacted—such as workmen's compensation laws to take care of the industrial cripples, widows and orphans; mothers' pensions that make it possible for widowed mothers to raise their children in their own homes instead of breaking up the family and sending the children out among strangers or to public institutions; old-age pensions which aimed to decently reward old, worn-out workers, so that in the twilight of their lives they would not have to tramp "over the hills to the poorhouse," and similar humanitarian legislation—may I ask where the church was or what it had to say on these subjects? When these measures were before the public, again we found a few courageous clergymen who had the courage of their

convictions to come forward and do their bit. But the big crowd as usual twiddled their thumbs and did nothing.

"How often during the lifetime of a worker does he see the pastor of his church or the pastor of any church visit and mingle among the workers in the factories, mills, workshops and mines, to learn at first hand of the many vexed problems with which the toilers must contend? The clergyman does not seem to know that the factory is as close to the church as the church is to the factory, and that there he can do as much good and serve God just as well as he can in his church, and besides learn more about the actual affairs of industry and problems of life in one day than he can in a month sitting in his study reading second-hand opinions of others who may not be any better informed than he is himself."

James P. Thompson, national organizer for the Industrial Workers of the World, who was imprisoned during the war along with William D. Haywood and some 40 other members of the I. W. W. organization for violation of the espionage act, and who twice refused parole on condition that he cease activity in the labor movement and was finally released unconditionally by President Coolidge, is in constant demand as a speaker and has been on 15 national lecture tours of the United States. This is what he thinks about the church:

... "This organization designed to praise God and help run the universe is known as the church. The established church has always been on the side of the rich and powerful. Its robed representatives, pretending to be Godlike and favorites of God, having special influence with him, have ever functioned as the moral police agents of the ruling classes. At one time or another they have asked God to bless nearly everything, from the slave driver's lash to murderous wars. Thus they strive to extend the blessings of God to the infamies of man.

"Today under capitalism they teach the working class the doctrine of humility: tell them that if they get a slap on one cheek to turn the other—and "blessed are the poor." They tell us to bear the cross and wear the crown, that we will get back in the next world what is stolen from us in this. In other words, they try to chloroform us with stories of heaven while the robbers plunder the world. For this support the ruling classes donate liberally to the church. The organized robbers and organized beggars support each other

"Most members of the ruling classes pretend to believe for social and business reasons. They are still savage enough to try to change man's hope of immortality into an instrument of plunder,

and they will continue to try as long as it pays. It is an age of hypocrisy.

"But let us have faith that it is an age that is drawing to a close. Indications all point to better, grander days ahead. Capitalism, the systematic murder and exploitation of one class by another, is only a passing stage in the economic development of mankind. It is the glorious mission of the working class to end exploitation of man by his fellow man.

"The ignorant man, the hoe type of worker, is disappearing, and the wage-working class, the proletariat, is increasing in numbers and importance. The scales are falling from their eyes, and—glory of glories—they are becoming revolutionary! The coming of the proletariat is the coming of the world's real saviors. Their triumph will mean the end of the world's last class struggle.

"The old is ever shocked by the new. But you of the old can be no more shocked at us than we are at you. You ask what we of labor think of you? We are horrified—horrified at the unnecessary poverty and misery and slavery in the world, horrified at you and your savage gods—and we are determined to drive all of you from your thrones.

"And when you have gone the truth will have a chance, and peace and love will come and bless the human race."

Arthur O. Wharton, president of the American Association of Machinists, and one of the most influential leaders in the American Federation of Labor, of whom it has been said that had he been born in the home of an employer he would now be one of the leading railroad executives in the United States, says:

... "It would seem that the churches are groping in a sort of blind and helpless way to compel church attendance. They have likewise sought to stop card-playing, dancing, checkers, chess, and dominoes, baseball, football, basket ball, golf, tennis, hockey, and practically every other pastime or athletic game. In some instances they have succeeded in having laws enacted preventing citizens from painting or repainting the home they lived in or performing any other labor on Sunday which they decided was non-essential to the immediate sustenance of life or health. In other instances they have succeeded in having laws enacted making it a misdemeanor to sell food, clothing, cigars, cigarettes, tobacco, candy, chewing gum or soda water, lemonade or ice cream on Sunday. These and many other activities, aside from saving souls, have had the militant support of the Church.

"Thinking labor, in increasing numbers and persistency, is asking why the Church is not interesting itself and actively co-

operating in the great human struggle sponsored by organized labor for social and economic justice.

"It is the belief of many in the ranks of labor that the church has lost ground with the great masses of workers in just the proportion it has failed to follow the teachings and example of Christ, the Carpenter. Did Christ ignore the appeals of the poor, the weak, the stricken, or did he succor and defend them?"

Fortunately, *Mr. William Green*, president of the American Federation of Labor, who is a church member, is better informed about the spirit of the present day church and is therefore more friendly in his attitude, even though he realizes clearly the shortcomings of the church as a whole when he writes:

... "Christ said, 'I am come that they might have life, and that they might have it more abundantly.' In uttering these words he was speaking to the Pharisees, but he was referring to his followers. Many of them were working men and the common people heard him gladly. We are permitted to know that he lived in a humble home and that he was known as the Carpenter. It is fair to assume that during his early manhood he worked and served as a laborer and experienced the lot of a working man. We cannot believe that the Master had in mind a life degraded and dwarfed by poverty and unreasonable toil. Such a life is not an abundant life. Nor do we believe he meant that through such a mode of living we could develop the higher and more abundant spiritual life. We believe that the Master meant that through the application of the principle of justice and fair dealing, which he repeatedly announced, the great mass of the people, through all the generations which were to come, would be permitted to enjoy life and enjoy it abundantly.

"Of what does life consist? Does it mean a mere existence or a state of being wherein people are deprived of the enjoyment of life? Does life mean mere existence—birth, death, and hours of struggle and suffering intervening? Does it mean that within the boundaries of human existence a few, a favored few, are to have an abundance of the good things of life and the great masses of the people are to live in poverty and want? Was this the philosophy he expounded and the doctrine he preached? Is it for this the Master came?

"From every heart in which the teachings of our Lord have found acceptance the answer must be 'No.'

"Life as he interpreted it meant the satisfying of the physical needs and the development of the spiritual forces of the soul. It is significant that he was mindful of the physical needs of the people in that he fed them before he preached. Life without a full

and complete satisfaction of hunger and the desire for clothing and physical comforts is wholly incomplete. But that is not all. The intellectual, the cultural, and the spiritual phases of our lives require opportunity for complete development. The material and spiritual elements of life are so intermingled that they are inseparable. The highest attainment of our spiritual lives can be reached only through the establishment of humane living conditions."

In his introduction to the book Prof. Davis sums up the situation in the following statement:

... "As President Coffin of Union Theological Seminary has well said, we stand in danger of having a class church in America. Sociology teaches us that everyone tends to take over the psychologic outlook of those with whom he usually associates. One of the gravest dangers confronting the church in America is due to its success. It has won money, standing, and the propertied classes. There tends to be a psychologic control by these forces; of course, so subtle as to constitute an unconscious influence. They radiate an optimistic faith in current conventional standards and the minister without realizing the process tends to think and feel with his middle or upper-class parishioners on these matters. After one has dined with the executive officer of a prosperous business and played golf with another, he has too much practical idealism and good taste to do anything shocking. It just is not done. Even when a minister does condemn the vices of the rich, he is quite generally isolated from the actual life experiences of the laboring class. This makes it difficult for him to feel the iniquity of an injunction in a labor dispute, for instance, or the advantages of a dollar and a quarter hourly rate in the building trade. Materialistic autocracy, through its control of the budget, subtly buys the minister's time and attention and rarely permits his taking an outstanding part in the organized labor movement. This in turn makes the class conscious worker feel dissatisfied with the church and with religion. An upper-class church results in a churchless class. What is true of the minister is even more true of the average layman: he is so engrossed in the immediate interests of his profession that he can give scant attention to the needs of labor."

No doubt many will be shocked by the attitude toward the church and Christianity expressed in some of the statements quoted, and it will not seem difficult, from the point of view of a churchman, to deny the terrific charges which these men bring against the church, but this does not change matters; it still remains true that certain influential individuals hold these opinions and that they are doing what they can to induce others to accept them, and

the situation is in no sense relieved by the reflection that the history of the church in America during the past 50 years gives them abundant material for proving their point. Religious leaders of today—and every minister of the Gospel is such in his own community—should welcome every sincere criticism levelled at the church. Real consecration to the cause of the Kingdom requires that we listen sympathetically to every honest criticism so that we may understand the attitudes of those who disagree with us and be able as far as this is in our power to meet the criticism and to change the attitude of the church wherever cause for criticism exists.

And the first step toward changing a wrong attitude on the part of the church or of a church is to encourage a larger measure of social thinking among the ministers. In order to prevent the unhappy division of our people into an "upper-class church" and a "churchless class" the ministers must learn to think not only in the terms of those who are actually church members, but also of those who ought to be members of the church but whom the church cannot reach because of wrong relationships which have caused them to be prejudiced against the church and against all religion. To the same extent as sentiments like those quoted above spread among our people—and they are actually spreading much more rapidly than most of us realize, as frequent newspaper notices about the activities of the League of Godless, the American Association for the Advancement of Atheism (A. A. A. A. Inc.) and similar agencies indicate—the churches of America will suffer as did those of European lands for their neglect of social thinking.

The General Conference evidently had this very serious danger in mind when it instructed its Commission on Christianity and Social Problems to undertake an active educational campaign for the development and promotion of effective Christian social service in the community through the local church, and also on behalf of Christian principles and ideals as applied to modern industrial and economic conditions and problems, of better working conditions, greater security of employment and old age pensions, Christian ideals of love, marriage, and parenthood, and international good will and peace.

THE MORAL ASPECT OF WAR

G. NUSSMANN

As long as man can remember there have been wars. Because they always were, few questioned their right to existence. Men concluded: might is right. If it had not been right it would not have become might. To engage in war was not only legal but worthy of a man, yea led him to the highest positions of honor and power.

War is right.

Moral science teaches us that the derivative meaning of "right" is "straight" or "according to rule." As we look into the realm of living creatures as a whole we find that, with the lowest kinds of living organisms as well as with the highest—man—, war is the rule. It is absolutely necessary for existence. It is a case of eating or being eaten. Certain parts of the organisms developed in view of this battle for life. Teeth, claws, horns, fangs are needed on the defensive and offensive side and increase the strength of the animal. War is the principle means of designating the best and the strongest; it makes possible the "survival of the fittest." Where animals found themselves handicapped in the accomplishment of their protection, they learned to associate in flocks, herds, or companies, thus enabling themselves of corporate weapons where individual combat would have meant ruin.

With primitive man we notice a similar development. He found himself in a hostile environment. His first weapons were organic. When he developed intelligence he invented tools and weapons. In his early relationships (family, clan, tribe) a communal feeling existed. Men had practically the same interests and it was to their advantage to pursue them in combined fashion. To do this most profitably they subjected themselves to the strongest and most experienced of the group. Such a group may be considered as the germ of any army.

As long as man lived in the most primitive fashion his interests were but simple. When he developed, they became more complex. In the agricultural stage he became attached to the land on which he toiled. It was his "fatherland" that had sustained when he was a boy; he needed it for the maintenance of his own family. Thus we find patriotism, which with us is a moral quality, in its roots to be utilitarian and economic in character.

When the interests of two or more individuals or groups clashed, fight or war ensued. Each party sought to defend that which it considered right. And right were always its own interests. Each member of the group was pledged to do his utmost

for the group to which he belonged. Thus a constant demand was made upon his fellow-feelings and his willingness to sacrifice his individual interests for the common good.

It was still the period of individual prowess, the time of the real hero. The invention of the spear, the bow and arrow, the catapult and the other weapons of war made the employment of larger armies necessary. Mere force was no longer sufficient; cunning was added. Surprise attacks, ambushes, novel battle array of armies into phalanxes etc. made fighting ever more intricate. Not merely brawn but brain were essential in such a struggle.

The entire thought of man from earth to heaven became engaged in this sphere. In the earliest extant epic of the Greeks, Homer told his fellowmen the story of a great siege and the adventures of an admirable hero. For centuries this epic formed the Bible of the Greek people. It filled their minds with the aspirations of emulating these great heroes. It helped to develop in them the heroic qualities which enabled them to withstand the onslaughts of the Persians and to defeat them utterly in spite of their overwhelming numbers in men and ships. It inspired Alexander the Great to undertake his wars of conquest through which he spread Greek thought and culture throughout almost the whole world known at that time.

The religious sphere made no exception. The gods in Greek, Roman, and Teutonic mythology were to a great extent described as valiant fighters. To be worthy of such gods and to enjoy their company forever was e. g. to a German the greatest source of ambition. Nor was this all. The gods took the greatest interest in the success of their worshippers. While these fought in battle below their gods took up the struggle with the gods of the enemy above. Defeat was interpreted as indicating the weakness of one's gods, or as a token of their displeasure because of a violated custom or law. A Jewish war song calls God a "man of war" (Ex. 15: 3). It was Jehovah who delivered their enemies into the hands of Israel and required that they be utterly destroyed. (Numb. 21: 2; 3; Deut. 3: 1-6; Josh. 6: 6; 1 Sam. 15: 3). More than once the Hebrew psalmist sings: "He teacheth my hands to war and my fingers to fight." (Ps. 18: 34; 144: 1). God is Jehovah of hosts." If fighting is divinely ordained there could be no question as to its rightness.

The advent of Christianity seemingly made no great change in this conception. War is not directly prohibited in the Bible. The words of the founder to His disciple Peter: "Put up again thy sword into its place: for all they that take the sword shall perish by the sword" (Matth. 26: 52) only remotely touch the prob-

lem. "Love your enemies" (Mt. 5: 44) referred according to the context to one's personal enemies and only by implication to those of the nation. The passage bearing directly and implicitly on the cause of war is found James 4: 1: "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members?" But such words seemingly were soon forgotten.

The imagery of war found in religious life may be taken as an instant of the position in which war has stood in the esteem of some of the world's noblest lives. Paul e. g. speaks of the Christian as a "soldier," of life as a "warfare." It is necessary, in order to withstand the onslaught of the enemy, the Prince of Darkness, that we put on "the whole armor of God," and "the breastplate of righteousness," and "the helmet of salvation." "With girt loins" we must take "the shield of faith," and "the sword of the spirit." And all this preparation is to be for the promotion of the "Gospel of Peace." Christian poets have followed Paul's example and produced the martial hymn. Among these hymns we find: "The Son of God goes forth to war;" "Onward Christian soldiers;" "Stand up, stand up for Jesus, ye soldiers of the cross!" They belong to the most popular hymns and audiences are wont to sing them with great fervor.

Among the early Christians there must have been some to whom war was ethically wrong. A great many others found it difficult to serve in the armies of the Caesars not so much on account of their objection to war but because of the attendant requirements of emperor worship and the participation in heathen festivities often immoral in nature. From Cyprian, Tertullian, Eusebius and others we learn that Christians found it increasingly difficult to serve in the army, and that under Diocletian many of the Christian soldiers suffered martyrdom.

Well known is the story which tells of the vision of Constantine the Great, in which one evening, as he was marching with his troops, he saw a cross in the clouds with the inscription: "In hoc signo vinces!" Immediately he ordered that the sign of the cross be put on armor and labarum. Against all expectation his army utterly defeated his rival Maxentius near Rome. There is a famous painting of Raffael in the Vatican palace, depicting this event. Above the melee of the battle there are three angelic figures with swords in their hands. It was Constantine who made the Church the Church of the State. Its new position was of great advantage to the Church. But it was also detrimental in some respects. To the latter we must count the political nature which the Church gradually assumed.

With the coming of the Christian state the old objections on the part of Christian soldiers did no longer exist. War became consecrated. "St. Augustine not only summed up the experience of three preceding centuries of Christian life, but he had a vision of Christian civilisation, which dominated the whole of the Middle Ages, and continued to exercise an extraordinary influence on the Christian conception of duty till the close of the seventeenth century. He framed the thought of a City of God, in which the spiritual should control and direct all the activities of the civil state, and thus employ them to give effect to God's Will upon earth. In the first ages men had viewed the heathen Empire, with all its marvellous organization, as the foundation of the civil order; but St. Augustine looked for a really Christian polity, in which secular authority, with all its powers and opportunities, should be consciously governed by spiritual aims. The use of force by the state, either within by the magistrate, or without in war with the enemies of the Christian polity, became consecrated; to engage in war for such purposes was regarded not only as allowable, but as a Christian duty." Cunningham, *Christianity and Politics*, P. 254 f.

When during the eleventh century there arose difficulties between Christian pilgrims to the Holy Land and the Mohammedan inhabitants of the countries through which they travelled a cry of indignation arose in Western Europe. Pope Urban II. or someone close to him conceived of the idea of waging war upon the infidels, as the Mohammedans were called and of winning back thereby the lands which were sacred to the Christians. "Deus vult," "God wants it!" was the war cry by which men—and even children flocked to the different rallying points from which they were to be led upon their ventures. In the name of Christ and with the sign of the cross on some part of their armor they went—for the most part—to their doom. What some of them had gained at great sacrifice was lost again after a comparatively short time.

Directly and indirectly there arose out of these wars the religious orders of the knighthood: The Knights of St. John, or the Hospitalers, the Knights of the Temple, and the Order of Teutonic Knights. They were a curious mixture of priest and soldier. Evidently no incongruity was felt between preaching the Gospel or doing deeds of mercy on the one hand, and fighting on the other.

It must be said, however, to the credit of the Church, that during the darkest Middle Ages it had been able to establish what was called the Truce of God (1041). Private warfare was to cease from Wednesday evening to Monday morning and during the great festival seasons. That left only about 80 days in the year availa-

ble to warfare. Besides, special treatment was to be accorded the clergy, the religious orders and the property of the Church.

From the time of Constantine to the present one may observe the mixture of spiritual strength and physical force exercised by the Church. Whenever convenient the latter made use of the worldly government in the administration of physical force. The newly established Papal State with all its pomp including the Swiss guard revives the days of old. Its attitude toward war has not changed. Says the Catholic Encyclopedia: "The right of war is the right of the sovereign state to wage a contention at arms against another and is in its analysis an instance of the general moral power of coercion, i. e. to make use of physical force to conserve its rights inviolable.—Every perfect right—carries with it as the last appeal the subsiding right of coercion."

The Reformation took a stand little different to this great problem. The Augsburg Confession, the basic document of the Lutheran Church, expressly states (Art. xvi) that all government is instituted by God and endowed with the right to wage wars and to fight. Condemned are the Anabaptists and all those who teach that any of the civil powers mentioned are unchristian. In the writings of Junius Brutus which are very valuable as the principle source for the conception of civil rights as held by the French Huguenots we find the statement that it is the bounden duty of a neighboring ruler to come to the rescue of those whose religious liberty is jeopardized by a tyrant.

Some of the most cruel, bloody, and devastating wars which followed the rise of the Reformation were religious wars: the Huguenot wars in France; the rise of the Dutch against civil and religious suppression by Spain, and the Thirty Years War in Germany not to mention a number of others.

There is no doubt, that great good had come from wars. Where would Christianity be at the present time if Charles Martel had not completely defeated the Saracens in the battle near Poitiers in 732? Through the Crusades a different world was opened to the occident and the period of the renaissance ushered in. The result of the Thirty Years War consisted in religious toleration, an achievement of immense consequences. Our own nation would not be what it is if it had not been for the revolutionary and the civil war. The last gigantic struggle changed the face of the globe. It created new nations. Out of it was born the League of Nations. It brought ideas and forces to light which will work achievements that cannot now be anticipated.

It is the duty of the citizen to preserve such precious goods. Following the National Defense Act passed by Congress after the

end of the European war our government is laying more than ever before stress on the military training of the young. The military training schools all over the country have become of new significance. Their influence is supplemented by the Citizen's Military Training Camps for boys after they have left school and gone to work, and by the Reserve Officers Training Corps whose members are to be found in the high schools and colleges of our land. "The very fancy," writes Stanley Hall, "of being in any sense a soldier opens up a new range of interest too seldom utilized; and tactics, army life and service, military history, battles, patriotism, the flag, and duties to the country should always erect a new standard of honor. Youth should embrace every opportunity that offers in this line, and instruction should greatly increase the intellectual opportunities, created by every interest in warfare. It would be easy to create pregnant courses on how soldiers down the course of history have lived, thought, felt, fought, and died, how great battles were won and what causes triumphed in them and to generalize many of the best things taught in detail in the best schools of war in different grades and lands."

The training for military service has proved in a great many instances of immense value. The army has been called the poor man's university. Through this means the soldier is accustomed to a rigid discipline, ordered life, plain but wholesome food and out-of-door exercise. By instruction, by contact with men from other parts of the country, and by frequent marches and travels he is raised to a larger view of life. When he comes back to his town or village he is a man of influence.

Through war some of the noblest traits of human character have been evoked. We cannot but respect the patriotism of the soldier who leaves his family at home and willingly offers his life for the sake of an ideal: the service of his country. No less admirable are the women whose lot is almost harder to bear than that of the men and whose sufferings are keener and longer but still borne most heroically. Many soldiers are not as blood-thirsty as they have been described. They protect the women, feed the children, and if there should be opportunity they even save the life of the enemy. In regard to the latter just one incident may be mentioned. One of the prisoners in the great war bore pinned to his cape the notice: "Be kind to this man; he saved seven of ours from drowning!"

Machiavelli, 1469-1527, a Florentine statesman, had written a book, published in 1515 entitled "The Prince," in which he described a ruler who would seek to establish his absolute power in a conquered state without the consideration of morality and religion,

only through shrewdness and consistent action. The book wielded an immense influence during the 17th and 18th century. While yet crown prince Frederick the Great of Prussia wrote his booklet: "Antimachiavellism." To him the ruler of a state was to be its first servant whose duty it was to seek the best of his subjects even if at times it had to be forced on them.

It is highly instructive to follow the argument of a modern German writer, Professor Dr. Heinrich Wolf in *Angewandte Geschichte*, p. 226 f. He contends that the state and its rulers are subject to moral law. "But the moral law pertaining to the citizen is not applicable to the state. With the individual person egotism is always the source of evil. But the *state is might*; the highest and most moral object of the state consists in maintaining itself, in developing its peculiar powers in pursuing egotistically in all directions its own interests. The higher the rulers conceive of their duties, the more they will endeavor to remove all obstacles which stand in the way of the welfare of their subjects. In order to achieve their ends they will throw their means of power into the balances. Of course, if the egotism of the ruler concerns only his own person it is detestable; but if he is solicitous of the welfare of his people as a whole, then it is just and moral."

Wolf further calls attention to the changes which occur in the rise and fall of nations; to the forms which a people may have adopted and which may become incongruous with its development. In the latter case the "summum jus" may become a "summa iniuria" (the supreme justice may become the supreme injustice). If the incongruity cannot be remedied in a peaceful manner, the ruler has the right to solve the Gordian knot by means of might. Still more is might the deciding factor in the relationship of nations among each other.

It is important, therefore, that each country be prepared and its citizens willing to defend their land in the hour of need. In our country it has been in recent years considered a condition that the applicant for citizenship be required to express his willingness to take up arms for his adopted country, if the call should come to him. And in a number of conspicuous cases of conscientious objectors the right of citizenship was denied.

WAR IS WRONG

Above we maintained that war was morally right. We called as witness the history of the past and of the present. We viewed the judgments among others of statesmen, educators, and of the church. Do we now contradict ourselves if we maintain that war is wrong?

In endeavoring to decide the right or wrong of war we are sitting in judgment of it. Every judge must have a standard by which he measures, law.

But "law" is a relative term. Fundamentally it is a body of relationships. But relationships change. The act of blood revenge was perfectly proper in a primitive society. But in a civilized country it is considered murder and punishable as such. Right and wrong are relative expressions.

To call upon war as the "last appeal" in national and international problems may by common consent be perfectly proper. But at the same time it constitutes a confession of one's own moral and intellectual weakness. It is an act of despair in reaching a rational solution based on good will. It may intimate that there is doubt in the essential righteousness of one's own cause. Or it reveals a state of mind so blinded by hate that it beholds in the enemy the embodiment of evil. It indicates an unwillingness to take the often laborious and weary road of righting the wrong and assumes that by a stroke of force the desired end may be attained.

Force is enslaving the intellect of man. Every faculty of his mind is bent on making his weapons ever deadlier, of crippling the resources of the enemy ever more demoniacally. Whether his measures hit the non-combatant or not does not matter, just so it hurts.

The war mind is active in the spy who seeks to obtain knowledge concerning the operations and plans of the enemy so that he may communicate his findings to his own. A spy may lie, deceive, do anything in order to gain his ends. If he is caught he is the most despicable creature and dealt with summarily.

The war mind busies itself to fan the passions of war at home. A great body of men is moved but slowly. High sounding ideals are pronounced to gain the intellectuals and the morally alert. Stories of enemy atrocities are fabricated and circulated to arouse the passions of the unthinking mass.

The war mind becomes manifest on the battlefield where the horrors observed unleash the passions and man becomes a fiend. One who has not lived through it himself may obtain at least an inkling of what it means by reading such books as Gibbs, *Now It Can Be Told*, and Remarque, *All Quiet on the Western Front*.

The war mind seeks to undermine the morale of the enemy. Propaganda of the proper kind is instituted. It misstates facts. It holds out certain promises if the enemy should cease hostilities, it readily forgets them when it comes to making peace.

The war mind delights in humbling the enemy at the uttermost and in extracting from him blood money. It continues in secret fear lest the fallen enemy rise and take revenge. More force

is found necessary. Secret diplomacy is resorted to. Conventions and treaties with other nations are found expedient to strengthen one's own position. The stage is set for new wars.

The war mind helps to maintain a pernicious doctrine concerning the state. Since the state is might it cannot be judged by the moral standard of the individual. But the state consists of individuals. Apart from them it is only a theory. Its might is the combined might of the individuals, delegated to the state. It is to use its power only with the consent of the governed. The use of this might must hence be moral. The state that is not essentially right is doomed to fall.

Force is destroying the lives of men, into the staggering millions. Who will fill the places of all the husbands, fathers, brothers, and sons in the homes and in the commonwealth they have left never to return? For many years their loss will be keenly felt. The death of fathers particularly constitutes a severe loss in the moral education of the young.

The fate of the maimed and crippled who will never be able to share the world's responsibilities, of the insane who have lost their mind in the trying and maddening battles of modern warfare furnishes another chapter to the description of the abuse of force.

The use of brutal force robs the soldier of his moral strength. When he comes for a respite from the horrors of the trench with its filth and privations he is only too prone to fall into the temptations of drunkenness and vice.

In the homeland legal restrictions seem to fall; crime becomes an epidemic.

Force deprives a man of his fortune. The cost of the maintenance of large armies is appalling. Professor Bogart of the University of Illinois estimates the total cost of the world war to more than \$337,000,000,000.00. If this sum were divided into portions each one of which would yield \$1,000,000.00 annually in interest at 6% 20,220 universities could have been endowed with the money. But in addition to the cost of war an enormous economic loss is entailed where the fields are no longer tilled because the men have gone to war, where factories are closed for the lack of men or of raw material, and for other reasons, where commerce is thwarted by difficulties with transportation. Where the war has directly swayed its terrors we observe in its wake devastation of cities, villages and homes. Factories are laid low and the harvest is trodden down. Sickness, pestilence, and famine demand among the survivors in the devastated district an enormous toll of life.

And after the war the country is impoverished. Vast debts have been accumulated. The maimed, the sick, the widows, and

the children of the fallen soldiers have to be taken care of. The burden of taxation gets almost unbearable. And warring nations are not the only ones to suffer. The world has become interdependent. Neutral nations economically and morally feel almost as much the evil effects of war as those who engaged in it.

WAR IS DOOMED

Thus far we have traced the two lines in which popular thought follows in the expression of its judgment concerning war. On the one hand we have the assertion that war belongs to the very fibre of our being, on the other that it is a curse that destroys our well-being. These positions are apparently contradictory.

Ethics has long contended that there are different levels or universes of moral conduct and judgment. These levels are not clearly devisible. They blend one into the other. Dewey and Tufts in their work on Ethics (P. 38 f.) assume three such levels of conduct.

1. "Conduct arises from instincts and fundamental needs. To satisfy these needs certain conduct is necessary, and this in itself involves ways of acting which are more or less rational and social. The conduct may be in accordance with the moral laws, though not directed by moral judgments.

2. Conduct regulated by standards of society, for some more or less conscious end involving the social welfare. The level of custom.

3. Conduct regulated by a standard which is both social and rational, which is examined and criticized. The level of conscience.

The motives in these levels will show a similar scale. In (1) the motives are external to the end gained. The man seeks food, or position, or glory, or sex gratification; he is forced to practice sobriety, industry, courage, gentleness. In (2) the motive is to seek some good which is social, but the man acts for the group mainly because he is *of* the group, and does not conceive his own good as distinct from that of the group. His acts are only in part guided by intelligence; they are in part due to habit or accident. (3) In full morality a man not only intends his acts definitely, he also values them as what he can do 'with all his heart.' He does them *because* they are right and good. He chooses them freely and intelligently."

War evidently belongs to the first two levels. As much as we may boast of our civilization we have actually not gotten very far. The moral and spiritual development of man has stayed far behind the mechanical. As a whole we are still on the level on which the principle of self-assertion is the prevalent. Competition is the

watchword on the market-place, in school, in politics and everywhere. If the market-place is outside of our country we may clash with other nations. If another nation out-distances us in political influence upon a third nation we come to blows with it. If in our own nation some people outdo others and collect the power and the wealth of the nation so that the other will become poor and politically disinherited we foster civil war. As long as we do not see and remedy this so long we shall have war and strife. Defaming and condemning it will not annihilate it. We need not pray: "Deliver us from wars!", but rather: "Make us free from the emotional, intellectual, economical and moral levels in which we find ourselves caught, and the whole world of men!" War will then die for want of food.

The higher level which we are aiming to occupy demands a social and rational standpoint. Here the individual must learn to submit his own personal welfare to the welfare of the whole. Jesus expresses this demand in the words: "Whosoever would have his life shall lose it: and whosoever shall lose his life for my sake shall find it." Mt. 16: 25. In a way the soldier and the spy fulfill this command. Yet they lack the high moral aim besides using detrimental means.

The first human institution which must learn this truth is the church. Explicitly or implicitly or both the church has believed and acted upon the principle that its uppermost function is to maintain itself. Just what Professor Wolf claims for the state. Greater than the church is the Kingdom of God. Is the church willing to lose itself to that? In proportion to the manner in which it will do this its internecine strifes will close and its pernicious competition die. It will have to give up some of its pet theories and practices, but its special charismata will be preserved, nay, enhanced by the touch with others. Why protest to the Soviet Government in regard to the treatment of religious bodies? As long as the church is what it is such protest is ineffectual. But if the church repent (change its mind) and mend, who is there that today could predict what she will be and be able to do?

It will be easier for the state if it can follow the footsteps of the church. Just as little as the individual and the church will lose their identity will the state eradicate itself in becoming a part of the brotherhood of man. In letting its soul flow out into mankind it will see it come back again, richer and better, for the sake of having enriched.

This will take time, lots of time! And effort! When there is no longer any cut-throat competition, no more killing in war,

man may sublimate his fighting tendencies by wrenching with the enormous problems which will come up in the way. If his mind and his heart are in that struggle with all their might, he is God's co-laborer.

Meanwhile he ought to stand with both feet on the ground. He must take conditions as they are. He will make use of every righteous means that will bring closer to the goal. He will study or use the principle of non-resistance. He will rejoice in every advance made in the direction of universal disarmament. He will advocate arbitration for the purpose of settling difficulties. He will help purge the League of Nations from the dross that still indicates which of its elements belong to the lower levels of conduct.

He will thus help to make way for the formulation and adoption of a body of international law which is so finely sketched by Ernest Bruncken in the booklet: "Our Holy War."

But at the same time he must keep his head in the clouds. That will help him to hope against hope, to rise after failures, to plod determinately until he will triumph with God, because there is
"peace on earth among men of good will."

Religionsgeschichte und Christentum.

Von Professor Dr. Grünmacher, Wiesbaden.

Die Religion, deren Wesen, Wert und Wahrheit bisher erkannt wurde, war ganz allgemein bestimmt als eine durch Offenbarung und Glauben vermittelte Verkehrsgemeinschaft Gottes mit den Menschen. In dieser allgemeinen abstrakten Form aber existiert die Religion nirgends in der Geschichte. Denn überall werden der Gottheit nähere Bestimmungen hinsichtlich ihrer Zahl und ihrer Eigenschaften, der Offenbarungen hinsichtlich ihres Gehaltes, dem gläubigen Verkehr in Bezug auf seine kultischen Formen gegeben. Die Religion existiert tatsächlich nur in einer Mehrzahl geschichtlich konkreter Gestalten und zwar solcher, die sich zum guten Teil anschließen. Darum entsteht I. für die Religionsphilosophie das Problem nach dem Verhältnis der hauptsächlichsten Religionstypen zu einander und II. für die christliche Apologetik die besondere Frage nach der Stellung des Christentums in der Religionsgeschichte.

I.

Das Verhältnis der verschiedenen Religionen in der Religionsgeschichte.

Man hat versucht der Frage nach dem Verhältnis der verschiedenen Religionen zu einander unter dem Gesichtspunkt ihrer Wahrheit dadurch auszuweichen, daß man prinzipiell keiner in ihrer konkreten Form Wahrheit beimessen wollte, sondern nur einer ihnen allen zu Grund liegenden natürlichen Religion. So hat sowohl die Mystik, wie der Rationalismus geurteilt. Dem Mystiker erscheinen alle näheren Bestimmungen der Religion völlig gleichgültig; er will nur die stetig gleichbleibende menschliche Seele in das unveränderliche allgemeine Göttliche sich versenken lassen. Aber in Wirklichkeit ist auch alle mystische Religiosität von der sie umgebenden geschichtlichen Religion bestimmt und man unterscheidet darum mit Recht innerhalb ihrer indische, islamische, christliche und innerhalb der letzten wieder katholische und protestantische Mystik. Gerade in Bezug auf den größten christlichen Mystiker, Eckehart, hat die neuere Forschung festgestellt, in welchem Maß er von der mittelalterlichen katholischen Philosophie besonders von Thomas bestimmt ist. Auch die rationalistische Religion zeigt immer noch deutlich Spuren der geschichtlichen Religion, aus der sie erwachsen ist, so z. B. in Lessings Nathan die des Judentums wie des Protestantismus. Aber mag selbst einmal ein einzelner Mensch seine Gottesgemeinschaft weitgehend von allen konkreten geschichtlichen Bedingungen ablösen, so ist doch die Religion als Sache einer Gemeinschaft oder eines Volkes immer durch die Geschichte geprägt.

Es gibt keinen Kultus der nicht heidnisch, christlich, protestantisch oder katholisch wäre. Infolgedessen bleibt es bei der Behauptung: **alle wirkliche Religion lebt in bestimmter geschichtlich individualisierter Gestalt.** Darum ist die religionsphilosophische Fragestellung nach dem Verhältnis der verschiedenen Religionen unter dem Gesichtspunkt ihres Wertes und ihrer Wahrheit nicht zu umgehen.

Als Unterlage ihrer Lösung bedarf es zunächst einer **exakt-empirischen Gruppierung der vorhandenen Religionen**, die sich möglichst von allen voreiligen philosophischen Konstruktionen freizuhalten und die neuesten Forschungsergebnisse zu berücksichtigen hat. Sie kann hier natürlich nur in der Form einer Skizze erfolgen, deren genaues Material sich in den großen Lehr- und Textbüchern der allgemeinen Religionsgeschichte vorfindet, kurz zusammengefaßt in dem Kompendium der Religionsgeschichte von Tiele-Söderblom. Als Einteilungsprinzip empfiehlt sich am meisten die verschiedene Gottesvorstellung und die besondere Art der Wirkungen, die sie im Menschen hervorruft.

In einer — gegenwärtig besonders bei den sogenannten **kulturlosen oder Naturvölkern auftretenden** — **Religionsform** bestehen nebeneinander drei verschiedene Vorstellungsreihen vom Wesen des Göttlichen. Einmal herrscht die Annahme einer unbegrenzten und wenig individualisierten Existenz von Geistern als Kultusobjekten. Diese Geister werden entweder mit verstorbenen Menschenseelen in Verbindung gesetzt, die nach dem Tod nicht nur fortleben, sondern auch einen großen Machtzuwachs erreicht haben. Die Religion ist besonders Verehrung vergöttlichter Ahnen. Anderseits sind die Geister nur eine Spezialisierung der allgemeinen Naturbeseelung, die das primitive Weltverständnis charakterisiert, und die man als Animismus bezeichnet. Besondere Naturgeister erfreuen sich mithin religiöser Verehrung. Daneben aber findet sich weitaus in den meisten Erscheinungen dieser Religionsgruppe die Annahme einer unpersönlichen, besonders in Gegenständen lokalisierten Macht — Mana genannt. Sie erscheint als unsichtbar und unsinnlich und grenzt das Gebiet des Profanen und des Heiligen ab. Wo Mana herrscht, ist die Sphäre des Göttlichheiligen, dem man sich zu unterwerfen hat in furchtsamer Scheu und Verehrung. Wird Mana mit einem bestimmten sinnlichen Gegenstand dauernd verbunden, so liegt Fetischismus vor, d. h. die Bannung des Heiligen in ein konkretes Gebilde der Natur; wird Mana speziell mit einer Tiergattung unlöslich verbunden, so pflegt man von Totemismus zu sprechen. Neben dem Geister- und Managlauben entdeckt man in fast allen Naturreligionen mehr oder minder deutlich die Vorstellung eines höchsten und guten Geistes. Diesem guten Geist wird die Urheberschaft der Welt und ihrer hauptsächlichsten Ordnungen,

besonders der moralischen beigemessen — man hat darum diesen Glauben kurz Urheberglaube genannt. Merkwürdigerweise tritt diese Gottheit in der Gegenwart für die praktische religiöse Verehrung im Kultus ganz zurück. Er erscheint so hoch und fern als daß man sich ihm unmittelbar zu nahen wagte. — Solange man diesen Religionstypus rein exakt-empirisch betrachtet, besteht kein Anlaß, diese drei festgestellten Vorstellungsreihen als auseinander hervorgegangen anzunehmen und eine Religionsstufe zu konstruieren, in der nur eine von denen existierte. Vor allen Dingen ist kein Anlaß zu der früher weit verbreiteten Behauptung, als habe jemals nur reiner Fetischismus und Totemismus geherrscht.

Einen zweiten Typus in der Religionsgeschichte repräsentieren die **polytheistischen Religionen**, wie sie besonders bei den antiken Naturvölkern, den Indern, den Babyloniern, Ägyptern, Römern und Griechen und annähernd auch bei den alten Germanen begegnen. In ihnen herrscht die Annahme einer beschränkten, öfter auf eine ganz bestimmte Zahl reduzierten Göttervielfalt, die sich je nach ihrer Bedeutung unter einander gliedert. Die einzelnen Gestalten sind individualisiert, durch bestimmte Kennzeichen und Betätigungen unterscheidbar. Ihr Verhältnis zur Natur ist ein freieres, sie sind nicht mehr identisch mit bestimmten Naturvorgängen, die nur noch symbolischen Charakter tragen. Den Göttern eignet eine hohe überirdische Macht; sie werden enger mit den sittlichen Forderungen und den sozialen Ordnungen, in der Menschheit verbunden, als deren Urheber und Garanten sie erscheinen. Die Wirkungen der Religion machen sich nicht nur — wie in den Naturreligionen — in der Bewahrung vor Unglück und Krankheit, in der Schenkung von Heilung und Reichtum geltend, sondern auch bestimmte geschichtliche Ereignisse, wie die Entstehung der betreffenden Nationen, ihrer Herrschergeschlechter, ihrer Städte wird auf die Gottheit zurückgeführt. Vor allen aber bewirkt die Gottheit in den Menschen wirklich religiös-sittliche Vorgänge: Demut, Hingabe, Opfermut, Verbundenheit mit dem eigenen Volk und dem Nächsten. Ein persönlicher Verkehr zwischen Menschheit und Gottheit in Gebet und Glaube kommt zustande.

In einer Anzahl dieser Religionen, wie besonders der indischen, aber auch der ägyptischen zur Zeit Amenophis IV ist eine **Tendenz zum Monotheismus** bemerkt worden in dem Sinn, daß eine Gottheit derart in den Vordergrund tritt, daß die andern ganz zu verschwinden scheinen oder ein allgemein Göttliches in den verschiedenen Einzelgöttern sich nur symbolisiert, so daß bald mehr eine Linie zum Theismus bald mehr zum Pantheismus sichtbar wird. Auch die Gaben der Religion werden zum Teil immer innerlicher aufgefaßt. Bei einer pessimistischen Weltbeurteilung, wie sie in In-

dien, aber auch in den griechischen Mysterienreligionen hervortritt, erwartet man von der Religion wesentlich innere Befreiung und Erlösung von der Welt und zwar nicht nur von ihrem Leid, sondern auch von ihrer Schuld. Die Religion eröffnet und vermittelt den Zugang zu einer reineren und jenseitigen Wirklichkeit.

Einen dritten Typus in der Religionsgeschichte repräsentieren die **monotheistischen Religionen**, zu denen man die iranische Religion Zarathustras — trotz ihres dualistischen Ausgangspunktes —, die mosaisch-prophetische, die mohammedanische und die christliche zu rechnen hat. Hier wird sowohl theoretisch wie praktisch die Existenz eines einzigen persönlichen Gottes behauptet. Er ist nicht nur von der Welt frei, sondern ihr in absoluter Macht überlegen. Er steht in voller Distanz zu Vergänglichkeit und erst recht zu aller Unheiligkeit in der Menschheit. Aus freiem innerem Entschluß offenbart er sich und zwar nicht nur in der Natur, die er souverän geschaffen hat, sondern vor allen Dingen in bestimmten, geschichtlichen Vorgängen und den sie vermittelnden prophetischen Persönlichkeiten. Die eigentliche Wirkung der Religion ist eine religiös-sittliche: das rechte Gottesverhältnis und die ihm entsprechende ethische Betätigung in der Welt. In der Bestimmung des Hauptgehaltes dieser Offenbarung tritt allerdings innerhalb der monotheistischen Religion noch eine bedeutsame Differenzierung ein. Für die eine, die Zarathustrareligion, das Judentum und den Islam ist Gottes Gabe wesentlich das Gesetz, das den Menschen sittliche Antriebe und Ziele gibt, ihm entsprechend seinen freien Handlungen Lohn und Strafe verspricht. Im Christentum dagegen schenkt Gott dem Menschen seine erlösende Gnade, die alle Schuld vergibt und von Gott aus ein neues Leben ermöglicht. **Dem Typus der Gesetzesreligionen tritt innerhalb des Monotheismus die Erlösungsreligion gegenüber.**

Sind damit die Grundformen der empirischen Religionsgeschichte — Naturreligionen, polytheistische, monotheistische Religionen — beschrieben, so ist es jetzt möglich, **der Frage nach ihrem Verhältnis** zu einander näherzutreten. Schon im 18., dann aber besonders im 19. Jahrhundert ist die Behauptung eines **entwicklungsgeschichtlichen Zusammenhanges** in der ganzen Religionsgeschichte die herrschende gewesen. Das gilt sowohl für die idealistisch wie für die naturalistisch orientierte Religionsphilosophie. Männer wie Lessing, Herder und besonders Hegel samt den zahlreichen von ihnen angeregten Religionsphilosophen, bis hin zu Pfleiderer und Tröltzsch haben die gesamten Religionen in einen geistigen Entwicklungszusammenhang gebracht. Nicht minder aber haben vom Darwinismus angeregte, Ethnologen und Philosophen wie Waitz, Tylor und Spencer einen natürlichen Entwicklungszusammenhang

angenommen. Alle wollten mit dieser Behauptung aussagen, daß die gesamte Religionsgeschichte einheitlich zusammenhänge und zwar so, daß jeder der verschiedenen Religionentypen kausal durch den vorhergehenden bestimmt, ja geschaffen und daß jede niedere Religionsstufe in der nächst höheren ihr teleologisches Ziel gehabt und gefunden habe. Auch die Religionsgeschichte sollte dem für allgemein gültig gehaltenen Gesetze einer monistischen, kausal und teleologisch steigenden Bewegung unterworfen sein, von der man optimistisch erwartete, daß sie stetig fortgeschritten sei und eventuell noch weiter fortschreiten werde.

Im zwanzigsten Jahrhundert aber hat man dem Entwicklungsgedanken, sowohl auf natur- wie auch auf geisteswissenschaftlichem Gebiet eine immer größere Skepsis entgegengebracht, wie das in dem Buch von Fleischmann-Grüzmacher: „Der Entwicklungsgedanke in den Natur- und Geisteswissenschaften, Leipzig 1923,“ näher dargelegt wurde. Der Entwicklungsgedanke ist immer deutlicher als eine rein philosophische Konstruktion erkannt, die vom Standpunkt der eigenen dogmatischen Gegenwartsüberzeugung aus, die Vergangenheit künstlich vereinheitlichte und so auffaßte, als habe diese nur das eine Ziel gehabt unsre gegenwärtige geistige Höhe zu schaffen. Mit besonders scharfer Fronte hat sich Spengler gegen die entwicklungsgeschichtliche Konstruktion der allgemeinen Geschichte gewandt. Auch in der Religionsgeschichte läßt sich bei wirklich exakter Beobachtung kein einheitlicher, geschweige denn ein fortschrittlicher Entwicklungszusammenhang zwischen den verschiedenen Religionstypen beobachten. Die Religionsgeschichte ist als Ganzes keine Einheit, sondern vollzieht sich in einer Reihe von einander durchaus unabhängigen Bewegungen. Die indische Religionsgeschichte hat in ihrer produktiven Zeit nicht die mindesten kausalen und teleologischen Zusammenhänge mit der semitischen. Die verschiedenen Religionsformen lösen einander weder in der Zeit noch im Raum ab; sondern gleichzeitig bestehen in der Gegenwart auf dem Erdenrund nebeneinander Naturreligionen, polytheistische und monotheistische. Aber auch in demselben Land ist bald die eine bald die andre Religionsform die herrschende, ohne daß sie ineinander aufgehen. In Ägypten bestand seit alten Zeiten Totemismus, Fetischismus, Polytheismus nebeneinander. Dann kam für kurze Zeit um das vierzehnte Jahrhundert ein Monotheismus auf, um bald wieder vom Polytheismus zurückgedrängt zu werden. Nirgends beobachten wir, daß erst die Naturreligion allein besteht, dann aus dieser Polytheismus herauswächst, um endlich im Monotheismus zu verschwinden. Selbst in der offiziell christlichen Welt sind jene andern Religionsformen nicht völlig verschwunden, geschweige denn, daß in der gesamten Religionsgeschichte mit dem Sonnenaufgang

des Christentums alle früheren Sterne erloschen wären. Vor allen Dingen bestätigt die Empirie nicht die Meinung, daß dem Christentum die ihm nächst verwandten Religionsstufen als seine schöpferischen Ursachen unmittelbar vorangegangen sind. Selbst im Judentum lagen die höchsten Erscheinungen, wie des Moses und der Propheten nicht unmittelbar vor Jesus, sondern waren von ihm durch eine Tiefensenkung des Judentums zum Pharisäismus getrennt. Erst recht sind gewisse, ethische und religiöse Berührungen des Christentums mit dem chinesischen Taoismus und dem indischen Buddhismus ohne jeden geschichtlichen Entwicklungszusammenhang mit dem Christentum. In diesen das Endstadium einer natürlich steigenden religionsgeschichtlichen Entwicklung zu sehen, macht schon die eine Tatsache unmöglich, nämlich die Entstehung einer neuen Weltreligion sechshundert Jahre nach dem Christentum im Islam. Man müßte in ihm die letzte und höchste Leistung der religionsgeschichtlichen Entwicklung sehen. So hat in der Tat Mohammed selbst geurteilt, der seinerseits schon die religionsgeschichtliche Entwicklungstheorie zu seinen Gunsten verwandte. Christlichen Entwicklungsphilosophen wie Hegel hat darum die Einordnung des Islams immer die größten Schwierigkeiten bereitet.

In Wirklichkeit verläuft die allgemeine Religionsgeschichte in unberechenbaren Wandlungen, Hebungen und Senkungen lösen einander ab, ohne daß ein Gesamtziel sichtbar würde. Die verschiedenen Typen liegen nebeneinander, wie die Schichtungen der Gesteine in der Erde und zwar liegt bald die eine Schicht oben und bald die andre. Keine hat bisher — empirisch angesehen — die andre zu verdrängen vermocht. Noch heute besteht die sogenannte primitive Religion ebenso wie der Polytheismus ruhig fort und sind beide nicht aufgegangen in den Monotheismus. Da aber das früher betrachtete und erwiesene wahre Wesen der Religion — die Verbindung des Menschen mit Gott — in allen Religionstypen irgendwie durchschimmert, muß man feststellen, daß Wahrheit und Irrtum unentwerrbar miteinander verbunden in der allgemeinen Religionsgeschichte auftreten. Hier leuchtet plötzlich das Bild des einen Gottes und seiner sittlichen Forderung auf und dicht daneben wird eine Vielzahl von Geistern mit zauberhaft naturhaftem Wirken sichtbar. Die empirische Religionsgeschichte ist mithin eine regellose Verknüpfung von Wahrem und Falschem, von Rationellem und Irrationellem.

Dieser Tatbestand hat vom Standpunkt einer am Christentum orientierten Weltanschauung und Geschichtsbetrachtung nichts Unmögliches, Befremdendes und Unerträgliches an sich. Im Gegenteil entspricht er durchaus ihrem dualistisch pessimistischen Verständnis der Weltwirklichkeit. Die entwicklungsgeschichtliche Betrachtung der Religion ist der Exponent einer optimistisch-monistischen Weltan-

schauung. Die Anerkennung der Regellosigkeit, wie der Mischung von Wahrheit und Unwahrheit entspricht einer Weltbetrachtung wie der christlichen, die in der gesamten Wirklichkeit überall neben dem Logischen das Unlogische, neben dem Göttlich-Schöpferischen das sündlich zerstörende Element sieht. Handelt es sich in der Religion um die Erschließung der höchsten Wahrheit, so muß gerade in ihrer Geschichte sich auch die Unwahrheit mit besondrer Schärfe geltend machen. Tritt hier Gott selbst auf den Plan, so muß gerade hier alles Antigöttliche die höchste Anstrengung machen, die Offenbarung zu verunreinigen und die Sittlichkeit zu verderben. Die empirische Religionsgeschichte zeigt darum höchstes Licht und tiefste Finsternis.

Die Augsburger Konfession—1530.

Von Dr. C. Schieler.

II.

Ihr Inhalt und Bedeutung damals und jetzt.

Wie die Augsburger Konfession entstanden, wie sie Kaiser Karl V. überreicht wurde und welchen Eindruck ihrer Verlesung vor dem Kaiser und den versammelten Reichsständen hervorgerufen, war der Inhalt eines ersten Artikels. Jetzt soll auf die Konfession selber näher eingegangen werden.

Zunächst der Inhalt im Allgemeinen.

Kurz gefaßt kann man sagen: „Der Bekenntnisgehalt der Konfession ist die Lehre Luthers, aber die Form ist die Melanchthons.“ Wir haben indessen bereits im Artikel I. bemerkt, daß Luther einen Artikel über den Papst als Antichrist und über das Segfeuer aufgenommen haben würde, daß aber Melanchthon davon Abstand genommen, um in Interesse des erstrebten Friedens die Gegner nicht allzusehr zu reizen und den Kaiser nicht zu erzürnen. Die Konfession stellte die evangelische Lehre der Heiligen Schrift in klarer und eindringlicher Sprache dar; sie enthüllte die entgegengesetzten Irrtümer und Mißbräuche der römischen Kirche mit entschiedener Mißbilligung; sie bewies, daß die Protestanten einzig und allein die Reinheit der Lehre der apostolischen Kirche im Sinn und Geist der ältesten Kirchenväter anstrebten, mithin der wahren katholischen Kirche treu anhängen und sich nur von unbiblischen Glaubenssätzen und hierarchischen Gebräuchen und abergläubigem Menschenwahn los sagten; sie atmete eine aufrichtige Liebe zum Frieden, den man fern von aller ränkevollen Streitsucht unter der Obhut und Mitwirkung des Kaisers zu erlangen hoffte. Ausdrücklich erklärte man in der Vorrede, daß man auf vorhergegangene kaiserliche Aufforderung bereit sei, das „aus den heiligen Schriften und dem reinen Wort Gottes“ entnommene Glaubensbekenntnis „deutsch und lateinisch“ öffentlich zu übergeben bereit sei, damit über die besten Mittel zu einem Vergleich und zu einer Vereinigung berathschlagt werden könnte; sofern aber diesem allgemeinen Verlangen auf dem gegenwärtigen Reichstag nicht entsprochen werden sollte, erneuerte man die auf mehreren Reichstagen bereits geschehene Appellation an ein vom Kaiser und Papst wiederholt verheißenes „allgemeines, freies und christliches Konzil.“ (Vergleiche die Vorrede an Kaiser Karl V.) Die Konfession sollte also einem doppelten Zweck dienen: sie sollte sein ein **Bekenntnis protestantischen Glaubens** wie der von den Pfarrherrn gepredigt und in Schulen gelehrt wurde, und dann auch eine **Unterlage zu Ver-**

handlungen, um zu einer Vereinigung mit den Katholiken, wenigstens mit den sogenannten Reformkatholiken zu gelangen.

Hierauf wurden in 21 Artikeln der allen evangelisch-protestantischen Christen gemeinsame Glaube, **ohne jedoch**, wie es später in der Konkordienformel geschah, **ihn an eine starre systematische Form und an eine künstlich schulmäßige Terminologie zu binden**, dargelegt und aus der Heiligen Schrift erörtert. „Durch alle Artikel bewegte sich der Grundsatz, welche der Reformation Dasein und Leben verliehen hat, daß der Mensch weder durch seine natürliche Kraft, noch durch das Verdienst seiner Werke, noch auch durch irgendeine Genugthuung, sondern allein durch die Gnade Gottes um Christi willen und durch die vermittelt dieses Glaubens erzeugte Besserung seines Herzens (die ‚Metanoia‘) die Vergebung seiner Sünden und das wahre Heil seiner Seele erlangen kann.“ (Vergleiche Tittmann, Die höchsten Prinzipien der Konf. Aug.). Sehr nachdrücklich und entschieden werden dann in 7 Artikeln die „Mißbräuche“ behandelt und verworfen, welche in die Kirche Christi eingeführt worden sind, „damit Kaiserliche Majestät erkennen möge, daß nicht hierbei unchristlich und freventlich gehandelt, sondern daß man durch Gottes Gebot, welches billig höher zu achten, denn alle Gewohnheit, gedrungen sei, solche Aenderung zu gestatten.“ So wurde die Austeilung des Abendmahls unter einer Gestalt, der Zölibat, die Meßopfer, die Ohrenbeichte, die Traditionen, die Klostergeübde, die hierarchische Gewalt der Kirche verworfen und auch hierbei geschah diese Verwerfung unter Hinweis auf die verschiedenen bezüglichen Stellen der Bibel. Allerdings haben gerade diese Artikel den Groll der päpstlich Gesinnten hervorgerufen, und doch war gerade dieser negative Teil des Glaubensbekenntnisses von der erfolgreichsten Bedeutung; denn gerade durch sie wurde erst die Reformation in das hellste Licht gestellt, und eine große Anzahl von Freunden und Bekennern ihr gewonnen. Man wußte nun, gegenüber all den Entstellungen und Verleumdungen eines Eck und Gesinnungsgegners, worum es handelte und daß die Reformation im Geist Jesu Christi geschah und volle Berechtigung hatte, daß man in allen Stücken auf die ursprüngliche Lehre Jesu und seiner Apostel zurückging und nach ihrer alleinigen Richtschnur alle menschlichen Zusätze in den Dogmen und alle hierarchischen Auswüchse der Kirche zurückweisen wollte, oder mit andern Worten, daß die Reformation nicht eine Gründung einer neuen Kirche, eine verwerfliche Sekte, sondern die Wiederherstellung der ursprünglichen christlichen Kirche sei, deren einziger Grundstein nicht etwa ein Luther oder Calvin, sondern Jesus Christus ist. Jedoch ist nicht zu erkennen, daß bei vielen päpstlich gesinnten Fürsten und Prälaten

dieser großartige Erfolg der Konfession die feindselige Erbitterung nur noch steigerte.

Dies ist der **Inhalt der Konfession im allgemeinen**. Wenden wir nun dem **Text** derselben unsre Aufmerksamkeit zu. Vor allem muß man hier unterscheiden die **ursprüngliche** (*princeps*) und die sogenannte **variata** Konfession. Ich folge in der Darlegung dieser Texte den sehr eingehenden Untersuchungen des Professors Dr. Th. Kolbe niedergelegt in dessen Werk: *Die Augsburger Konfession*, Gotha 1896. Die dem Kaiser übergebenen Rezensionen sind nämlich bis jetzt nicht wieder gefunden worden. Vielleicht ruhen sie noch in irgendeinem Archiv oder, was wahrscheinlicher ist, sind von Katholiken vernichtet worden. Somit würden wir im strengsten Sinn den Wortlaut der „Augsustana“ nicht kennen. „Die aus der Zeit des Reichstags stammenden zahlreichen Abschriften weisen selten in sachlicher Beziehung, wohl aber im Ausdruck so viele Verschiedenheiten auf, daß die Hoffnung, einen authentischen Text daraus herstellen zu können, eine sehr geringe ist.“ Während des Reichstags waren trotz kaiserlichen Verbots, die Konfession ohne spezielle Erlaubnis zu drucken und zu veröffentlichen, von unberufener Hand sechs deutsche und eine lateinische Ausgabe erschienen. Der Text zeigte Ungenauigkeiten und Fehler. Deswegen entschloß sich Melanchthon selber eine Ausgabe zu veranstalten. So entstand die „**Editio princeps**“ der Konfession, welche gemeinsam mit der Apologie erschien — wohl im Frühjahr 1531.

Da nun Melanchthon, der Verfasser der Konfession, selber diese „**erste Ausgabe**“ besorgte und er sich darauf beruft, „ex exemplari bonae fidei“ geschöpft zu haben, so darf man wohl dieselbe für authentisch ansehen. Aber es war ja doch Melanchthons Eigentümlichkeit, bis zum letzten Augenblick zu feilen und im Interesse der Deutlichkeit und Lehrhaftigkeit zu ändern. Deshalb ist die Vermutung, daß „keine bessernde Hand auch hier nicht untätig“ gewesen, nicht ganz abzuweisen. In der Tat zeigen sich erhebliche Abweichungen bei der Vergleichung des Textes dieser Ausgabe mit den Handschriften, die unmittelbar vor oder nach der Uebergabe entstanden sein dürften. Allerdings ändern diese Abweichungen den Sinn nicht, schwächen, mildern nur denselben. „Immerhin ist diese Rezension als diejenige, in welcher der Verfasser selbst das Bekenntnis durch den Druck der Öffentlichkeit übergab, von hoher Wichtigkeit und kann durch ihre hier und da erläuternden Zusätze als authentische Erklärung hinsichtlich der damaligen Auffassung des Verfassers bezeichnet werden. Uebrigens galt Melanchthons Ausgabe den Zeitgenossen als authentische Wiedergabe des vor Kaiser und Reich bekannten Glaubens der Evangelischen.“

Die nächsten Ausgaben weisen keine erheblichen Änderungen

auf. Dagegen zeigt die im Jahre 1540 erschienene neue Quartausgabe des lateinischen Textes so große Aenderungen, ja teilweise Umarbeitungen, daß sie den Namen „Variata“, „verändertes Augsburger Bekenntnis“ später erhielt. Dies Verfahren Melancthons ist gewiß befremdend, da die Konfession durch die Uebergabe an den Kaiser ein offizielles Aktenstück geworden war. Jedenfalls hätte er den Leser darauf aufmerksam machen sollen, daß er und wo er Veränderungen vorgenommen habe. „Wer aber das Buch zur Hand nahm, konnte nicht ahnen, eine irgendwie veränderte Ausgabe zu haben.“ Die Apologie der Konfession dagegen ist als eine „diligenter recognita“ bezeichnet. Zu der Annahme, daß es sich nur um einen Neudruck der Konfession handle, mußte man bestärkt werden durch die Vorrede, welche mit kaum bemerkbaren Aenderungen ein Wiederabdruck der Vorrede der „editio princeps“ war. Indessen darf man nicht eine absichtliche Täuschung annehmen; dazu liegt keine Berechtigung vor. Wir dürfen annehmen, daß Melancthon der Ueberzeugung lebte, sachlich nichts Neues zu bieten, sondern daß ihn „wie immer bei Neubearbeitungen seiner Schriften in erster Linie das Lehrhafte Interesse der größeren Deutlichkeit“ bestimmte. „In der Meinung, sachlich nichts geändert zu haben, mag er sich getäuscht haben, wie ihm dies oft genug passiert ist, und es gehört gewiß die ganze Naivität des Zeitalters dazu, wenn er zu gleicher Zeit z. B. die Apostrophe an den Kaiser im Artikel von der Priesterehe so erweiterte, wie er es tat, und gewissermaßen einen Glaubensartikel über die kirchlichen Rechte der Fürsten einschoben konnte, aber man findet nicht, daß man damals Melancthons Verfahren gemißbilligt oder auch nur daran Anstoß genommen hätte.“ Das Ansehen Melancthons war zu groß. Doch soll nach dem Zeugnis des Schreibers Luthers, Morarius, Luther einmal zu Melancthon gesagt haben: „Philippe, Philippe, ihr tut nicht recht, daß ihr Augustanam Confessionem so oft ändert; denn sie ist nicht euer, sondern der Kirche Buch.“ Jedenfalls hat Luther gegen die Aenderungen, auch nicht in der „Variata“, öffentlich nie etwas getan; er hat sie wie manches andre geschehen lassen.

Die „Variata“ wurde Anlaß mancher Streitigkeiten. Die Katholiken (z. B. Eck schon auf dem Gespräch zu Worms) warfen den Protestanten die Aenderung ihres Bekenntnisses vor, und die Jesuiten suchten später (ums Jahr 1629) zu beweisen, daß die Protestanten durch Gebrauch und Billigung der „Variata“ sich selbst vom Religionsfrieden ausgeschlossen hätten, weil dieser nur den Anhängern der unveränderten Konfession gelte. Von einer andern Seite bekämpften lutherische Theologen, zuerst Glacius im Jahre 1560, die „Variata“ und die melancthonische Richtung, welche darin zum Ausdruck kam. Ja, Melancthon mußte erleben, daß

er wegen der Aenderung im Artikel X des Kryptokalvinismus beschuldigt wurde. Indessen haben die Aenderungen der „Variata“ für das Ganze der evangelisch-lutherischen Kirche keine, weder dogmatische noch politische Bedeutung; denn Melanchthon hatte ohne öffentlichen Auftrag, privatim, geändert und wollte selbst nicht von der Lehre der Konfession von 1530 abweichen und die Kirche hat auch, wo sie die „Variata“ gebrauchte oder duldete, stets erklärt, bei der Augsburger Konfession von 1530 zu verbleiben. Auf dem Raumburger Fürstentag von 1561 haben die evangelischen Stände zwar die Augustana von 1530 resp. 1531 in erster Linie anerkannt und unterschrieben, aber zu gleicher Zeit unter Hervorhebung der großen Vorzüge, namentlich der schärferen Zurückweisung der menschlichen Traditionen und des entschiedeneren Betonens des alleinigen Verdienstes Christi, und weil sie „iżund den mehreren teil bei unsern Kirchen und Schulen in gebrauch,“ erklärt, damit die Ausgabe von 1540 und 1542 nicht verwerfen zu wollen. Damit war die „Variata“ als Nebenform des Originals anerkannt, und im Interesse des Friedens die eigentlich strittige Frage, wie es in Anbetracht der nicht abzuleugnenden Verschiedenheiten zu halten sei, umgangen.

Da aber die Oberländer wie ausgesprochene Kalvinisten die „Variata“ für sich in Anspruch nahmen, mußte sie den entschiedenen Lutheranern verdächtig werden, und als das entschiedene Luthertum in Kursachsen den Sieg davon getragen hatte, verstand es sich bei der Zusammenstellung der symbolischen Bücher im Konkordienbuch von selbst, daß man die „Variata“ verwarf. In der Meinung damit den genuinen Text zu haben, wurde in das Konkordienbuch der lateinische Text der „editio princeps“ und eine Mainzer Abschrift, die lange als das deutsche Original galt, als deutscher Text aufgenommen. (Vergleiche Kolde, Weber, Kritische Geschichte der A. K., Köllner, Symbolik, E. F. Leopold, A. K., Plitt, Einleitung in die A. u. a.) Die Bedeutung der Augustana verursachte eine überaus reiche Literatur in früherer und späterer Zeit. Um auch ein Urteil eines katholischen Kirchenhistorikers (Brück) anzuführen, teile ich noch mit: Die Reichsfürsten hätten die Konfession günstig beurteilt, während tiefer blickende Männer in diesem Glaubensbekenntnis Melanchthons nur ein Werk der Heuchelei sahen! Melanchthon habe die Hauptlehren Luthers unberührt gelassen und im Art. 4 von der Rechtfertigung durch den Glauben den Zusatz Luthers „allein“ ausgelassen! Dies mag genügen!

Gehen wir nun auf die **einzelnen Artikel** näher ein.

Als Motto dient der Konfession das Psalmwort (119, 46):
„Ich rede von deinen Zeugnissen vor Königen und schäme mich nicht.“

Der erste Artikel handelt von **Gott**, dem „einig göttlich Wesen, welches genannt wird und wahrhaftiglich ist Gott und seind doch drei Personen in demselben einigen göttlichen Wesen, gleich gewaltig, gleich ewig, Gott Vater, Gott Sohn, Gott Heiliger Geist, alle drei ein göttlich Wesen, ewig, ohne Stück, ohne End, . . . ein Schöpfer und Erhalter aller Dinge der sichtbaren und unsichtbaren. Und wird durch das Wort Persona verstanden nicht ein Stück, nicht ein Eigenschaft in einem andern, sondern das selbst besteht, wie denn die Väter in dieser Sachen dies Wort gebraucht haben.“ Dann werden verworfen, „alle Ketzereien, so diesem Artikel zuwider sind,“ die in den ersten Jahrhunderten auftraten teils gegen die zweite, teils gegen die dritte Person in dem einen wahren Gott. Auch die „Mahometisten“ sind genannt. Gewiß ein klares, entschiedenes Bekenntnis, das seine volle Geltung haben muß jetzt und für immer. — Es ist zu beachten, daß obwohl das Apostolische Symbolum als das wichtigste Lehrstück galt, doch das Nicänum, richtiger das Nicänoconstantinopolitanum, als die Grundlage der Orthodoxie angesehen wurde, so daß man, wie seiner Zeit in Konstantz, so später in Trient (Sessio III) die Einigkeit im Glauben durch die Zustimmung zum Nicänum konstatierte. Schon dies konnte Melanchthon veranlassen, hier die Uebereinstimmung zu betonen; noch mehr mußte ihn dazu bestimmen die 82. These Eck, der Luther eine Abneigung gegen das „homousion,“ Wesenseinheit des Sohnes mit dem Vater, vorwarf, als ob Luther leugne, „daß der Vater und der Sohn von derselben Wesenheit seien.“

Der zweite Artikel handelt von der **Erbünde**; die „Variata“ gibt denselben ohne dogmatische Veränderungen erweitert wieder. Er wendet sich möglichst scharf gegen die wesentlich negative Fassung der Erbünde bei den Scholastikern, namentlich Thomas von Aquino in seiner Summa Theol. Die allgemeine Auffassung war, die Erbünde bestehe in dem Verlust der „ursprünglichen Gerechtigkeit“; damit sei nur ein Mangel, eine Schwäche der menschlichen Natur eingetreten; „die natürlichen Anlagen blieben nach der Sünde (der Stammeltern) unverfehrt.“ Eine Schuld sei nur insofern eingetreten, als der Mensch die „ursprüngliche Gerechtigkeit,“ die er verloren hat, haben sollte; demnach die Erbünde „carentia iustitiae cum debito habendi.“ Gegen diese Auffassung wendet sich scharf die Augustana und im Wesentlichen stimmen unser Katechismus und der Heidelberger damit überein; letzterer erklärt (in Frage 7): Aus dem Fall und Ungehorsam unsrer ersten Eltern Adam und Eva im Paradies ist unsre Natur also vergiftet worden, daß wir alle in Sünden empfangen und geboren werden. Diesen Artikel schließt die Augustana mit dem Satz: „Hieneben werden verworfen die Pelagianer und andre, so die Erbünde nicht für Sünde

haben, damit sie die Natur fromm machen durch natürliche Kräfte, zu Schmach dem Leiden und Verdienst Christi.“

Die Anhänger der strengen materialistischen Evolutionstheorie und der modernistischen Theologie werden an diesem Artikel kopfschüttelnd als antiquiert vorbeieilen. Und doch ist er in Gottes Wort begründet und tüchtige, vorurteilsfreie Psychologen und Pädagogen werden ihm zustimmen, wenn sie auch die scharfen Ausdrücke mildern werden.

Der dritte Artikel behandelt die Lehre „**von dem Sohn Gottes**“ klar und deutlich, vollständig und getreu nach der Lehre der Evangelien und der Apostel, meist nach den Worten des apostolischen Symbolums. „Es wird gelehrt, daß Gott der Sohn sei Mensch geworden, geboren aus der reinen Jungfrauen Maria, und daß die zwei Naturen, göttliche und menschliche, in einer Person, also unzertrennlich vereinigt, **ein** Christus sind, welcher wahrer Gott und Mensch ist, wahrhaftig geboren“ usw. Das ist der **ganze** Christus, ohne irgendwelche rationalistische oder modernistische Abschwächung. mit Verwerfung der absolut schriftwidrigen Lehre mancher Modernen: Jesus sei nicht von der **Jungfrau** geboren, sei der Sohn Josephs usw. Diese Leute (Theologen darf man sie nicht nennen) haben den wahren Eckstein verworfen und werden das Schicksal derer teilen, welche in der betreffenden Bibelstelle (1. Petr. 2, 7, vgl. Eph. 2, 20) genannt werden. Die Evangelische Synode aber wird stets unerschütterlich und unwandelbar bei dieser Lehre vom Sohn Gottes bleiben und bleiben müssen, wenn sie sich nicht selber vernichten will.

Der **vierte** Artikel von der **Rechtfertigung** enthält die Grundlehre der Reformation, die ein scharfer Gegensatz ist zu der herrschenden römischen Lehre. Er erklärt, daß wir „Vergebung der Sünden und Gerechtigkeit für Gott nit erlangen müßen durch unser Verdienst, Werk und Genugtu, sondern, daß wir Vergebung der Sünden bekommen und für Gott gerecht werden aus Gnaden um Christus willen durch den Glauben, so wir glauben, daß Christus für uns gelitten hat usw., und daß uns um seinetwillen die Sünde vergeben, Gerechtigkeit und ewiges Leben geschenkt wird. Denn diesen Glauben will Gott für ihme halten und zurechnen wie St. Paulus sagt zum Römern 3 und 4.“

Der **fünfte** Artikel hat die Ueberschrift: **Vom Predigtamt**; richtiger wäre die Ueberschrift: Von dem Wort oder von den Gnadenmitteln. (Uebrigens sei bemerkt, daß die Artikel ursprünglich und noch in den ersten Ausgaben des Konkordienbuchs keine Ueberschriften hatten.) Er schließt sich eng an den vorausgehenden Artikel an, wo vom rechtfertigenden Glauben gehandelt wird und lautet: „Solchen Glauben zu erlangen, hat Gott das Predigtamt eingesetzt,

Evangelium und Sakrament gegeben, dadurch er, als durch Mittel, den heiligen Geist gibt, welcher den Glauben, wo und wenn er will, in denen, so das Evangelium hören, wirkt, welches da lehret, daß wir durch Christus Verdienst, nicht durch unser Verdienst, einen gnädigen Gott haben, so wir solches glauben. Und werden verdammt die Wiedertäufer, so lehren, daß wir ohn das leibliche Wort des Evangelii den Heiligen Geist durch eigne Bereitung und Werk erlangen.“ Die Worte: „wo und wenn er will“ (vgl. Schwab. Art. 6) könnten auf Prädestination gedeutet werden; dagegen bemerkt Melancthon in einem Schreiben an Brenz: Er habe in der ganzen Apologie jene lange und unerklärbare Disputatio über die **Prädestination** vermieden. Ueberall rede er so, als ob die Prädestination unserm Glauben und unsern Werke folge. Er wolle nicht die Gewissen durch jene unerklärbaren Labyrinth verwirren.

Der sechste Artikel handelt: **Vom neuen Gehorsam**, daß nämlich der vorher besprochene Glaube „gute Früchte und gute Werke bringen soll, und daß man müsse gute Werke tun, allerlei so Gott geboten hat, um Gottes willen,“ doch dürfe man nicht auf solche Werke vertrauen, dadurch Gnade für Gott zu verdienen, da wir Vergebung der Sünden und Gerechtigkeit durch den Glauben an Christum empfangen, wie Christus lehre (Luk. 17). Also lehrten auch die Väter; und Melancthon zitiert hier Ambrosius; doch ist gemeint der sogenannte Ambrosiaster, ein nicht dem Ambrosius direkt angehörender Kommentator zu den Paulinischen Briefen. 1. Kor. 1, 4. Vgl. Art. 20: Vom Glauben und guten Werken.

Artikel 7 und 8 lehren von **der Kirche und was die Kirche sei**. „Alle Zeit müsse **eine** heilige christliche Kirche sein und bleiben, welche ist die Versammlung aller Gläubigen, bei welchen das Evangelium rein gepredigt und die heilige Sakrament laut des Evangelii gereicht werden.“ Dieses sei genug zu wahrer Einigkeit der christlichen Kirchen, „daß du einträchtlich nach reinem Verstand das Evangelium gepredigt und die Sakrament dem göttlichen Wort gemäß gereicht werden,“ nicht notwendig sei, „daß allenthalben gleichförmige Ceremonien, von den Menschen eingesetzt gehalten werden.“ (Vgl. Eph. 4, 5. 6.) Hieraus geht hervor, daß die eigentliche Ueberschrift des Art. 7 lauten müßte: **Die Einheit der Kirche** und daß in den ersten Worten der Ton zu legen ist auf **eine** heilige christliche Kirche. Der Sinn wäre also: Der Vorwurf, daß wir dadurch, daß wir in den Riten und Ceremonien abweichen, die Notwendigkeit der Einheit der Kirche leugnen oder dieselbe selbst zerreißten, ist nicht gerechtfertigt. Auch wir glauben vielmehr, daß es immer **eine** heilige Kirche geben wird und geben muß, aber wir leugnen, daß zur Einigkeit der Kirche Uniformität der Riten nötig

ist, denn die Kirche ist ihrem Wesen nach der Zusammenfassung aller Gläubigen, bei welchen usw. Der Artikel 8 scheint weder im Latein noch Deutschen glücklich stilisiert zu sein; besser lautet er in der „Variata“ und in der Konfutation; da ist er überschrieben: „de ministris malis et hypokritis.“ Ein Satz sei hervorgehoben: „Weil in diesem Leben viel falscher Christen und Heuchler sein, auch öffentliche Sünder unter den Frommen bleiben, so sind die Sakrament gleichwohl kräftig, obgleich die Priester, dadurch sie gereicht werden, nicht fromm sind.“ Weil nämlich die Kirche „nichts anders ist denn die Versammlung aller Gläubigen und Heiligen,“ konnte die Meinung aufkommen, als sollte die sinnfällige Kirche, in der das Evangelium gepredigt und die Sakramente ausgeteilt werden, nach donatistischer Fassung nur aus wahrhaft Heiligen bestehen, was dann konsequenterweise dazu führen müßte, die Wirksamkeit der von Unwürdigen gespendeten Sakramente zu leugnen. Dem tritt der Artikel 8 entgegen. Jetzt, wo so viel von Vereinigungen von Kirchenkörpern geschrieben und geredet wird, scheint mir der Artikel 7 besondere Bedeutung zu haben. Insbesondere sollten gewisse Leute, die ihre Kirche als allein wahre, alleinseligmachende anpreisen, den Geist dieses Artikels in sich aufnehmen, zumal sie doch auf die Augustana sich berufen.

In den Artikeln 9—13 wird die evangelische Lehre von den Sakramenten behandelt. Artikel 9 betont die **Notwendigkeit der Taufe**, Berechtigung der Kindertaufe und drückt die Verwerfung der Wiedertäufer aus. Besonders Interesse erregt der Artikel 10: **Vom heiligen Abendmahl**. Er lautet: „Vom Abendmahl des Herrn wird also gelehrt, daß wahrer Leib und Blut Christi wahrhaftiglich unter der Gestalt des Brots und Weins im Abendmahl gegenwärtig sei und da ausgeteilt und genommen wird. Verhalben wird auch die Gegenlehre (das ist der Reformierten, Calvinisten und Zwinglianer) verworfen.“ Dies klingt ja ganz katholisch. Und in der Tat konnte der Artikel 10 in seiner lateinischen Rezension, nicht in der deutschen, die nur die lutherische Fassung („in und unter dem Brot und Wein.“ Gr. Katech. S. 500) wiedergibt, von den Gegnern im Sinn der scholastisch-katholischen Transsubstantiation, Wesensverwandlung, gedeutet werden, und Melanchthon hat die Forderung der Konfutatoren, dieselbe noch deutlicher zum Ausdruck zu bringen, im Interesse, die Einigkeit mit den Römischen in der Anerkennung der Realität zu betonen, sie zum mindesten indirekt gebilligt. Er ist entschieden zu weit gegangen. Mit diesem Artikel war der Landgraf von Hessen nicht zufrieden, besonders war er gegen die ausgesprochene Verwerfung; auch wissen wir, daß manche protestantische Stände aus diesem Grund der Konfession nicht beitraten. Hinsichtlich der Abendmahls-

lehre gehen der Evangelische und Heidelberger Katechismus auseinander; der Unterschied scheint mir aber nicht unüberbrückbar, da der Evangelische Katechismus lehrt: Der würdige Genuß des Abendmahls sei das Essen und Trinken des Leibes und Blutes des Herrn Jesu Christus, läßt aber das „wie?“ als offene Frage zur Beantwortung der Gläubigen offen. Man sollte diese alte Streitereien, die zu nichts Gutem geführt haben, fallen lassen und in demütigem Glauben unter dies Geheimnis sich beugen: Was Jesus verheißen und erfüllt hat, wird er im gläubigen Empfänger sicher vollbringen, so unsre Seele speisen mit seinem Leib und Blut.

Die **Beichte** bespricht der Artikel 11, ohne die katholische Ohrenbeichte direkt zu nennen; „in der Kirchen soll man die ‚privatam absolutionem‘ erhalten und nicht fallen lassen, wiewohl in der Beicht nicht not ist alle Missetat und Sünden zu erzählen, diemeil solches nicht möglich ist.“ (Psalm 19, 13). Dieser Artikel ist nur als Einleitung zum folgenden Artikel 12 gedacht, der von der **Buße** handelt. Hier wird die „wahre rechte Buße“ betont, eigentlich „Reu und Leid oder Schrecken haben über die Sünde und doch daneben glauben an das Evangelium und Absolution, daß die Sünde vergeben und durch Christum Gnad erworben sei.“ „Darnach soll Besserung erfolgen . . . denn dies sollen die Früchte der Buße sein.“ In der „Variata“ findet sich der Satz, daß hier die Meinung, es handle sich um das Bußsakrament, ausgeschlossen sei.

In engem Zusammenhang hiemit steht der Artikel 25 im zweiten Teil der Augustana: **Von der Beichte**. Sie sei nicht abgetan. „Denn die Gewohnheit wird bei uns gehalten, das Sakrament nicht zu reichen denen, so nicht zuvor verhört und absolviert sind. Dabei wird das Volk fleißig unterrichtet, wie tröstlich das Wort Absolution sei, wie hoch und teuer die Absolution zu achten; denn es sei nicht des gegenwärtigen Menschen Stimme oder Wort, sondern Gottes Wort, der da die Sünde vergibt . . .“ Von diesen nötigen Stücken hätten vorzeiten die Prediger, so von der Beicht viel lehrten, nicht ein Wörtlein gerühret, sondern allein die Gewissen gemartert mit langer Erzählung der Sünden, mit Genugtu, mit Ablass, mit Wallfahrten und dergleichen. Zum Belege ihrer Lehre führt die Konfession Schriftstellen: Psalm 19, 13; Jeremias 17, 9 und die Lehre der Väter, z. B. Chrysostomus, an. Im Artikel 13 **Vom Gebrauch der Sakramenten** wird gelehrt, daß sie nicht allein Zeichen sind, dabei man äußerlich die Christen kennen möge (was gegen Zwingli gerichtet ist), sondern daß sie „Zeichen und Zeugnis sind göttlichen Willens gegen uns, unsern Glauben dadurch zu wecken und zu stärken, derhalben sie auch Glauben fordern und denn recht gebraucht werden, so man's im Glauben empfähet und den Glauben dadurch stärkt.“ Die „Editio prin-

ceps“ hat den Zusatz: „Darümb werden dieſehenigen verworffen, ſo lehren, die Sakrament machen gerecht *ex opere operato* (ſcholaſtiſche Lehre) one Glauben und leren nicht, das dieſer glaub dazu getan ſol werden, das da vergebung der ſünde angeboten werde, welche durch glauben, nicht durchs werk erlangt wirt.“

Die folgenden Artikel: 14 **Vom Kirchen-Regiment**, 15 **Von Kirchen-Ordnungen**, 16 **Von der Polizei und weltlichem Regiment**, muß ich der Kürze wegen unbesprochen laſſen. Der Artikel 17 **Von der Wiederkunft Chriſti zum Gericht** richtet ſeine Spitze gegen die Wiedertäufer, „ſo lehren, daß die Teufel und verdamnte Menſchen nicht ewige Pein und Qual haben werden“ — was auch jetzt von manchen Theologen behauptet wird, gegen die direkte Lehre unſers Herrn. Auch wird verworfen „etliche jüdiſche Lehre, die ſich auch ihund eräugen, daß vor der Auferſtehung der Toten eitel heilige, fromme ein weltlich Reich haben und alle Gottloſen verſilgen werden.“

Im Artikel 18 **Vom freien Willen** wird gelehrt, „daß der Menſch etlichermaßen einen freien Willen hat, äußerlich ehrbar zu leben und zu wählen unter denen Dingen, ſo die Vernunft begreift; aber ohne Gnad, Hilſ und Wirkung des Heiligen Geiſtes vermag der Menſch nicht Gott gefällig werden“ uſw. Damit man aber erkennen möge, daß hiedurch nichts Neues gelehrt werde, ſo berief die Auguſtana ſich auf ein langes Zitat aus Auguſtinus. (Drittes Buch Sygnosticon; jedoch iſt dieſes Werk eine pseudo-auguſtinische Schrift.)

Der Artikel 19 **Von Uraſch der Sünden** lehrt, daß nicht Gott, obwohl er der allmächtige Schöpfer aller Dinge iſt und ſie auch erhält, ſondern der verkehrte Wille die Sünde bewirkt. Die Notwendigkeit dieſes Artikels ergab ſich daraus, daß die Gegner, namentlich Eck, und die Wiedertäufer aus einigen Sätzen Luthers die Konſequenz zogen, daß die Evangelischen Gott auch zur Uraſache der Sünde machten.

Der Artikel 20 **Vom Glauben und guten Werken** wendet ſich direkt gegen die Anklage, daß die Evangelischen gute Werke verbieten. Dies ſei nicht der Fall; ſie wiesen wohl ab „kindiſche unnötige Werke, als Roſenkränze, Heiligen-Dienſt, Mönchwerden, Wallfahrten, geſakte Faſten, Feier(tage), Brüderſchaften“ und dergleichen. Aber ſie lehrten, „daß wir nicht allein aus Werken gerecht werden für Gott, ſondern ſetzen den Glauben an Chriſtum dazu, ſprechen, Glauben und Werk machen uns gerecht für Gott.“ Sehr ausführlich wird dieſe Lehre auseinandergelegt unter Betonung des Gedankens: daß man gute Werke tun ſolle und müſſe; auch wird gezeigt, wie man ſie tun könne und wie ſie Gott gefällig ſeien.

Vom **Dienst der Heiligen** handelt der 21. Artikel, der letzte der ersten Abteilung, oder derjenigen, welche den Glauben betreffen. Der Heiligen soll man gedenken; aber durch die Schrift mag man nicht beweisen, daß man die Heiligen anrufen soll. „Denn es ist ein einiger Versühner und Mittler gesetzt zwischen Gott und den Menschen, Jesus Christus.“ — Sodann folgt eine **Zusammenfassung** der vorstehenden Artikel, welche in der „Variata“ viel ausführlicher ist. Es wird betont, „daß wir unser eigen Seel und Gewißen je nicht gerne wollen für Gott mit Mißbrauch göttliches Namens oder Worts in die höchste und größte Gefahr setzen, oder auf unsre Kinder und Nachkommen ein ander Lehre, denn so dem reinen göttlichen Wort und christlicher Wahrheit gemäß fällen oder erben.“

Der zweite Teil der Augustana bespricht in sieben Artikeln den „**Zwiespalt**“ oder die „**Mißbräuche, so geändert sind,**“ welche zum Teil mit der Zeit selbst eingerissen, zum Teil mit Gewalt aufgerichtet worden sind. In der Abstellung derselben sei nicht unchristlich oder freventlich gehandelt, sondern durch Gottes Gebot, welches billig höher zu achten denn alle Gewohnheiten, sei man gedungen gewesen, solche Menderung zu gestatten. Diese Artikel haben zum Gegenstand: Von beider Gestalt des Sakraments (22); Vom Ehestand der Priester (23); Von der Messe (24); Von der Beicht (25); Vom Unterschied der Speise (und dergleichen Tradition) (26); Von den Klostersgelübden (27); Von der Bischöfe Gewalt (28). Sehr ausführlich werden alle diese Mißbräuche behandelt. Der Kürze wegen kann ich nicht näher darauf eingehen; ist auch gar nicht notwendig, da wir alle wissen, wie begründet ihre Verwerfung ist und Katholiken wollen und dürfen nicht einsehen, daß sie durch Beibehaltung dieser „Mißbräuche“ sich weit, weit entfernt haben von der christlichen apostolischen Kirche.

Die Augustana aber hat auch für unsre Zeit noch Wert, da sie die Hauptprinzipien, die Grundlehren des christlichen, evangelischen Glaubens so treu und mannhaft bekennt, da sie das Grundprinzip des evangelischen Glaubens, die Rechtfertigung durch den Glauben allein verkündet und dabei doch die Werke eines christlichen Lebens betont und da sie alle Lehren aus der Heiligen Schrift, dem lauterem Gotteswort, begründet. Ist auch manches nur durch die damalige Zeit und den Zweck der Konfession zu erklären, ist auch manches zu milde ausgedrückt, wie Luther klagte, so hat sie doch großen Segen gestiftet und ist auch jetzt noch von Bedeutung.

Beleuchtung des Pamphlets:
„Die Evangelische Synode von Nord-Amerika,“
von C. Seidenberg, luth. Pastor.

Von N. N.

In den ersten Tagen des neuen Jahres brachte der Postbote genanntes Schriftchen in mein Studierzimmer. Bald war ich in den Inhalt desselben vertieft und mit großem Interesse las ich dasselbe ohne Unterbrechung zu Ende. Man könnte ja sagen, das sind mutige männliche Worte und darum verdienen sie sehr wohl unsrer Beachtung. Aber nicht nur unsrer Beachtung, sie fordern auch eine geziemende Antwort. Habe bis jetzt eine solche noch nicht gehört oder gelesen. Es wird ja freilich sehr vieles gesagt und auch geschrieben, auf das Schweigen die beste Antwort ist, es gibt aber doch auch Fälle in welchen Schweigen einen großen Schaden zur Folge haben kann.

Pastor Seidenberg glaubt sich nicht allein in unsrer Synode, ja nach seiner Meinung huldigen viele seiner Meinung und solchen will er einen Dienst erweisen, denn sie brauchen nur den nötigen Anstoß, wie er denkt und sie alle landen, wo er gelandet. Ob er recht hat wird die Zukunft lehren.

Der Schreiber dieses ist von keiner Behörde aufgefordert worden, zu schreiben was er schreibt, es steht überhaupt keine zweite Person hinter demselben, es mag darum auch sehr wohl diese Erwiderung gar nicht nach dem Geschmaack der Synode sein, aber eine Erwiderung ist es eben doch.

Solche Erwiderungen sind nicht sehr leicht zu schreiben, wenn man gerecht sein will. Man läuft ja immer in einem solchen Fall Gefahr, daß einem gesagt werden kann: worinnen du einen andern richtest, verdammeſt du dich selbst, auch ist es viel schöner, wenn man diese Worte beherzigt: Ein Verleumder verrät, was er heimlich weiß, wer aber eines getreuen Herzens ist, verbirget dasselbe. Ist man sich also seiner eignen Schwächen und aller Gebrechen, auch der vielen gemachten Fehler bewußt, nun dann sollte man eben doch am besten schweigen. Aber eine solche Stellung ist auch wieder nicht gerecht, denn wir müssen allezeit bereit sein zur Verantwortung gegen jedermann. Haben wir hierzu eine Berechtigung, oder haben wir unsre Existenzberechtigung eingebüßt? Diese Erwiderung soll nun nicht sowohl eine Widerlegung aller Beschuldigungen sein, sondern vielmehr eine Beleuchtung und soll solches geschrieben werden, soweit das eben möglich ist „sine ira et studio.“

Ein jeder Mensch ist zu seiner eignen, persönlichen Ueberzeugung berechtigt. Dieses Recht gestehen wir andern zu und fordern es darum auch für uns. Wir glauben nicht, daß ein Papst, ein Konzilium, oder irgendeine andre menschliche Autorität das Recht hat, eine Ueberzeugung uns aufzuzwingen. Wir glauben aber auch nicht, daß irgendeine religiöse Organisation, wie sie sich auch nennen mag, das alleinige und ausschließliche Recht der Rechtgläubigkeit besitzt, denn wir fehlen alle mannigfach. Darum können wir auch nicht glauben, daß unserm Glaubensleben ein sehr großer Dienst erwiesen wird, wenn wir von einer Kirche, die gefehlt hat, und von der wir annehmen müssen, daß sie auch in Zukunft noch fehlen wird, in eine andre Kirche übertreten, die unter dasselbe göttliche Urtheil fällt. Wir sind zu unsrer Ueberzeugung berechtigt, ja wir sind nicht nur dazu berechtigt, sondern sogar verpflichtet, unsre Ueberzeugung öffentlich zu bekennen. Und das geschieht des öfteren in unsrer Kirche, gerade so wie in andern Kirchen. Es ist auch nicht allein unser Recht, sondern auch unsre Pflicht, auf Mängel und Verfehlungen unsrer Kirche hinzuweisen. Suche der Stadt, in der du wohnest, Bestes, denn wenn es der Stadt gut geht, dann geht es auch dir gut. Eine solche Tätigkeit offenbart überall das Wesen des Salzes. Daß Pastor Seidenberg meint dazu ein Recht zu haben, darf und soll ihm nicht übel genommen werden. Ein jeglicher sei seiner Meinung gewiß. Aber warum tritt er in die Öffentlichkeit als Ankläger nachdem er vorher sich selbst in Sicherheit durch heimlichen Uebertritt in eine andre Kirche gebracht hat? Ist das mutig, männlich? Er sucht Verbindung mit einer lutherischen Kirche und findet sie, er beeinflusst die von ihm bediente Gemeinde, die zur Evangelischen Synode gehört, in ganz merkwürdig einseitiger Weise, ebenfalls überzutreten und nachdem alles scheinbar aufs schönste gelungen ist, tritt er als Ankläger auf. Ja er fordert nun andre in der Evangelischen Synode, von denen er denkt, daß sie seines Sinnes sind auf, denselben Weg zu gehen. Es sei ferne von mir die Ehrlichkeit und Aufrichtigkeit des Pastor Seidenbergs zu verdächtigen, aber ein solches Tun wirft doch dunkle Schatten, denn man muß doch den Baum an seiner Frucht erkennen. Nach seiner Ueberzeugung ist er nur seiner inneren Ueberzeugung gefolgt und diese verdankt er ganz gewiß der Leitung des Geistes. Täuschen wir uns nicht, die Geister der Propheten sind den Propheten unterthan. Gewiß Thaten verraten, daß des Menschen Wille kein Himmelreich ist.

Es liegt nicht in meiner Absicht Punkt für Punkt der Anklagen zu beleuchten, das hätte keinen Zweck. Wenn man nur will und sich ernstlich bemüht, kann man auch in andern Kirchen ganz ähnliche Mißstände finden.

Ich finde in den Anklagen drei Punkte, die schon so oft und immer wieder Veranlassung zu heftigen Streitigkeiten, ja Spaltungen der christlichen Kirche gegeben haben. Diese sind: I. Nationalismus, II. Konfessionalismus, III. Konservatismus.

I. Nationalismus.

Man merkt beim Lesen, daß das „deutsch“ eine ganz bedeutende Rolle spielt. Nationalismus, oder Patriotismus ist gewiß etwas herrliches, ja sogar göttliches. Fürs eigne Volk, fürs Vaterland haben schon oft die Besten alles geopfert. Daran wollen wir nicht rütteln. Aber wahr ist es doch auch, daß schon unaussprechliches Unheil im Namen des Patriotismus angerichtet wurde.

Wir hatten unsre Synode „Deutsche Evangelische Synode“ bei der Gründung genannt. Daran hat sich damals kein Mensch gestoßen, es erschien sogar sehr natürlich. Es gab andre Kirchenkörper, die gerade wie wir, auch ihren Ursprung der deutschen Reformation verdankten, aber trotzdem das Wort „deutsch“ nicht in den Namen ihres Kirchenkörpers aufgenommen hatten, und auch das war durchaus nicht auffällig. Weder in dem einen noch in dem andern Fall legte man diesem Wort irgendwelche Bedeutung bei. Erst dann, als dieses Wort ein Stein des Anstoßes in unserm Land wurde, empfand man die Bedeutung dieses Wortes. Die Träger dieses Namens mußten teilweise schwer leiden. Derartiges ist schon öfter in der Geschichte der Nationen vorgekommen bei starker Betonung des Nationalismus. Und nun kam für unsre Synode die Generalkonferenz in New-Bremen, Ohio. Der unselige Krieg war schon einige Jahre vorüber, aber die Spuren und auch der Geist des Krieges waren noch immer unter uns. Sie machten sich in mehr als einer Weise auch in unsrer Tätigkeit bemerkbar. Es sollte ja entschieden werden, ob das Wort „deutsch“ beibehalten, oder gestrichen werden sollte. Wie die Geister aufeinander plagten und wie sich der Ueber-Patriotismus offenbarte! Man sah, man hörte, es waren zwei Parteien auf dieser Konferenz anwesend. Welcher Nation gehörten denn die Glieder dieser Konferenz an? War der eine Teil derselben deutsch und der andre amerikanisch? Ich denke fast alle Glieder waren Bürger dieses Landes. Welche der beiden Parteien huldigte nun offenbar mehr als die andre Partei dem Ueber-Patriotismus? Diejenige, die das deutsch beibehalten haben wollte, oder jene, die es gestrichen haben wollte? War hier in diesem Fall der Nationalismus eine berechnete, oder eine hindernde Macht in dem Bau des Reiches Gottes, von dem der Herr sagte: Mein Reich ist nicht von dieser Welt? Und woher hatte nun die eine Partei das Recht, die andre Partei des Ueber-Nationalismus zu beschuldigen? Was zu bedauern war auf dieser Konferenz war die Zeit, die man verschwendete in der beinahe zwei-

tägigen Debatte dieser Sache. Wenn aber Pastor Seidenberg meint, daß unsre Kirche die einzige gewesen sei, die während der Kriegszeit dem Patriotismus mehr Geständnisse machte, als es einer Kirche zukomme, dann ist ihm nur zu empfehlen die Geschichte der damaligen Zeit ein wenig genauer zu studieren. In allen Kirchen gab es persönliche rühmliche Ausnahmen, aber keine Kirche, weder hien hier noch drüben, war von aller Schuld frei. Das ist der Segen (!) des Ueber-Patriotismus. Dieser wurde in allen Ländern, die mit in den Krieg hineingezogen wurden, entfacht und zeitigte Früchte, deren sich heute die Aufrichtigsten aller Länder noch schämen. Und gerade diese denken am allerwenigsten daran auf andre Steine zu werfen.

Das schließt nicht aus die Liebe zu dem Land, da unsre Wiege stand, denn auch wir können die Liebe zu jenem Land nicht aus unserm Herzen reißen und wir erkennen die Schönheit der Vaterlandsiebe. Doch welchem Land soll und muß nun unsre Liebe gelten? Gewiß dem Land unsrer Wahl, dem wir Treue gelobt. Aber weder Liebe noch Treue darf uns blind machen, oder unsre Herzen mit Haß erfüllen. Diese Liebe und Treue muß in unsern Herzen die Verantwortung und damit verbunden die Aufgabe allen Menschen gegenüber erwecken. Wir können und dürfen uns nicht über die Bürger anderer Länder erheben, sondern müssen als Christen sie als gleichberechtigt anerkennen, dann wird der Ueber-Patriotismus bei uns keinen Raum finden können. Die Beschuldigung des Ueber-Patriotismus andrer aus dem Mund eines Ueber-Patrioten kann nur Lächeln oder gar Mitleid erwecken.

Alle weiteren Beschuldigungen unsers Verhaltens während des Krieges zeigen wenig Verständnis der Entwicklung unsrer Kirche, unsers Landes, ja aller Beteiligten des Krieges. Vor hundert Jahren war die Welt und Menschheit noch eine andre, ganz besonders aber trifft das zu im Blick auf unser Land. Und in diesem Zeitraum fällt auch die Entstehung und Entwicklung unsrer Kirche. Unsre hier geborenen, erzogenen und in den öffentlichen Schulen unterrichteten Kinder denken anders als wir Eingewanderten. Das sollte nicht vergessen werden, dann wird man gelinder und gerechter urteilen. Der extreme Ueber-Patriotismus ist in der Vergangenheit und bis in unsre Tage hinein die Ursache unverzeihlicher Greuel und Schandtaten gewesen und allezeit eines der größten Hindernisse in der Entfaltung und Offenbarung des Segens des Christentums. Nicht nur ein Teil des gesellschaftlichen Lebens, nicht nur eine Kirche, sondern alle Kirchen ohne Ausnahme sollten diese Tatsachen erkennen und aus solchen Vorkommnissen lernen, daß nimmermehr ein selbstfüchtiger Nationalismus weder das eigene noch das allgemeine Wohl befördern und noch weniger wahrhaft

befriedigen kann. Denn Gott ist nicht nur der Juden, er ist auch der Heiden Gott, nicht nur der Gott einer, sondern aller Nationen. Seine Liebe und Fürsorge gilt allen Menschen. Bei Gott gilt kein Ansehen der Person.

Wenden wir uns dem zweiten Punkt zu.

II. Der Konfessionalismus.

Es soll auch in der Besprechung dieses zweiten Teiles nicht auf die einzelnen Punkte näher eingegangen werden, denn gar manches ist nach einem gewissen alten bekannten Stiel geschrieben und darum in sich selbst schon gerichtet. Man merkt nur zu gut die Absicht.

Ein Christ ist ja ohne Glauben undenkbar, aber auch der Glaube ohne Bekenntnis ist undenkbar. Pastor Seidenberg hat ein Bekenntnis und er redet frei davon. Dasselbe ist **lutherisch**. Dazu hat er gewiß ein volles Recht und dessentwegen dürfen wir ihn nicht verachten, sondern müssen ihn ehren, das fordert unser christlicher Glaube und unsre Achtung vor jeder aufrichtigen Ueberzeugung. Es wäre darum das Einfachste, daß wir es auch machten wie Pastor Seidenberg, dann dann würde seine Anlagenschrift sofort hinfällig werden. Die Sache selbst aber wäre damit nicht aus der Welt geschafft. Darum habe ich persönlich hierzu, gerade meines christlichen Glaubens wegen, keine Lust. Wissen wir auch etwas von Luther und der lutherischen Kirche? Wir behaupten das. Allerdings müßte man nun fragen: Welche lutherische Kirche? Doch das jetzt nur so nebenbei. Ist uns die Reformation unbekannt? Verleugnen wir den Segen derselben? Verachten wir den Gottesmann Luther? Und was bedeuten für uns die übrigen Persönlichkeiten der Reformation? Hat sich Gott nur allein in Luther und seinen Nachfolgern offenbart? Waren alle die andern Persönlichkeiten und Mitarbeiter, nur Mitläufer, oder gar Verfälscher und falsche Propheten? War die Reformation eine Stufe in der Entwicklung der christlichen Erkenntnis und des aus dieser Erkenntnis stammenden neuen Lebens? Und hat ferner diese Entwicklung und Erkenntnis mit der Reformation seine Vollkommenheit und damit auch sein Ende erreicht? Dies nur einige wenige Fragen. Eine Antwort auf diese Fragen haben wir nicht nötig, die Antwort ist mit den Fragen selbst schon gegeben. Es wäre darum nur zu entscheiden, wer von Luther, den Mitreformatoren und der Reformation höher denkt und den Geist derselben tiefer und mit größerem Segen erfaßt hat, diejenigen, die gerne mit dem Wort prahlen, spielen und sich darnach nennen, oder die andern, auch die miteingeschlossenen, die weniger an das Wort und die äußere Form sich halten? Man bedenke, das Reich Gottes steht nicht in Worten, sondern in Kraft. Wer will und wer kann in diesem Fall sich als Richter aufwerfen? Gehen wir aber ein klein

wenig tiefer in das Werk der Reformation, dann war dasselbe eine Befreiung von einem unerträglichen Joch und dieses Joch war die brutale Macht, die die Freiheit des Denkens und Glaubens untersagte. Die Freiheit der Kinder Gottes, ja der gesamten Menschheit wurde durch die Reformation der Menschheit anvertraut. Der Segen wird dort offenbar, wo man dieses göttliche Geschenk im Glauben freudig erfaßt und davon auch Gebrauch macht. Und welch eine Unwälvung fand durch und nach der Reformation statt! Und nun sollten heute die Empfänger dieser Gottesgaben wieder so kleinlich werden und sich und andre wieder an den Buchstaben, der doch tötet, knechten lassen und unter Formen, die doch menschliches Werk sind und kein wahres Leben erwecken können, beugen? So etwas kann nur Selbstsucht, Ehrsucht und Selbstgerechtigkeit verlangen. Das wäre auf religiösem Gebiet „Ueber-Konfessionalismus.“ Der aber kann eben so wenig dem Geist der Wahrheit entspringen und zum wahrhaften Segen werden, wie der Ueber-Patriotismus auf dem bürgerlichen Gebiet. Christus ist nicht nur die Versöhnung für unsre Sünden (welche Kirchengemeinschaft könnte die Versöhnung nur für sich beanspruchen?), sondern für die Sünden der ganzen Welt. Und Christus bestätigt ferner: Also hat Gott die Welt geliebt, daß er seinen eingeborenen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben. Aber welcher Art muß nun dieser Glaube sein, der das ewige Leben gewährt? Denn auf den Glauben kommt es ja hauptsächlich an. Das war es ja gerade was Luther und alle Mitreformatoren in den Vordergrund stellten und als das Zentrale des Evangeliums hervorhoben. Darum hatte ja auch Luther jenes herrliche Wort Römer 3, 28 übersetzt: So halten wir es nun, daß der Mensch gerecht werde, ohne des Gesetzes Werke, **allein** durch den Glauben. Er selbst hatte erfahren, was der lebendige Glaube ihm gebracht und welche Macht derselbe war, darum fügte er das Wort „allein“ hinzu. Und wir nehmen es ihm nicht übel. Der Glaube ist aber nun nicht überall derselbe, auch ist der Glaube nicht jedermanns Ding, darum glaubt ja Pastor Seidenberg von der Evangelischen Synode sagen zu müssen, „daß in ihr keine Ordnung und kein Bekenntnis gilt.“ Er redet dann ferner von einem „englisch-kalvinistischem Geist,“ er weist hin auf Baptisten und redet von einem solchen der in einer evangelischen Nachbargemeinde im Hauptgottesdienste predigte, „ausgerechnet ein Wiedertäufer in einer Kirche der deutschen Reformation.“ „Horribile dictu!“ Er weiß von Predigern, die ohne Talar predigen und auf der Kanzel anstatt vor dem Altar beten. Da er sah sogar „auf dem Altar einer Kirche eine Reisetasche stehen; der noch übrig gebliebene freie Platz war mit Drucksachen belegt.“ Gehört die Bibel, die Agende und das

Gesangbuch auch zu den Druckfaden? Und was war in der von ihm gesehenen Reisetasche? Er schreibt in heiliger Entrüstung (so muß man es lesen) von einer „methodistischen Art, die man in der U. V. Kirche findet.“ „Sie hat ihren Ursprung in einem Glied der reformierten Kirche der ‚a peculiar experience‘ hatte.“ War aber nicht etwas ähnliches bei Luther der Fall „a peculiar experience“? „Was siehst du aber den Splitter in deines Bruders Auge und wirfst nicht gewahr des Balkens in deinem Auge?“ Und wie unbrüderlich, wie wegwerfend (ist das lutherische Art?) redet er vom „Fußwaschen“ und der „Bußbank.“ Von etwas derartigem hat Pastor Seidenberg wohl nie etwas in seiner Bibel gelesen. Verrät das nicht den krassesten Ueber-Konfessionalismus? Alles, außer der lutherischen Kirche ist Sekte und diese fast alle haben in der kalvinistischen Kirche ihren Ursprung. Gehören auch die verschiedenen lutherischen Kirchen, zu diesen Sekten? Haben auch alle diese mit der Ausnahme der einen **wahren**, lutherischen Kirche, ihren Ursprung in der kalvinistischen Kirche? Und hat Pastor Seidenberg in der wahren lutherischen Kirche Aufnahme gefunden? Er hätte uns den Namen derselben verraten sollen. Wenn dieselbe sie ist, dann hat dieselbe noch eine nicht zu umgehende Pflicht. Sie muß, was Luther versäumt hat, jetzt endlich nachholen. Der oben angeführte Bibelspruch muß von ihr abermals unbedingt ergänzt werden. Luther hat „allein“ eingefügt, der jetzigen wahren lutherischen Kirche liegt die Pflicht ob zu ergänzen „wahren, lutherischen.“ So würde der Spruch dann lauten: So halten wir nun, daß der Mensch gerecht werde ohne des Gesetzes Werke, „allein“ durch „den wahren, lutherischen“ Glauben. Das allein ist die natürliche Logik. Kann man aber nicht die Annahme und den unbrüderlichen Geist in dem ganzen Gebahren erkennen? Würde das nicht auch harmonisieren mit jenem wohlbekannten: „der wahre Leib und das Blut des Herrn“? „O sancta simplicitas!“ Kann denn die Menschheit und besonders die Christenheit gar nicht zur Erkenntnis kommen? Will denn der arme, sündige, kurzsichtige Mensch nimmer aufhören dem großen Gott Vorschriften zu machen? Die Evangelische Synode hat noch nie in einseitiger Weise das „lutherische“ besonders hervorgehoben, das hätte Pastor Seidenberg schon vor einundzwanzig Jahren wissen sollen. Und das ist ebenso der Fall in der deutschen Staatskirche seit der preussischen Union. Das sollte Pastor Seidenberg wissen und nicht zu verdrehen suchen.

Wenn nun aber in unsern Tagen der Wunsch zur Vereinigung in den Herzen vieler aufrichtiger Christen lebendig wird und die verschiedenen Denominationen, das seither sie scheidende Nebensächliche über Bord werfen und sich in brüderlicher Liebe und Achtung die Hand reichen wollen zur vereinter Arbeit und größerer Tätig-

keit, wird das die Zahl der Sekten vermehren oder verringern? Wird das dem Geist des Herrn der Kirche, der sie ja alle zu sich ziehen will, widersprechen? Der „alte, böse Feind,“ von dem Luther gesungen, ist gewiß nicht in dem Bestreben der Vereinigung der verschiedensten Kirchenbenennungen zu suchen, sondern in dem „Hörsten dieser Welt,“ der wohl auch als ein Engel des Lichtes in dem schönen Gewand eines selbstgerechten, isolierten Konfessionalismus sich offenbart. Wir glauben auf dem von dem Herrn der Kirche seiner Gemeinde vorgeschriebenen Wege zu wandeln und wir wissen der Kirche seiner Gemeinde vorgeschriebenen Wege zu wandeln und wir wissen aus seliger Erfahrung, daß seine Kraft in den Schwachen mächtig ist, auch wenn sich diese Gotteskraft gerade nicht so offenbar in den pekuniären Erfolgen vor der Welt kund tut.

Wenden wir uns auch noch dem letzten Punkt zu.

III. Konservatismus.

Wir erkennen voll und ganz auch den Konservatismus an. Wer glaubt, von demselben sich völlig losreißen zu können und ganz frei eine ganz neue Weltanschauung schaffen zu können, der täuscht sich, der baut Luftschlösser. Wir alle sind Kinder unsrer Väter, Kinder der Vergangenheit. Wir müssen auf einem sicheren Fundament bauen. Darum redet man heute auch gerne vom Fundamentalismus, der aber gleichbedeutend mit Konservatismus ist. Diesem stellt man den Modernismus gegenüber, den man früher auch schon einmal Rationalismus genannt hat. Pastor Seidenberg beschuldigt die Evangelische Synode des Modernismus. Man kann alles ins Extreme treiben. Wir wissen, daß uns die Bibel Nahrung und Kleidung zusichert, auf's aller entschiedenste aber bekämpft sie Trinken und Saufen und irgendein Uebermaß. Man kann auch zu fundamental und zu modern werden. Darum warnt die Schrift: Sei nicht allzu gerecht, sie sagt aber auch: Regieret euch aber der Geist, so seid ihr nicht unter dem Gesetz. Pastor Seidenberg redet von unsrer ganzen Synode, besonders von den Führern der Kirche und den Lehren in unsern Schulen als von Moderne. Diese haben es so weit gebracht, daß unsre Synode überhaupt kein Bekenntnis mehr hat. Und diese Tatsache offenbart sich noch mehr in dem Bestreben der Vereinigung mit andern Kirchenkörpern, von denen, nach der Ansicht Pastor Seidenbergs keine konservativ oder fundamental ist, ebenso wenig wie wir, denn sie sind nicht lutherisch. Halten wir aber ein wenig Umschau unter allen Kirchenkörpern, so erkennen wir das einzigartige Schauspiel, daß in allen mehr oder weniger ein gewisser Kampf zwischen den beiden Fraktionen — fundamental oder modern — wahrzunehmen ist. Das führt uns in die Kirchengeschichte. Darauf aber näher einzugehen ist für unsern Zweck ein Ding der Unmöglichkeit. Wir haben nur zu kon-

statieren, daß wir eine Menge von christlichen Kirchenkörpern haben und damit heute gerechnet werden muß. Beobachtet man aber die Vertreter des Konservatismus in jedem einzelnen Kirchenkörper, so wird man bald finden, daß der Konservatismus in den allermeisten Fällen sich nur erstreckt auf das von dem betreffenden Kirchenkörper geschaffene Glaubensbekenntnis, oder der angenommenen Lebensweise. Man kehrt dann zu oft nur zur Bibel zurück, um das eigne Bekenntnis und die lieb gewordene Form aus derselben zu beweisen. Das tut auch Pastor Seidenberg. Was Luther geschaffen steht oben an und unter Luther muß sich alles zusammenfinden. Wir heben nun noch einmal hervor, wir wissen was wir an Luther haben und verdanken ihm sehr, sehr viel und haben auch gar nichts dagegen, wenn man gerne hervorhebt: Luthers Lehr vergeheth nie und nimmermehr, denn dasselbe gilt nicht nur von seiner Lehre, es gilt von jedem unnützen Wort, das wir geredet haben. Es hat aber alles seine Grenze. Das Fundament unsers Glaubens und Lebens kann weder er noch irgendein anderer großer Lehrer und Führer sein, auch nicht Petrus, von dem doch Christus sagt: Du bist Petrus und auf diesen Felsen will ich bauen meine Gemeinde und die Pforten der Hölle sollen sie nicht überwältigen, auch wenn der älteste und fundamentalste aller Kirchenkörper seine Autorität glaubt mit diesen Worten beweisen zu können. Man muß darum zu dem Schluß kommen, die Fundamentalisten sind eben doch nicht fundamental genug. Ein wenig mehr von dem modernen Fundamentalismus wäre darum sehr wohl zu empfehlen. Derselbe fürchtet sich nicht Menschenwerke auf ihre Güte hin zu untersuchen und die Früchte derselben zu prüfen. Es ist nicht der Wahrheit entsprechend, wenn man so gerne auf die „Alten“ hinweist, die an die Wand gedrückt werden und auf die „Jungen,“ die so anmaßend sich geberden. Es ist noch immer wahr gewesen: Alt ist, wer am Alten hangend klebt, Nicht wagt aus Altem Neues frei zu formen. Jung ist, wer nach Neuem mutig strebt, Mit Freuden lernt aus Altem Besseres zu formen. Lebensjahre haben mit alt oder jung nichts zu tun, das beweist ja Pastor Seidenberg mit seinem Hinweis auf Professor Manrodt, der gewiß nicht zu den Alten gerechnet werden darf.

Wir leben in einer neuen Zeit und diese unsre Zeit macht sich in mehr als einer Hinsicht geltend, auch im religiösen Leben. Und das ist eben der Beweis der Lebenskraft der christlichen Religion. Von derselben muß anerkannt werden: es ist noch nicht erschienen, was wir sein werden, ferner: wir müssen aber alle hinan kommen zu dem vollkommenen Mannesalter in Christo Jesu. Beides ist noch nicht geschehen. In keiner der vielen Kirchen finden wir durchschlagende Beweise in dem Leben der Glieder, welche

derartiges erkennen ließe. Aber hier und da finden wir mächtige Strahlen in dem Leben einzelner, die wunderbar hervorbrechen. Solche aber können nicht auf eine besondere Kirche zurückgeführt werden. Nun hat aber alles seine Zeit. Wie oft hat das Jesus in den Gleichnissen seinen Jüngern klar zu machen versucht. Und von allen Zeiten kann dann immer in einer gewissen Beziehung gesagt werden: da aber die Zeit erfüllet ward. In solcher besondern Zeit ward der Menschheit auch immer etwas Besonderes dargeboten. Und dies war immer etwas Neues, Auffallendes, es wurde darum auch entweder mit Freuden begrüßt oder aufs heftigste bekämpft. Aber immer war es ein Schritt in der notwendigen Entwicklung des Gesamten. Der Acker ist die Welt. Die Bearbeitung dieses Ackers, das Besäen, das Begießen, das Wachsen und die allmähliche Entfaltung bis zur reifen Ernte ist immer wieder der Zweck der neuen Erscheinungen. In der Reformationszeit hat man natürlicher Weise sehr stark den Glauben betont.

Heute leben wir in einer andern Zeit. Man muß sich fragen: Hat Jesus in seiner Lehre nur den Glauben hervorgehoben? Sonst nichts? Hat er nicht ebenso entschieden auf die Erkenntnis, die Liebe und das Tun des Willens des Vaters hingewiesen? Ist gewiß nicht nötig für Schriftgelehrte diese einfache Tatsache mit Schriftstellen zu beweisen. Das Wesentliche unsrer heutigen Zeit ist anderer Art. Man will wissen, warum man glaubt, man will wissen, was man glaubt. Dieser Glaube muß bewiesen werden, ebenso wie die Echtheit des Sauerteiges, des Salzes, des Lichtes und der Liebe. „*Hic Rhodus, hic salta*“ ruft man dem heutigen Christen zu. Heute sagt man, der Glaube ohne Werke ist tot. Zeige mir deinen Glauben und ich zeige dir meine Werke. So jemand sagt, ich liebe Gott und hasset seinen Bruder, der ist ein Lügner Und alles das tut man mit vollem Recht. Es ist heute klar, Herr, Herr sagen genügt nicht, sondern das Tun des Willens des Vaters. Das königliche Gebot hat sich in den Vordergrund geschoben und das lautet: du sollst deinen Nächsten lieben wie dich selbst. Und der Nächste wohnt und lebt ebensowohl in der Kirche einer andern Denomination, wie in der meinigen. So kann es denn nur wahr sein: daran wird jedermann erkennen, daß ihr meine Jünger seid so ihr Liebe untereinander habt. Nicht irgendeine schöne, religiöse Form, nicht irgendein auswendig gelerntes Glaubensbekenntnis, so notwendig das alles ist, ist das Zentrale, sondern der Glaube, der in der Liebe tätig ist. Das erfordert tiefere Erkenntnis und von derselben sagt Jesus: Das ist aber das ewige Leben, daß sie dich, daß du allein wahrer Gott bist und den du gesandt hast, Jesum Christum erkennen. Nur solche Erkenntnis kann uns helfen über die Kirchenformen hinwegzuschauen,

sie weiß von keinen besondern, persönlichen, nur für einzelne besondere Kirchenkörper von Gott bereiteten Privilegien, ja sie offenbart: Er ist der rechte Vater über alles, was Kinder heißt im Himmel und auf Erden. Und wenn das wahr ist und ganz dem Geist Christi entsprechend, was ist denn natürlicher, als das Bestreben, andern, die nicht aus diesem Stall sind, nicht gerade unsre Art des Glaubens und Lebens haben, die aber auch wie wir dem lebendigen Gott zu dienen suchen, die Hand zur Vereinigung zu reichen? Nur mangelhaftes Erkennen und stolze Selbstgerechtigkeit kann einen solchen Schritt nicht billigen und in solchem Bestreben den Unter- gang einer Kirche erblicken.

Diese Erkenntnis nötigt uns in aller Liebe aber nicht minder mit aller Entschiedenheit, die einseitigen und vielerwärts ungerechten Anschuldigungen zurückzuweisen. Und für uns gilt, wie für alle: Prüfet alles und das Gute behaltet.

EDITORIALS

ATTENTION, CONTRIBUTORS, PLEASE!

1. The Publishing House lately served notice on us that articles written for the "Theological Magazine" must be *typewritten* and *widely* spaced. The same rule applies to the copy sent in for the other papers published by the Synod. If this rule is not adhered to, it involves an unnecessary waste of time and money and increases the loss that some of our papers—the "Magazine" included—labor under any way.

We hand this notification on to our esteemed contributors. The ruling may work hardship on them in some cases, but we find ourselves compelled to ask them to conform themselves to it as best they can.

2. Another thing. We hope not to offend our fellow-writers when we call attention to the fact that quite a few of them are *too diffuse* in the presentation of their material. If they condensed their argument more where condensation is very well possible, their articles would be read with greater pleasure. Nor would they have to wait so long for the publication of their papers, for, naturally, it is easier to find room for contributions of reasonable shortness than for one of undue length.

3. Finally, some write with never an eye to the technical features that facilitate the reading and understanding of their papers. They don't break their material up into paragraphs; they *don't have* any *subtitles*; they don't think of underscoring important statements. They just go on writing without shading or stressing or furnishing any resting point. What would you think of a speaker who would speak in a monotone all the way through without modulating his voice, without now speaking in a conversational tone and then again in that of exhortation, rising to solemn earnestness, etc. There are some who understand this fully. Take the March issue and turn to the articles by Hoggarth (p. 81 ff.), by C. N. Bartlett (p. 96 ff.), brother Streich, too, and you will see what we mean and what a difference the observation of some very ordinary rules will make.

**THE ELEVENTH OHIO PASTORS'
CONVENTION
JANUARY 20-25, 1930, COLUMBUS, OHIO**

For several years we have reported in the "Magazine" about the Ohio Pastors' Convention. With good reason, for there is nothing that compares with it in size and impressiveness in any of our states; as Dr. Cadman said, "Ohio is leading the nation in her spirit of Christian brotherhood." This institution is entering upon its second decade and as yet there is no diminishment of interest. On the contrary, this year, with 1,500 pastors registering, it far out-distanced all previous gatherings.

This year we are to observe the 1900th anniversary of the first Pentecost, the founding of the Christian church. This fact gave the Convention a Pentecostal tendency. Doubtless mere resolutions or programs or speeches cannot bring another Pentecost. Still, Christ's prayer in the upper room was "that they all might be one as thou art in me and I am in thee," and as a result of such oneness he expected that the world would believe that God had sent him. And in the preparation for Pentecost they "went up into an upper room and continued with one accord in prayer and supplication." It is also stated that when the day of Pentecost was fully come, "they were all with one accord in one place." The Convention took its cue from these New Testament precedents. The devotional meetings each morning, led by the well known W. H. Foulkes of Newark, New Jersey, had for their common title "In The Upper Room" (on the supposition that the last great prayer of Jesus, John 17, was offered in the same room where the Lord's Supper was instituted and where Christ's "farewell discourses" were delivered). They stressed the need of the getting together of the Christians. In like manner nearly all the speeches, directly or more indirectly, dwelt on the unity of the church. In all the sessions of the various "commissions" of the Convention, which took place right after the morning devotion, the implications, effects and conditions of Christian unity were discussed. It was the general conviction that the unity of the spirit, leading to union of kindred bodies and, finally, of the whole of Protestantism, was one of the vital needs and conditions of a Pentecostal experience. Such a movement would eliminate unessentials and bring the churches together on the essentials, thus making it possible for the new outpouring of the spirit of Christ to find the whole church in a state where all spiritual barriers were laid down.

Of course, the mere getting together on vital points would not of itself bring a new outflow or downpour of Pentecostal power.

It seemed to us that that was sometimes forgotten. The necessity of spiritual preparation by prayer and reflection on God's word as well as on the needs of the time, was, to our mind at least, not adequately kept in the foreground.

Furthermore, the opinions as to what is essential and what is unessential were by no means of one kind. There were no doctrinal discussions; they might have split the Convention wide open. One could feel, however that a man like Peter Ainslee of Baltimore, or F. B. Smith, moderator of the National Council of Congregational Churches, would be satisfied with defining Christianity as "a way of life," or "a life in the spirit of Christ." Others, like R. M. Karr, professor of Xenia Theol. Seminary, now located at St. Louis, stated very pointedly that a basis for the coming union should *not* be found in a "reduction of creed." Dr. Geo. Richards, our friend of the Reformed church, said the union should *not* be sought by a *compromise*; there would be no compromise on the vital facts of our faith, the incarnation, atonement and resurrection of Christ. We wholly agreed with these last two speakers.

By the way, we all know how well Dr. Richards acquits himself on the platform; but permit me to call attention to this man Karr. He has only one arm but otherwise he is not handicapped; he delivered a speech of wonderful eloquence and of a depth of scriptural exegesis seldom found.

It is impossible here to even mention all the speakers of the Convention. Our Evangelical brother, R. Niebuhr, was on the program with two addresses, but so early in the week that we came too late to hear him. Of all the men who addressed the Convention, the one who seemed to us the outstanding speaker was Frederick Norwood, of the City Temple, London. He is a man whose massive body and manly appearance suggests strength. He was born in the Australian bush, but his energy and ability have carried him to the leading Non-conformist pulpit in England. His command of words is superb; he sounds the depths, although he is a man of action and in touch with the great movements of the day. His text was very unusual, Paul's word in Rom. 8, 19: "For the earnest expectation of the creature waiteth for the manifestation of the son of God." We wish we could explain here how the speaker indicated how even the forces of this creature world shall become friendly, instead of hostile, as soon as we shall have come to the time when men shall manifest that they have received the spirit of the father, received for building up, not for destruction. Such an address we haven't heard in years.

Our readers will be especially interested in the luncheon we had, during the Convention, with the Reformed and the United

Brethren at St. John's Church (Bro. Siegenthaler's). There were 88 Reformed present, 107 from the United Brethren church and only 35 of the Evangelical Synod. A most fraternal and enthusiastic spirit prevailed. Dr. Lampe of Philadelphia spoke for the Reformed; a layman for the United Brethren; the Editor for our Synod, Bishop Clippinger presiding. I took occasion to refer to the objection sometimes made to the prospective union, that with the Reformed Church a spirit of present-day Calvinism and Modernism will creep into the church. I said that Modernism is found to a greater or lesser extent in all churches; that no one can entirely escape the influence of the "Zeitgeist" no matter where he worships; that, however, on the vital matters of faith we still were on the scriptural ground of our fathers, and that the same was true of the Reformed. I told them also that our Synod had shown a unanimity about and enthusiasm for the union with the other two bodies, not equaled either by the Reformed or by the United Brethren.

Bishop Clippinger replied: Give them time to get over "inherited antipathies." (He reminded us of Dr. Richards who had said the day before, the union must be gradual, spontaneous, unforced). The Reformed speaker dealt with the increase in number and influence the union would bring.

We left the place with a strengthened faith in the coming union between the churches.

THE MASTERY OF NERVOUSNESS

Such is the title of a book we have had in our possession for some years. It was written by Robert S. Carroll, M.D., Medical Director of Highland Hospital of Asheville, North Carolina. The third revised edition came out in 1918; since this there may have been several more. It is therefore too old a book to be discussed in our Book Review Department. If we are to-day writing an editorial about it or about its subject, it is on account of the importance of the trouble, the affliction it tries to combat. Many more people suffer from nervousness now than did in the past. Ministers doing their work in the country, with plenty of physical exercise and fresh air, may not know what nervousness is. But the city pastors, especially older ones, who have from five to six funerals a week and innumerable meetings to attend, a ceaseless round of visits to make, and hardly any time for quiet reflection and the regaining of mental and spiritual poise, these are the victims of nervousness.

It would be easy, we believe, to mention a number of Synodicals who, apparently in good physical shape, have in the last years

suddenly succumbed because their nervous systems had been wrecked and who had thereby been robbed of their power of resistance when some disease laid hold upon them. Some time ago a brother died who had been at the head of one of our institutions. Years before he passed away he had a nervous collapse which inflicted insomnia upon him. His nights must have been veritable periods of anguish. He wrote us about it. We called his attention to the book of which we are speaking. Unfortunately his trouble was already too serious to yield to the treatment suggested by Dr. Carroll. But we believe that for those of our fellow pastors who are battling with ordinary cases of nervousness it would almost be a God-send if they became acquainted with it.

Dr. Carroll does not attempt to cure nervousness with medicine, sanitarium treatment, change of climate or anything which, in advanced cases, might be necessary. His cure is, as it says in the subtitle, "based on Self-reeducation." He gives due attention to the role that proper food, fresh air and exercise play in the treatment of the patient. But the main part of the cure consists in the training of the thoughts and emotional life. He agrees largely with James Gordon Gilkey in his "Secrets of Effective Living" (discussed by us in the Book Review of January, 1930, page 71 ff.), namely, that victory over nervousness can come only to him who by determined and long continued effort has gotten control over his thoughts and emotions. This thesis, however, mentioned by Gilkey only incidentally, he explains and establishes in a book of 348 pages. It is written in a masterly style and with a fulness of information, which proves him to be both a literary artist and an expert on the subject. It is not always easy reading but it is convincing and helpful.

We will give only a few quotations from the chapter entitled "Molding the Emotions." Claiming that a person has the power—if he wants to use it—to select the thought material his mind feeds on, and, by such selection, largely to shape the kind of life he is to lead, he makes the same demand concerning the emotions that are to have sway over and in his soul. Man is not supposed to be a victim, a helpless plaything of these emotions but a master. "Much nervous suffering grows out of distressing emotional complexes, whose presence, insistence and discomfort demand of the mind an explanation and unless reason stands guard resolutely, these very feelings will suggest *their* reasons for discouragement, for repellent dislike or impelling fear; will suggest hate thoughts and dread thoughts having *no basis whatever in fact*, and yet hounding the life into miserable unhappiness, though they represent nothing more than the mind's unreasoning explanation for

the emotional discord which exists." "It is within the power of normal intellect, through its ability to select thought material, to displace emotions irrational, harmful and impulsive thought fancies, by ideas that strengthen, by reasons which have been built strong in the workshop of normal experience. This effort must be oft repeated—repeated in the face of defeat, until it has become habitual." "We slip and fall mentally or morally, but when one has learned the joy-sense through daily *substitution of expressions of enjoyment for those of complaint*, through the self-forgetting smile, even though the smiling face adorns an aching head, he achieves victory; and, blessed with such training we pick ourselves up, and with a smile that may have nothing behind it but resolution, we go on mastering the art of rejoicing, elevating our emotions from those of the weakling to those of the ruler."

The author wisely includes religion in his sources of help for the nervous sufferer. He says very pertinently: "Two or three times a week people hear the ideals of living expressed with fervor, and eloquent appeals are made to their magnanimity, generosity, sympathy, duty to their neighbor; and yet the good impulsions thus started soon shatter and fade when not given expression in action. The most appealing sermon, stimulating addresses, heart-touching lectures are perfunctorily discussed as to their form and esthetic qualities. But there is no increase in the donation of dollars to help enlighten benighted humanity. Such neglect following emotional inspiration results in the inevitable atrophy of good impulses." Good words he also speaks as to the function of faith. "Faith can displace the thousand and one anticipatory dreads and embryonic fears with confidence and hope; faith can rob the most extreme terror of its power to shrivel and paralyze. Unmoved in the face of utter loneliness and regret, faith has entered the hearts and minds and bodies of frail women and weakened men, and led them fearlessly through years of self-forgetfulness and self-denial, captains indeed of their fate."

We haven't space to quote more. If we have succeeded to call the attention of the victims of nervousness to this book, whose perusal may make them conquerors instead of conquered, our purpose will have been more than fulfilled.

We feel, however that we ought to add this as a postscript: We had a consultation with a prominent physician on this subject. His opinion was that a nervous person is as a rule not much benefitted by delving too deeply into such books. He said, some time ago a book came out, "Outwitting Your Nerves," and he knew for a fact that some readers of this book had as a result of their reading, rather been outwitted by their nerves than vice versa. Not so much introspection, was his advice.

Kann die Kirche ein neues Pfingsten erwarten?

Dieses Jahr sind es (nach der revidierten Zeitrechnung) neunzehn Jahrhunderte, daß die Kirche den Heiligen Geist empfing und dadurch mit der Kraft des lebendigen Zeugnisses ausgestattet wurde. Es ist daher nur natürlich, daß das Pfingstfest dieses Jahres sich von dem andrer Jahre abhebt, besondre Erwartungen erweckt und zu besondrer Vorbereitung anregt. Auf der ersten Pastors' Convention in Columbus, Ohio (siehe englisches Editorial!) stand die Pfingstfrage im Vordergrund. Es handelte sich nicht bloß um die historische Tatsache, sondern gemäß dem pragmatischen Sinn des Amerikaners wurde das geschichtliche Datum als eine Herzens- und Glaubensprüfung empfunden: Kann die Kirche von heute ein neues Pfingsten erwarten, so sie anders sich dazu bereitet?

Es liegt auf der Hand, daß die Kirche als Ganzes eine Wiederholung von Apostelgeschichte II im vollen Sinn nicht unter die Möglichkeiten zählen kann. Beim ersten Pfingsten war eine beschränkte Zahl von Gläubigen in Jerusalem versammelt. Sie waren alle Eines Sinnes, Einer Erwartung, Eines Glaubens voll, und so waren die Bedingungen geschaffen für einen vollen Geistesempfang. Die so mit dem Geist Erfüllten trugen dann den Segen in die Welt hinaus. Die kommenden Jahrhunderte der Verfolgungen mit dem Sterbensmut der Märtyrer waren Zeugnis dafür, daß der Geist Christi in der Kirche fortdauernd vorhanden war. Es folgte die Zeit, wo die Kirche Staatsinstitution wurde, und obwohl ihr Missionseifer und andre Dinge zeigten, daß der Geist des Zeugnisses noch da war, machte doch auch die Verweltlichung der Kirche sich nur zu sehr bemerkbar.

Es kamen Zeiten, wo die Kirche groß war in äußerer Machtentfaltung, aber scheinbar fast verlassen von dem Geist innerer Kraft. Solche Perioden trieben tiefere Seelen zur Einker, Buße, Forschung in der Schrift und zum Frieden neuen Lebens. Es folgten Erweckungszeiten, ein Zeugnis dafür, daß der Geist Christi am Werk war und nur wartete auf innere Bereitschaft für neue Betätigung. Diese Perioden neuen Geisteslebens waren zu Zeiten so tief- und durchgreifend, daß sie nicht nur Einzelne oder einzelne Kreise berührten, sondern der ganzen Zeit ihren Stempel aufdrückten. Man denke an die Askese des Mittelalters (Franz von Assisi z. B.), die Reformation, den Pietismus, John Wesley und die Erweckungen des neunzehnten Jahrhunderts. Alle diese historischen Bewegungen erhärten die Tatsache, daß der Geist Christi potentiell in der Kirche lebt, aber zu seiner aktuellen Betätigung an Bedingungen gebunden ist, die Menschen zwar nicht schaffen können, aber als Gottes Mitarbeiter (2. Kor. 6, 1) doch erstreben müssen.

Eine Bedingung zu neuem Geisteswehen wird von der Kirche

unserer Tage stark empfunden, nämlich die Einheit des Sinnes und Glaubens. Die große Pastorenkonvention zu Columbus, Ohio, von der wir oben sprachen, stand voll unter dem Eindruck des letzten Gebetes des Herrn: Auf daß sie alle eins seien, gleich wie du in mir und ich in dir, damit die Welt glaube, daß du mich gesandt hast."

Doch ist dies nur **eine** Bedingung. Mit der wachsenden Eini-gung der Kirche ist vieles gegeben, aber nicht alles. Wir leben in einer Zeit großen Wohlstandes. Wissenschaft und Technik produ-zieren, zumal in unserm Land, Reichtümer und Bequemlichkeiten, von denen unsre Väter sich nicht träumen ließen. Aber sie haben auch den Glauben an Gott und den Erlöser in vielen untergraben, oder aber Gleichgültigkeit in Bezug auf religiöse Dinge in weite Kreise getragen. Der Tag ist der Berufsarbeit, dem Ringen um materielle Dinge gewidmet, die Nacht der Vergnügung. Und worin besteht diese Vergnügung? Man lese, was Professor Eastman von dem Chicago Theological Seminary im „Christian Century“ schreibt über „The Menace of the Movies.“ Ein jeder sollte diese Artikel studieren, zu Herzen nehmen und darauf reagieren, soviel er kann. Er kommt zu dem Resultat: „Die ‚movies‘ sind so übervoll von Verbrechen und Geschlechtskriegen, und sie füllen die Gedanken der Kinder in der ganzen Welt so sehr an mit dem Schmutz der sitten-losen Gesellschaft (‚social sewage‘), daß sie zu einer Gefahr für das geistige und sittliche Leben des heranwachsenden Geschlechtes ge-worden sind.“ Diesen Worten wird jedermann zustimmen, aber leider ist es von der Zustimmung bis zum entsprechenden Handeln noch ein weiter Schritt.

Goethe hat schon gesagt: „Was der Mensch kann am wenig-sten vertragen, ist eine lange Reihe von guten Tagen.“ Goethe kannte die Welt und die Menschen, was unsre Optimisten heutzutage auch gegen obige Worte einwenden mögen. Stanley Higg in „A Waking World“ (siehe „Theologisches Magazin“ 1929, Seite 475 ff.) sagt: „Wir leben im Ueberfluß und sind umgeben von so viel Hilfsmitteln für Not und Krankheit, daß unsre Bedürftig-keit uns nicht zum Bewußtsein kommt. Die Welt ist schön und das Leben voller Interesse. Millionen fühlen nicht, daß sie einen Erlöser brauchen.“ Dann weist er auf die Heidenländer hin mit ihrer Armut, Hoffnungslosigkeit, dem Elend der Kastenlosen usw., und wie dies alles sie religiös empfänglich macht, weist auf ihre Gebetsstunden und ihre Erfahrung göttlicher Hilfe, die an die erste Christenheit erinnern: Er sagt: Wir müssen von ihnen lernen, die Gnadenmittel zu gebrauchen und das Reich Gottes mit Ernst zu suchen.

Gewiß, wenn wir so den Heidenchristen gleich werden, wird

sich auch uns der Geist offenbaren als ein Geist der Kraft, des Trostes, der Freude, des Zeugnisses. Mit andern Worten, wir werden ein neues Pfingsten erleben, und weithin wird es der Kirche den Weg zeigen zu neuer Durchdringung des Weltlebens mit dem Sauerteig des Evangeliums.

Die Kirche Roms hat vor dem Protestantismus den Vorzug einer einheitlichen Organisation voraus: sie ist, äußerlich wenigstens, eine Einheit, zum großen Teil auch innerlich. Die Protestanten sind durch nationale Grenzen geschieden, sowie auch durch Verfassung und Lehre. Letzteres trat in Lausanne hervor, es konnte nicht einmal das Mahl des Herrn gemeinsam genossen werden. Es dürfte sein, daß sie sich noch am ersten im dritten Artikel einigen würden, in der Erkenntnis, daß Christi Geist nötig ist zum christlichen Leben. Darin könnte man auch mit denen zusammengehen, mit deren Christologie man nicht übereinstimmt.

Doch, wie gesagt, Pfingsterfahrungen könnten sich kaum über den ganzen Erdboden erstrecken. Das Feuer wird da aufflackern, wo der Funke von oben zündet. So wird auch das diesjährige Pfingsten seinen Herd finden hier und da, aber das Pfingsten des zwanzigsten Jahrhunderts wird anders sein als das des ersten.

Toleranz im zwanzigsten Jahrhundert.

Toleranz im Sinn von Gewissensfreiheit ist heute ein Grundsatz, der in der ganzen protestantischen Welt anerkannt wird. Die katholische Kirche ist nur tolerant, wo sie in der Minderheit ist. Hat sie die große Masse der Bevölkerung auf ihrer Seite, so fordert sie zum mindesten eine bevorzugte Stellung. Aber auch der Protestantismus hat religiöse Toleranz nur sehr allmählich gelernt. Erst das Zeitalter der „Aufklärung“ („Enlightenment“) hat der Idee zum Sieg verholfen. Die Aufklärung (in England der „Deismus“) entkleidet die christliche Religion von allem „Offenbarungs“-Inhalt und ließ ihr nur als Grundelemente die drei Ideen von Gott, Tugend und Unsterblichkeit. Diese drei Punkte, so glaubte man, sind durch den Verstand erweislich, sie gehören zur „natürlichen Religion.“ Man findet sie gleichermaßen im Christentum, Judentum, ja im Mohammedanismus. Der Prüfstein der Religion liegt im sittlichen Leben, nicht in ihren Dogmen. Die Früchte, an denen man sie erkennt, sind die Tugenden, die sie in ihren Bekennern zeitigt. Das klassische Produkt dieser Religionsauffassung ist Lessings „Nathan der Weise.“ Nathan, der Jude, ist in diesem Drama die Glanzfigur. Der Vertreter des Christentums ist ein heuchlerischer, tyrannischer Kirchenfürst. Die französische Revolution gab der Toleranzidee politische Gestalt. In unserm eigenen Land war Thomas Jefferson ihr Vorkämpfer.

Geschichtlich hat also die religiöse Toleranz den Rationalismus zum Vater. Sie verdankt ihren Sieg denen, die religiös „liberal,“ ja radikal eingestellt waren. Wie so oft, hat die Kirche von denen lernen müssen, die wesentliche Glaubensstücke verwarfen. Aber indem sie lernte, tolerant gegen Andersgläubige zu sein, hat sie doch mit nichts die religiöse Stellung Lessings oder anderer Rationalisten eingenommen. Sie hat nicht die christliche Religion auf einen allgemeinen Gottesglauben und Moralität reduziert.

Auch heute sollte sie auf der Hut sein, den modernen Toleranzaposteln zu folgen. Die Juden unsers Landes verwahren sich oft gegen Bekehrungsversuche seitens der Christen. Jeder solle, so heißt es, seiner eigenen Religion und seinen eigenen Glaubensgenossen dienen und andre nach ihrer eigenen Fassung selig werden lassen. Eine modernistische religiöse Zeitschrift, die bei uns sehr im Ansehen steht, findet diesen Standpunkt natürlich und weist die „Liberalen“ unter den Christenleuten an, diesen jüdischen Protesten gebührende Berücksichtigung zu geben. Judentum und Christentum, so sagt sie, waren einst beide gewiß, die göttliche Wahrheit allein und voll zu haben. Ist diese Stellung heute, wo wir einander so nahe gekommen sind und zusammen an politischen und sittlichen Problemen arbeiten, noch aufrecht zu halten? Gilt heute noch das Wort: „Niemand kommt zum Vater, denn durch mich“? Halten wir heute noch fest an der **Absolutheit** der christlichen Religion, oder sollen wir nicht, der Wissenschaft folgend, den Weg des Experimentes beschreiten und moderne „Synthesen“ versuchen? Oder sollen wir wenigstens nicht die in Frieden lassen, die mit ihrer Religion zufrieden sind?

Solche Erwägungen in einem christlichen Blatt scheinen eine jammervolle Schwäche der eigenen Position zu verraten. Daß insbesondere die Christenheit die Juden nicht für religiös vollwertig ansehen kann, zeigt doch klar genug der Weg des Evangeliums in seinem Anbeginn. Die Juden waren seine grimmigsten Feinde. Der große Heidenapostel, bis zum Ende ein warmer Freund seines Volkes, entging nur mit Mühe ihrem mörderischen Haß. Rabbiner unsrer Tage haben oft freundliche Worte für Jesum, den großen „Juden,“ aber sie suchen in ihm kein Heil. Sie haben Einfluß beim allgemeinen Publikum als Redner und Morallehrer, aber sie befehlen niemand zu ihrer Religion. Auch ihre Versuche, Israel selbst religiös zu neuem Leben zu erwecken, werde wenig fruchten.

Sedenfalls, unsern Glauben an die Absolutheit des Erlösers aufzugeben, wo heute, wie vor 1900 Jahren, die Heidenwelt sich dem öffnet, den Israel immer noch verwirft, wäre eine unverzeihliche Blindheit gegen die Zeichen der Zeit.

The Christian World

Is the Protestant Episcopal Church a Protestant Church?

BY THE REV. FREDERICK LYNCH, D.D.

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The recent incident in connection with the Conference of the Christian Unity League in St. George's Church, New York, where Bishop Manning admonished the rector, church wardens, and vestrymen of St. George's not to carry out the proposed plan of lending St. George's for a joint Communion service at which a Presbyterian clergyman, Dr. Henry Sloane Coffin, was to have officiated, has awakened widespread discussion. It seems that Dr. Reiland and his church officers offered the church for the joint Communion service without first consulting the Bishop. They claim that they were not violating any canon of the Church in so doing. Bishop Manning, with the chancellor of the diocese concurring, points out that such action directly violates the canon wherein it is expressly stated that "No minister in charge of any congregation of this Church, or in case of vacancy or absence no church wardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church." A group of thirteen well-known Churchmen, including Drs. Norwood, Tucker, Opie, Shipler, and Melish, issued a statement sustaining Dr. Reiland's position. There seems to be considerable difference of opinion as to the interpretation of the canon, but the weight of opinion is on Bishop Manning's side. Whether one thinks the canon is wise or not, it is there and, as Dr. Charles E. Jefferson—a prominent Congregationalist—pointed out in a sermon following the Conference, it is the Protestant Episcopal Church that forbade the proposed service and not Bishop Manning. He was simply enforcing the laws of his Church—laws he is pledged to sustain and enforce. The Protestant Episcopal Church League, which is composed of the most "Protestant" element in the Episcopal Church, also seems to take this point of view, for in a communication issued under date of November 20th and signed by Messrs. Wade, Cummins, McCandless, Rogers, Tunk, White, and others, it does not question Bishop Manning's interpretation of the canon, but attacks Canon 23 itself as being "not only a bar to the unity of Protestant Christendom,

but an unchristian ordinance" as well . . . "and is based on a theory of apostolic succession which has no warrant in the New Testament." They ask "that a committee of five be appointed to prepare a memorial to the General Convention to repeal the canon, and replace it by one which shall permit, under proper safeguard, the participation in our services of ministers belonging to our sister Protestant Churches." This all looks like an admission, even on the part of the broadest of the Churchmen, that the canon means what it says. If so, then Bishop Manning had no other course to pursue than the one he did.

The whole incident, along with others that are constantly occurring, raises the question as to whether the Episcopal Church in America is a Protestant Church and has any right to the title, "Protestant."

Does it not really belong to the Catholic group—Roman and Greek—and is it not really a continuation of the ancient Catholic Church as it existed in England before Henry VIII: reformed, to be sure, with certain abuses corrected and its allegiance to Rome ended, but maintaining the fundamental and distinguishing marks of the ancient Catholic Church? Is it not a lineal descendant, though changed somewhat, from Catholicism rather than a child of the Protestant Reformation? Does it not, by its own refusal to have any dealing with Protestants, deny its own Protestant character? Here are millions of Protestants—Lutherans, Methodists, Baptists, Presbyterians, Disciples, Congregationalists—who are real, hall-marked, bona fide Protestants, holding to the Protestant theory of orders tenaciously, right from the Reformation down, and holding without deviation the Protestant, and decidedly anti-Catholic, ideas of the Lord's Supper; here they are, all the Protestants in the world, with the Episcopal Church refusing to have anything to do with them, refusing to recognize the hundreds of thousands of real, bona fide Protestant ministers—the ministers true to the Reformation origins and principles, as on the same equality and possessing the same authority as themselves. Is this not an anomalous position? If you are a Protestant, why refuse to have closest communion and union with those millions who are the true Protestants, acknowledged so the world over, and custodians of the original and universal Protestant principles, politics, and doctrines? If Bishop Manning considers himself Protestant and believes his Church to be Protestant, it is difficult to see how he could refuse to allow his fellow-Protestant ministers to celebrate the Communion in an Episcopal church; he ought logically to invite Dr. Coffin to officiate at the altar of St. John the Divine, for surely he cannot deny that Dr. Coffin is a real Protestant. If he is a Catholic, and holds the Catholic, sacramental view of the Episcopal Church in America, he could not consistently allow Dr. Coffin or any other Protestant to officiate in an Episcopal church. He could not allow him to officiate at the altar of St. John the Divine any more consistently than Cardinal Hayes could permit him to sing Mass at the altar of St. Patrick's. It all comes to this: if you want to call yourself Protestant, then have ecclesiastical fellowship with your Protestant brethren to the fullest; otherwise you are usurping a designation without fulfilling its obligations. If you hold to the Catholic,

sacramental theory of the Church, then take the name "Catholic" and have done with it. Become "the American Catholic Church"—if you do not accept the jurisdiction of Rome.

But the matter goes much deeper than this. Is the Protestant Episcopal Church in its very nature Protestant, and has it any right to the designation? Protestantism is not non-recognition of Rome, neither does the episcopacy have anything to do with it. The most Protestant Church in the world, more Protestant than Lutheranism is today, namely, the Methodist, is "Episcopal," as are certain Protestant communions on the continent. It is not the rejection of ritualism—the most ritualistic service I have seen was in a Congregational church in London. No, Protestantism is not any of these things. Protestantism is the acceptance of the doctrine of "justification by faith" rather than by achievement or works, *which justification is a matter between the individual and Christ, without the mediation of either priest or sacraments*. It is the rejection of a priesthood or any sort except the priesthood of all believers. There is no provision in any ordination service of any Protestant communion for the ordination of "priests." Protestantism affirms the priesthood—and the equal priesthood—of all believers. Luther shouted it as a slogan, and every Protestant communion has been true to it. Protestants have no "priests"; they have "ministers." But the Episcopal Church has "priests." The candidate for orders is ordained as a priest," just as he is in the Roman Catholic Church, and as he never is in a protestant communion. The Episcopal Church holds the Catholic conception of priesthood, absolutely foreign to the whole nature and genius of Protestantism, and holds it as tenaciously as does the Roman Catholic, insisting with the Roman Catholic that only a "priest" can serve at the altar. The Prayer Book of the Church of England provides for a full confession by the sick to the visiting priest, who then addresses the penitent as follows: "Our Lord Jesus Christ, who has left power to His Church to absolve all sinners who truly repent and believe on Him, of His great mercy forgive thee mine offences, *and by His authority committed to me I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Of these words Cardinal Newman once said (see the *Apologia*, page 87), "I challenge, in the sight of all England, Evangelical clergymen to put on paper an interpretation of this form of words, consistent with their sentiments, which shall be less forced than the most objectionable of the interpretations which Tract XC puts any passage in the Articles." As Professor Stewart intimates in *A Century of Anglo-Catholicism* (page 119), this challenge was distinctly embarrassing to the Evangelicals. Compare with this form of absolution in the Prayer Book of the Church of England the words used by the Roman Catholic priest in the Ritual of the Sacrament of Penance: "Finally, *I absolve thee from thy sins* in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (This prayer of absolution, of which this is the close, begins with these words: "*I, by His authority, absolve thee,*" etc. Can anyone imagine a Protestant using these words, as they thus appear in both

the Anglican and Roman Catholic Prayer Books? Do Protestants anywhere claim this priestly prerogative? But if only a "priest" can officiate at the altar, of course no Protestant minister can officiate there. He is not a priest, except as all believers are priests, and there is not a bit more logic in a Protestant officiating at a Protestant Episcopal altar than at a Roman Catholic altar. Of course the Roman communion does not believe the Episcopalian priest is a priest, but that is not his fault. He believes himself to be a priest just as his communion believes him a priest. Personally, I believe he has just as good a claim to priesthood as has the Roman Catholic, for there is just as much evidence to support the unbroken apostolic succession in England as there is in Rome—and it is not very absolute anywhere. Yes, the Episcopalian minister is a "priest"—but there are no priests in Protestant Churches.

Again, Protestantism knows nothing of apostolic succession, knows nothing of transmitted powers by laying on of hands, and knows nothing of a ministry set over the congregation from above. Every Protestant minister is ordained by the congregation. It has become customary for ministers generally to ordain the candidate, but the ordination by a group of laymen is just as valid, and has often occurred. A Protestant minister is simply a layman set aside for leadership and the performance of special functions. Generally he officiates at the Communion table, but a layman can, and sometimes does. Only the other day I sat at the table of the Lord in a church belonging to a great communion, and a layman officiated at the table while the pastor and I sat among the people. This would not be common in many Protestant communions, but when the pastor officiates it is not because he has received any special priestly powers from above, but because he has been elected to perform that office by the people. The Episcopalian Church is absolutely right in its thought of Protestant ministers as "laymen"—often eloquent preachers, often wonderful administrators, but "laymen" before the altar possessing no *priestly* gift that would authorize them to administer the sacraments.

Again, the Protestant Churches are not primarily sacramental, while the Episcopal Church is. I know that some of my Presbyterian brethren will rise up and tell me, as they have before, that the Presbyterian Church is a sacramental Church, and my Episcopalian brethren will cry out that the Episcopal Church is as Evangelical as any communion in Christendom. But, if we take the great body of two hundred million Protestants in the world at large, they are not sacramental in the technical sense of that word. Perhaps many Protestants in all communions could subscribe to Articles 25 to 28, yet that subscription would not mean what it has always meant to the Episcopal Church. Among Protestants the Lord's Supper is primarily where Christians come to remember the Lord. They invoke His special presence, and no doubt feel that special presence. The Elements are signs and symbols, they recall Christ's broken body and spilt blood, but after all it is a memorial service, and many and perhaps all Protestants would say that the *chief* determining factor in the sacrament was the spiri-

tual attitude and condition of the recipient. There is absolutely no gain in it from the fact that it is administered by a priest. (It never is, to a Protestant.) On the other hand, in spite of the fact of the rejection of the doctrine of Transubstantiation, except by the Anglo-Catholic group, the Episcopalian thought of the sacrament is nearer the Catholic than the Protestant. Grace comes through the sacrament itself, and this grace is dependent, at least in some degree, on its priestly administration; otherwise, why confine its administration to a "priest"? It is a channel of grace—chief, almost only, channel to the Anglo-Catholic group, but one of the *chief* channels to even the most Protestant-minded Episcopalian group. Protestantism has never considered the sacrament as the chief channel of Grace, and most Protestants have never thought of it as a channel of Grace at all, apart from what the participants made it by their loving thought of Christ. Is it not fair to say that, on the whole, Protestantism is Evangelical, Catholicism Sacramental, and the Episcopal Church belongs to the latter? How can Protestants and Sacramentalists sit at the same table with two such variant views as to its meaning?

Again, the Protestant conception of the Church is different to that held by the Episcopalians. There are a few Protestants who hold that the Church was constituted by Christ Himself, just as there are Episcopalians who believe that the Church took form after Christ had gone. But the great majority of Protestants believe that the Church came by the voluntary association of those who had been saved. This view was expressed in the words I have just used by Dr. T. Reaverly Glover in *The Free Churches and Re-Union*, and Dr. John Clifford said that Dr. Glover expressed the mind of Protestantism. The Thirty-nine Articles express no opinion one way or another about the creation of the Church, but I am of the opinion that the great majority of the Episcopalians hold the Catholic view, namely, that the Church was divinely appointed by Christ Himself, and not only the Church itself but the Episcopal order of Church government. This is the view eloquently defended by Bishop Gore and the one held by all Anglo-Catholics, but I imagine that *most* Episcopalians hold this view. When it comes to the authority of the Church and the value of tradition, the vast majority of Protestants would emphasize these things very little. The Bible is the sole authority, as the individual interprets it. The creeds carry weight, but the Bible much more weight. One seldom hears the word "Churchman" among Protestants. The Episcopalians differ among themselves on these points, but the Anglo-Catholic group holds the Catholic view of the Church being the first authority, and all Episcopalians think in terms of the Church much more than do the Protestants. It is perfectly natural to call an Episcopalian a "Churchman."

It all comes to this: the Episcopalian Church is much more closely identified with Catholicism than with Protestantism, and every attempt to practice Church Unity with Protestants proves it. I cannot help feeling that the Anglo-Catholic party which wishes to drop the word "Protestant" has not only all of the logic on its side, but all of

the evidence, both historical and contemporary. Furthermore, every time the Episcopalian Church refuses to recognize the orders of a Protestant minister as equally valid with that of an Episcopalian priest, or refuses to permit a Protestant minister to officiate at its altars or even refuses to join in a common Communion service with Protestants, it proves this contention. Would not the Episcopal Church be much truer to both history and facts if it dropped the word "Protestant" from its title and called itself what it really is: "The Catholic Church"—Anglo-Catholic in England and American-Catholic in America? Then no Protestant minister would expect to be asked to share in officiating at its altars. He cannot, for the life of him, see why this act should be refused while the Episcopal Church calls itself Protestant.

—*Living Church.*

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Religion and the Modern World, by John Herman Randall & John Herman Randall, Jr. Fred A. Stokes Company, New York, 1929, 249 pages.

Attempts to reconstruct religious beliefs in accordance with the philosophy or the science of the day are almost as old as Christianity. The Christian apologists of the first centuries were engaged in this very thing. Augustine and Thomas Aquinas, these pillars of orthodoxy, were "modernizers" in their way. And so on through all the periods of constructive changes in the history of the church. The 19th century, which is preeminently the century of science (think of Darwin, evolution, biology, anthropology, psychology), more than any other previous era, forced theologians to try to find reasons for the faith that was in them.

In the 20th century the situation is still more critical. We in America feel the conflict even more than those in Europe. In part because with us religion is unquestionably more a going concern, an essential factor in public life than in the older countries. And in part because in America the new civilization, molded by the factory and the machine, guided by business men, and dependent on the techniques of the laboratory and the engineer, has achieved its greatest triumphs. Religion and practical science both being here very much alive, are of necessity compelled to come to terms with each other. However, we are not concerned so much any more to see how much of the old traditions we can retain in this modern age. The question is rather whether religion itself is grounded in man as an indispensable factor and whether it meets the highest needs of his nature. It cannot escape the attention of the careful observer that the case for religion is not so favorable any more as in the time of our fathers.

In the simple life of the country, faith is still having an important place. The city dweller, especially the working class, presents a different picture. Millions of the class conscious laboring men are not reached by the church. The middle class sees in the church an institution that upholds their own interests. Religion is not really their chief concern; social functions and at times social service, music, pleasure occupy the foremost places. The church is trying to adapt itself to the new machine age with its background of natural science and its vision of material prosperity. All feel the call to be intellectually as well as socially respectable. All churches have put on the garb of present-day interests. It is another stage in an age-old development, the ever recurrent process of adjustment to changing conditions.

The church has had such periods again and again and has always been able to adapt itself to its environment. Surely "its labels and symbols can be stretched to include the religious and moral life appropriate to a scientific civilization."

Our religious heritage is largely influenced by the Wesleyan revival. Following the bold rationalism of the age of Enlightenment (or the Age of Reason), the mighty waves of an emotional and experimental Christianity took possession of the continent. This religion, individualistic, ascetic and literalistic as it was and is, is not fitted to meet and assimilate the new scientific and industrial world. For intelligent and thoughtful people such a religion is now impossible. In the early 19th century philosophy and theology sought to bridge over the chasm between faith and knowledge. Hegel taught religion was a philosophical interpretation of the universe, using symbols where pure philosophy uses concepts. In both content and aim religion and an adequate philosophy were identical. Schleiermacher maintained religion is not a knowledge but a form of art, an organization of the feelings and emotions, not an explanation. Theology describes man's religious experience. Hence no theology has universal or objective validity; it must be reinterpreted in terms of a growing religious experience. Finally Ritschl taught religion to be a form of action and conduct. The religious life is a life of moral striving, to realize human social ideals. All these great teachers have influenced American religious life; but they have had their day and Science is now the great factor to reckon with.

Science questions everything. It acknowledges no authority except that of fact tested by the most painstaking methods. And any discovery made or result achieved is only dependable as long as further study has not shown it to be incorrect or inadequate.

The methods and spirit of scientific investigation applied to the moral world will not allow us to consider the moral standards of our age, or any age, as fixed, say, by divine decree. They are the product of man's social experience, they change with the changes in the environment. It is the same in religion. Even the teachings of Jesus are not final. His views on marriage and on property e. g., are not ours any more. It may well be asked whether the scientific temper is compatible with any kind of religious faith. As long as religion expresses the attitude and interests of those satisfied with the present dispensation, these classes will identify themselves with it. The submerged multitudes, however, on whom the injustices of the present order press most heavily, will strive for change, for adjustment or even for the destruction of the inherited faith (see Russia).

The author sees a threefold challenge threatening the present-day religion: A moral one, Christ's views on material things, and his golden rule even, give no guidance in the working out of a social ethics in this modern age. He was an apocalypticist, his ethics is "ad interim" ethics (suited for a world that is soon to come to an end). We must develop a social code adequate for our complex life. Then, an intellectual challenge. Nothing can be withheld from the scrutiny

of the most rigid scientific method. Thirdly, a spiritual challenge. In this last chapter the author reveals his limitations. He acknowledges no supernatural sphere outside the natural. No God outside of man's idealism. God is not a personality. If we understand him correctly, God is the sum of man's ideals, the use of the name "God" is only symbolical. We can't know God by faith. Man *knows nothing* by faith. He takes exception to faith being the *evidence* of things not seen (Hebrews 11). Faith is only the substance of things hoped for i. e. it is the aspiration after, the hope of and the striving for perfection in all the relations and activities of life.

He is not sure whether religion will be able to survive in this scientific age. We are sure his kind will have no future; sure that only the faith in God as revealed in Christ will overcome the world. The author says, "Faith in Divinity is not the belief that a substantial God exists in some physical heaven, nor is it the knowledge that God rules over the course of nature. It is only that men see more clearly the ideal possibilities of human life, and, seeing, reweave the tangled fabric of their lives." In other words faith is the courageous hope that the world may some time be a better world, and our willingness to consecrate ourselves to do our share in bringing the ideal possibilities of our human existence a little nearer to realization. Since the natural is all and since there is nothing beyond the natural, survival after death, God and intercourse with him, Jesus Christ and the God-consciousness he wants us to share, all these vital elements of the Christian faith must be given up.

The book presents a keen analysis of the discouraging features of the religious situation of today. It also throws much light on the epochs of religious "adjustment" in the past. But the adaptation of religion he suggests for the modern world would be a complete and unconditional surrender of the very things that have been the backbone of the Christian religion in all its history.

The Holy Spirit, by *Raymond Calkins*. The Abingdon Press, 1930, 228 pages, price \$1.50.

We are getting ready to observe the 1900th anniversary of the founding of the Christian Church at the first Pentecost. The "Christian Century" may be right in saying, "To talk about producing in this country a pentecostal experience because of the state of the calendar, or because of the solemn resolutions of ecclesiastical organizations, is futile" (Jan. 29, 1930, p. 135). But the paper seems wrong to us in saying that "perhaps it would be better not to say anything about Pentecost with a capital 'P' at all, for this Pentecost happened 1900 years ago, and what the world-weary people of today need is not something to look back to but something to look forward to; a greater, more adventurous program" and so on. We believe that the people of today need not so much a greater program but a greater power to cope with the program of Christ. And since the Pentecost of 1900 years ago released such power and showed how it might be obtained, the consideration of that Pentecost (with a capital "P") may serve a good purpose

by reminding the church that true progress will be attained not by (the human) might or power of church mergers, by great conventions and beautiful pageants, but by the spirit of God (Zechariah 4, 6).

The author's position is that the whole church needs a baptism with the Holy Spirit. He is of the opinion that as the individual under the ordinary conversion, needs to be endued with the Spirit, so the church as a whole can only hope to impress the world and perform its mission after a Pentecostal experience. The individual Christian must receive a "second blessing" to use a Methodist term—consisting in the inflowing of spiritual power. This second blessing in some cases, can be dated back to definite hours or days; as a rule, however, it is a more gradual experience, just like conversion itself. However, whether it be gradual or distinctly dated, it confers the equipment, the life, joy, passion which a true witness of the Lord needs. The more this indispensable need is seen and felt by the church, and the more individuals pass through this blessing stage, the more will the church again come into its own as a saving, evangelizing, transforming agency of the Lord.

Dr. Calkins believes that this teaching of the need of the Holy Ghost has been sorely neglected, and to this neglect must be ascribed the weakness of the present-day church. Times are changing though. As the 18th century preached the fatherhood of God and the 19th raised the cry, "back to Christ," so the 20th is directing its attention to the Holy Spirit.

At the present time there is a feeling of pessimism abroad as to the future of the church; and indeed the difficulties are great. But when the church had no foes to face, apparently, it has always been weak. And when the odds were heavily against it and it put on the armor of Christ, the sword of the Spirit, it entered soon upon the most glorious periods of its history.

What we must have is a keen sense of our need of the Spirit. We need men who like Henry Martin, the missionary, can say, "I see no business in life but the work of Christ." We need the light of the intellect but still more the fervent spirit, which leads us to power, to the victorious life, the true comfort.

In chapter after chapter the author speaks persuasively of his great subject. His book is an eloquent and convincing commentary on the first and second chapters of Acts, on the promise and conditions of the Spirit's coming and on the fulfilment of the promise and the mighty effects of Pentecost.

It warms the heart of the reader to follow the writer's argument as he seeks to establish his thesis. We wish him many readers. We are all half convinced beforehand, and as we come under the spell of this eloquent pleader for the baptism of the Holy Spirit, we gladly let him batter down whatever obstacles are still in the way, until he has raised his standard aloft on the citadel of the heart.

The Real Jesus—What He Taught, What He Did, Who He Was, by *Charles Fiske*, bishop of Central New York, and *Burton Scott Easton*, professor of N. T. literature, General Theol. Seminary (Episcopal), New York and London. Harper & Bros. Publishers, 1929, 261 pages.

Why a new life of Jesus, so the authors ask, when there already are so many written from different view points, some for the practical Christian, and others—a great many—to satisfy the exacting demands of the scholar, the man who seeks to harmonize his religion with the science of the day? The answer is, that this book aims to combine the scholarly element and the popular, to give a life of Christ in the language of the every-day which can be easily read and which one may be sure does not evade problems, blink the difficulties, or rely on anything but reasonably certain records.

No other religion has ever been founded upon a person quite as Christianity has. Christ's first disciples came to largeness of faith through their intimacy with him. They were at first unable to understand the greatness of his person. Understanding came to them gradually. In no other way we shall be able to solve the problem of his personality and influence. He who never has a personal relation to him, he who lightly can get around the abiding miracle of men's interest in him, may persuade himself that he has science on his side, but he has not the key to unlock the greatest problem in the history of the race.

Three questions will call for an answer as we approach the life of Jesus: what He taught, what He did and who He was. Jesus lived in a time when men—his own people—were looking for a divine deliverer. Israel was the chosen people of God but it was in bondage. Deliverance would come to them if they truly repented and had faith in the old promises given to their nation. If the minds of the people were prepared, then the Messiah would come. Repentance must be universal. That was the message of John. The sign of repentance was baptism. The revival wrought through the ministry of John brought Jesus upon the scene. He accepted baptism himself, for a race repentance was necessary and he was the representative of the race. The signs that happened at his baptism are presented in oriental symbolism; their poetry is to be translated into Western prose. Jesus had a vision, he felt an inrush of power, was given a mission. He was to usher in the rule of God. The way to do it was not an easy way, not one of self-glorification, of violence, of compromise. It would be the way of perfect obedience, self-surrender, sacrifice. Eventually it would lead to the cross. However, neither Jesus, nor his disciples at first found the whole explanation of his life in his sacrificial death. There is an earlier view: his incarnation, God appearing in the humility of human existence, the example of Jesus' life of obedience and love, his "way of life," would embody this earlier view. Later his cross and resurrection so overshadowed all he did and said before, that it was read even into the older conception (thus John's "Lamb of God" in the first chapter of his gospel is to be understood).

What did Jesus teach? We have a summary of his teaching in the sermon on the mount. He taught "righteousness," to be right with God and man. This sermon is a sermon made up of texts. The texts alone remained in the memory of his hearers. Originally, he must have enlarged upon these individual texts, but these expositions are lost, and only the striking "headings" are preserved in the record. There are many paradoxical statements in this sermon (and elsewhere). He uses oriental language. It is for us to find the kernels of the truth.

Some say, the sermon of the mount is the *gospel*. That is not so. His gospel is rather the message of a merciful Father. Through forgiveness (and the gift of his spirit) though, he leads to a righteous life. Thus the two sides of Jesus' teaching—the drastic demand for righteousness and the faith in a loving father—are both supplementary elements of the gospel.

With many today, Jesus is preeminently the preacher of the social gospel, and the task of the theologian and preacher is to apply his teachings to all human relationships. The authors disagree with this view sharply. They believe that "the greatest contribution to the social movement is the contribution of a regenerated personality. What we need is not so much a change of method as a change of heart." "The church's function wherever a moral question arises, is to establish the principles upon which it is to be settled; but it must be left to individuals, acting singly in their capacity as citizens, or united in organizations, to see that right principles are duly expressed in specific reforms. In this way the minister is in the best possible position to be a mediator between the rich and the poor."

Our "social gospel" preachers will, of course, heartily and wholly disagree with this "antiquated" interpretation of the church's function in the social organism.

What did Jesus do? Here the writers discuss—among other things—the miraculous things ascribed to Jesus. Their general attitude is to minimize his cures, as, according to them, Jesus minimized them. Some accept the healing of functional diseases but not of organic ones. The authors say they cannot decide the question. They point out that the purpose of the Christian religion is not to make life easier but to make men brave to endure. Faith is not given that pain may be removed; its fruit is the patient bearing of sorrow. So what is the use to try to settle whether Christ actually healed all kinds of diseases? He doesn't do it today.

We think here the writers occupy a negative and unsatisfactory position. Nothing is clearer in the record than that in the belief of the apostles, Christ *was* a healer and not only a teacher. How then can you explain away the record, wholly uniform and unassailable as it is?

Finally, the crisis approaches. Jesus dies on the cross. The meaning of his death he explains in the institution of the "Lord's Supper;" "Into the world of sin divine forgiveness came freely, bearing before our eyes our sins or their results. In Jesus' death we see the awfulness of sin, and are brought to acknowledge the penalty that is its due.

forgiveness is made possible because at last we have seen sin with the eyes of God."

Strange, the writers don't point out here also the love of God that made forgiveness possible.

As to the resurrection of Christ, the authors take particular pains to show that the "appearances" were of an objective character, not subjective visions.

Pentecost comes and the disciples realize Jesus is raised to the right hand of God and, at the same time, present with them through the Holy Spirit. Much reflection on the nature of the matchless man that was their friend, followed. They began to call him Lord. Through him God spoke to them. He was the Logos (John) he stood in the place of God, he was divine. Such a man could not have entered life as others, he was the Son of God who became flesh. The stories of his birth are "not to be lightly regarded." Who, then, was Jesus? The final answer was given by Paul and John.

The book accomplishes what its writers set out to do. It is readable, interesting, it is based on scholarly research. We may dissent from its views here and there, but it deserves attentive study and will furnish abundant food for thought and invest an old subject with new interest.

Religious Life, by *E. Sapir, Shailer Mathews, Ernest F. Tittle, Rufus M. Jones, Francis J. McConnell*, New York, D. Van Nostrand Comp., 1929, 134 pages.

This little volume is the eleventh in a series of "Essays in Contemporary Thought" put out by Northwestern University (Evanston, Ill.) edited by Baker Brownell. Some of the titles of previous volumes are "Mind and Behavior;" "Society Today;" "Society Tomorrow;" "Problems of Civilization," etc.

The five writers in the book before us look at religion from different viewpoints. Religion, according to Dr. Sapir (Prof of anthropology) is a personal adjustment, resulting in serenity, against a universal background of the unexpected and unknown. To E. F. Tittle (pastor of First Meth. Church of Evanston, Ill.) religion is also personal and spiritual, but more amenable to expression in human conduct, and the moral order, and in love and justice to mankind. He quotes Meister Eckhart's saying, "It is better to feed a hungry man than to see such visions as St. Paul saw." R. Jones is a mystic. The beyond, he says, is within us. The real world (i.e. the world behind appearances) is closer to us than the world of things. Shailer Mathews, in sharp contrast, claims religion is an attempt to establish a helping relationship with those elements of the environment which have resulted in the evolution of man's personal powers.

Bishop McConnell's contribution to the explanation of the religious life is entitled "Facts and Faith." The two factors seem at first to have little to do with each other. But he points out that in all our

search for facts, objective facts, we are starting from general assumptions (e. g. that we are living in a community of persons; that to others the outer world appears the same as it does to us; that the laws of reason can be trusted) and these assumptions partake of the nature of faith. We are not aware that we make them, they are spontaneous, but they are based on faith, nevertheless. We are entering upon any sphere of study with expectations and interests that we cannot help trusting. The mind is not just a passive receiving instrument (here he might have referred to Kant's categories of thought and the constitutive effect they have upon our cognition of the outside world, but he does not).

In the search for truth use is necessarily made of hypothesis. The author points out how Columbus was actuated by the theories he had of the geographical distribution of the globe, and how he was thus guided to the discovery of great and world-influencing facts, although not to the facts he had expected. Again he refers to more philosophical theories, as to those of Hegel and his famous formula—thesis, antithesis and synthesis: its influence on the critical study of the bible and even on such entirely different subjects as Karl Marx's views on Capitalism. These theories involved mental attitudes, attitudes of faith towards the universe that are very much in line with the faith attitude of the religious person. The writer also makes a very interesting use in this connection of Graham Wallas' remarks on the period of "incubation" in thinking (in his book "Art of Thought"). Wallace says that in the search for truth the first step is the collection of as large a body of relevant fact as possible. Then follows the prolonged, purposeful and relevant reflection upon the material. The organic activities of the mind take hold of the material and finally ripen it into a new illumination that may burst upon the mind as if from an outside source. McConnell insists that this sinking our conceptions down into the incubating mental processes is an expression of faith.

He further mentions as another source for truth the social atmosphere in which a thinker lives. The truth seekers are voices of their times. Their times are engaged in certain aspects of truth, as, for instances, today we are interested in the social implications of the gospel. This general attitude sharpens the wits of the individual investigator. He expects to find new truth and his expectations are fulfilled. This expectancy, however, is again of the nature of faith.

So in many ways the writer shows that fact and faith are by no means as far apart as is commonly thought; that faith is an indispensable factor in all truth seeking. We are today much concerned in the establishment of a view of the friendliness of the universe. The Christian believes he has found a way to test and prove this thesis farther reaching than the scientist. If his religious faith is presented as the way leading to dependable results, the scientist who so often uses faith in his own realm, should not treat the Christian's way as imagination or as a projection of a wish into the sphere of ultimate reality.

John D., A Portrait in Oils, by *John K. Winkler*. The Vanguard Press, New York, 1929, 256 pages, \$2.25.

Mr. Winkler, the author of this book, began his career as reporter for Hearst's New York American. After working for his employer for sixteen years with great distinction, he left the "American" and began to write a series of articles upon public characters. This was followed by his book on "Hearst, An American Phenomenon." It is said of Mr. Winkler that no one ever excelled him in divesting, with so gentle a touch that it seems kindness itself—statesmen and plutocrats of undeserved dignity. The present volume is Mr. Winkler's second book.

John D. Rockefeller has been an enigma to his contemporaries because he combines in himself religious habits with the "dollar itch." Although believing that godliness is the way to happiness, even Mark Hanna said of him that he was money-mad, and no representative of the capitalistic order ever surpassed him in the ruthless use of the competitive methods. He was an absolute believer in the principle of the survival of the fittest, or, to speak in political terms, the selfish creed that to the victor belong the spoils.

The problem Mr. Winkler tries to solve is the right appraisal of the personality of John D. "Is he merely a pious old gentleman, or has he succeeded by closing his heart to every human emotion?" It must be said that to the picture he draws of the mighty billionaire we cannot warm up, but the reader of the book will be convinced that the writer's information has been obtained from intimate and unimpeachable sources. If, therefore, the ultimate result is unfavorable, says one critic, that is attributable to Rockefeller and not to Mr. Winkler.

The life and development of John D. are things most people are familiar with. His father was a quack doctor and had the gift of "gathering and using the coin." His mother was a strong, purposeful woman, who believed in a literal bible, a just God and a redeeming Christ. The child attended church and Sunday school regularly. At sixteen years of age, he identified himself with a mission church in Cleveland and soon became its treasurer. But he also early determined to become rich and make money work for him. An earnest laborer in the vineyard of the Lord, he yet worshipped mammon devoutly, having an eye for profits from infancy. He shared Paul's belief that godliness was the only sign post to happiness but only if economy was joined to it. He held the Old Testament view that the righteous prosper. After getting his first training in the commission business, in Cleveland, a "frugal young man, calculating, money-bent, cautious in trade yet daring, quick to seize yet ready to wait, a steady attendant at church, avoiding all amusements which might be called frivolous, the theater, cards, the dance," his great opportunity came when oil was struck in Pennsylvania and was gushing from the ground in thousands of barrels daily. The center of the oil region was Titusville, Pa. John D. was one of the first to settle there, "carrying a worn bible in his grip, which he read daily." He became a member of the first church built there. He married Laura Spelman in 1864,

bought a prosperous oil refining business, with Mr. Flagler as his greatest associate.

The history of John D. as the father of the Standard Oil Company is too well known to need a rehearsal here, especially after Ida Tarbell had become its classic historian as well as critic (in 1904): his crushing out or absorbing all competitors, his feeding on secret rebates from the railroads. The rebates were abolished in 1872, but in the fight with other concerns, from 1872-1882 John D.'s organizing brain, "the greatest since Napoleon I" won out. His only pleasure, he said, was to see dividends come in. They came in a steady, mighty stream, but his health went out.

The effect on the public was that John D. became the best hated man in the country. Politicians rode in on the tide of the anti-monopoly feeling. Theodore Roosevelt became the leading champion of the "trust busters," he the man who warned the public of the danger of the "swollen fortunes," but was opportunist enough to make a distinction between "good and bad trusts." In 1907 the Standard Oil Company was fined by Judge Landis to pay twenty-nine million dollars. In 1911 it was dissolved by the U. S. Supreme Court.

The fine imposed by Judge Landis was never paid, and the dissolution decreed by the U. S. Supreme Court never affected the fortunes of Standard Oil. On the contrary, it increased its wealth and power. Still, John D. felt that he must change his attitude towards the public. "After my death justice will be done," he told an associate in a burst of confidence, during this dark period, "but I don't want to leave to my dear children a heritage of hatred." The solution of his problem, the outcome of the changed policy was—*benevolence*, benevolence on a scale never seen or attempted before. John D. resolved to give the money, obtained from the public, back to it in a way that should be a real benefit to mankind, not as charity—he hated the very word—but in a way that went to the ultimate cause of all misfortune and inability to cope with the evils of life. In other words, he invested it in educational institutions, to remove ignorance, and in medical research work that aims to combat and prevent disease. Guided by F. T. Gates, a former Baptist clergyman, he has spent in this way over 750 millions of dollars (fifty millions went to the University of Chicago alone).

However, John D.'s benevolent trust is not the only great creation of the second period of his life, the period following the accumulation of his gigantic fortune. Twenty or twenty-five years ago "he was a freak of nature, mentally and physically. He looked like a mummy. Mystifying digestive maladies had swept away his hair. He was compelled to exist on human milk. Under his skull cap he seemed like an old monk of the inquisition such as one sees in the Spanish picture galleries." Dr. Biggar arrived upon the scene. He told him to change his life if he wanted to live. Under his direction and with John D. as docile as a lamb but also as determined and efficient as he had been in business, a cure was effected. The man who had no

stomach and couldn't enjoy a meal, is as normal now as any healthy human being. At 91 years of age, he does things that many of 65 couldn't do.

And no less great is the spiritual change that was brought about. "The 1929 Rockefeller sits in the sun calm as the Buddha, confident all his sins have been forgiven, basking in the approval which has greeted his gifts of almost 750 millions to science, religion and education. He regards Standard Oil as the most justifiable institution in industrial history from the point of view of economics and is proud of his brain child. He believes that history has already brought in its verdict upon him and his works—and finds the verdict pleasing."

The best chapter in the book is the last one, "John D. at ninety." The author describes the life of the old oil king at Pocantico Hill, his favorite estate. It is the life of a man ostensibly, or really, at peace with God and man. He has achieved his ambition of being rich beyond the wildest dreams of mortal. At the same time, he has established warmer relations with his fellow men. He begins the day with family devotions and he employs his time in work and play in perfect rhythm. He sleeps eight hours a night, to rise again with ever new enjoyment of the perfect environment he has created. The writer says: "At nineteen John D. Rockefeller was old. At ninety he is young. He has systematically and astonishingly 'steinached' (Dr. Steinach is the man who pretended to be able to rejuvenate the old) his spirit. He has learned to develop and live joyously. Unquestionably this growth, whether real or synthetic, is his greatest triumph." "He is serenely confident the mansion that has been reserved for him in the sky will make Pocantico Hill look like a laborer's hut."

Whatever we may think of John D.'s business principles and methods, his efficiency in conquering in business as in the recasting of his life command respect. Like the author we abstain from judging whether he has with his money made friends in the everlasting habitations or not.





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RELIGION AND POETRY

BY REINHOLD NIEBUHR

It has become fashionable to insist that there is no conflict between religion and science. The victories of science in the last centuries have been so enormous that religious leaders who tried to hold the interest of generations steeped in the scientific world view had no other recourse but to reiterate their conviction, usually quite honestly held, that science and religion, properly conceived have no quarrel with each other. The more the rearguard of religious orthodoxy embarrassed the modern defenders of the faith by their futile efforts to discredit the scientists, the more vigorously have the moderns insisted upon peace with science.

In one sense at least they have been servants of the truth in this insistence. It is impossible to maintain religious faith in the long run by basing it upon the insecure foundations of doubtful history and discredited cosmologies. Science is merely the application of human intelligence to the problem of discovering, analyzing and collating the observable facts in the cosmic process and in human history. Intelligence is not infallible and mistakes have been made and will be made in the scientific effort. But it is idle to judge the truth and falsity of any thesis emerging from scientific observation by its agreement or disagreement with the special interests of religious ideas and revelations. In that sense at least there can be no conflict between religion and science.

Nevertheless it is a too simple solution of the difficulties which religion faces in a scientific world to insist merely upon the desirability of a peace which obviously does not exist and to deprecate

a conflict which the obscurantists may have aggravated but which they did not create. The fact is that religion and science will always be in conflict to a certain extent. At least there will be always a measure of tension between them. The conflict is not between the conclusions at which religion and science arrive but between their varying tempers and methods. Science is analytical. It makes a careful analysis of detailed facts and attempts to explain their relation to each other. Religion has its eye not upon the details of life and the minutiae of reality; it is rather a poetic apperception and appreciation of the total meaning of reality. Science is in a sense microscopic and religion is telescopic. Religion has been defined by a contemporary philosopher as a "sense of the whole." The difference between the two may be illustrated by the difference between a psychiatric analysis of an individual and the loving appreciation of that individual. Psychoanalytical criticism of personality undoubtedly discovers truth about character which must forever escape the eyes of love, even though love is alleged to be clairvoyant. There are some things we can never know about personalities except a careful and scientific analysis of their behavior is made. Though such an analysis is sometimes very disillusioning it may on the other hand become the basis of a new and higher appreciation of an individual. On the other hand it can never issue in the kind of appreciation of the total meaning and value of a personality which it is the genius of love to gain. There is always a chance that love is based upon illusions which an exacter knowledge will dispell. Yet it would be wrong to regard love as a mere sentimentality to which scientific analysis is always superior. Love may be blind upon occasion but sometimes the blindness of love is merely the indifference to minute defects which a high appreciation of general worth is able to prompt.

While there are all types of love, some having a purely physical basis, it is not too much to say that love is essentially poetic and religious, not to say mystical, and that it is not only analagous to but typical of the religious appreciation of life and the cosmos itself. A religion which discovers the half-hidden purpose of life under its superficial chaos, which relates man to a universe with which he seems to be in conflict and which knows how to find values within the confusion of fortune is no less a tool of truth than the science which discovers so much about the details of reality that the very abundance of its knowledge makes the discovery of unities, harmonies, and values impossible. It may be admitted that religion can make greater mistakes than science. It is easier to chart the traffic of a city street and to take the census of a community than to arrive at any valid interpretation of the life and

the meaning of the total community. The generalizations and hypotheses of religion are bold and there are always facts which seem to contradict them. That is what easily leads scientists to hold the convictions of religion in contempt; and that also tempts the protagonists of religion to deny some indubitable facts established by science. There will always be a certain conflict between poets and scientists, between those who describe detailed facts and those who seek to apprehend total meanings. Yet the interests of truth demand that both continue in their pursuit of it.

Another reason for conflict is quite apparent. Intelligence deals with reality. Imagination deals with the potential as well as the real. A perfect love sees in the loved one not only what it is but what it may become. Religion, in a sense, gives us not a picture of the world as it is but the world as it ought to be. It is always possible that religion and poetry, that all the imaginative arts degenerate into sentimentality by obscuring unlovely reality in their anxiety to reveal potential beauties and values in life. Religion must therefore, for its own sake, be under the critical scrutiny of a realistic and unimaginative intelligence. There is always the possibility that we declare to be true what we would like to be true. On the other hand, every potentiality is in a sense a reality. Ideals which are implicit in reality are real and those who discover them help to make them so. Religion is therefore not only discovery but creation when it functions vitally. Not only the poet but the prophet helps to maintain religious vitality. Religion insists that life has meaning when obviously much of life is chaotic. But it achieves meaning through those who act upon the assumption that life can be lived by the guidance of a sublime purpose and that there are clues to this purpose in the cosmos itself. Religion insists that all men are brothers where it is obvious that men are enemies as much as they are brothers. Yet to regard society from the vantage of the assumption that it is a family helps to create those cooperative attitudes which make it in truth a family.

The difference between religious truth and scientific truth might be defined as the difference between a description of what is and what ought to be and therefore may be. It is at this point that religion becomes more than poetry and relates itself to a moral adventure. At its best it does not only discover but it creates the kind of world which will satisfy man most. For a wholesome culture there must be tension between the scientific temper which takes into account only the present realities, no matter how discouraging, and the religious temper which dreams of the Kingdom of God and speaks of man as a child of God. If that tension is destroyed society faces the dreadful alternatives of a cynical realism

which enervates moral vigor or a sentimental and romantic religiosity which is out of touch with the facts. Modern science has revealed a world in which man is an infinitesimal organism existing upon a second rate planet of a second rate sun. He is neither as central to the life of the universe nor as unique a product of it as he imagined. It was inevitable that the destruction of ancient cosmologies with which religious assurances were closely intertwined should have produced a reaction in the temper of the modern mind which discounts everything but spatial and concrete reality. Yet that does not bring us any nearer the truth. However unimportant man may be, judged by physical standards, he is right in insisting that the values of truth, beauty and goodness which develop in his life are as real as the mountains and the planets. Religion is, in a sense, the devotion of man to these values and the insistence that they are real. It is impossible to deal with the world of values without symbolizing them by symbols drawn from the concrete world. That is why poetry is necessary to religion and why religion is itself poetry.

Personality might be defined as that type of reality where the world of things and the world of values meet. From one perspective man is an animal maintaining a precarious existence in a none too sympathetic world. From another viewpoint man is both the creator and the tool of the harmonies of truth, beauty and goodness which arise out of the concrete world and subdue it. While it is not possible to weigh, gauge and analyze these harmonies as exactly as physical scientists measure physical forces it is also not possible to read them out of the universe. Since they represent qualities of reality which elude specific and exact concepts, they must be apprehended and defined through the poetic and imaginative rather than the purely rational faculties. As long as history produces personalities which are more (or at least feel themselves to be more) than mere collocations of geographic and climatic forces, as long as men feel in themselves the power and the urge to transcend creation and create themselves and to discover in the universe that purpose and order which relates it to the purpose and the will which guides their own life, so long will men be incurably religious and will discover and create in their religious moods what they could neither find nor make by science and intelligence alone. The poet is a more dangerous guide than the scientist. He makes mistakes more easily. But as long as he has a method for discovering reality which the scientist cannot find we may be sure that mankind will not dispense with the poet, whatever may be the perils of his leadership.

Of course, religion is not merely poetry. Poetry is some-

times satisfied with a world of fancy. Religion believes that it reaches ultimate reality on the basis of its moral and poetic insights. "Blessed are the pure in heart" said Jesus, "for they shall see God." What this means is simply that we can realize the moral and personal character of the universe, can discover the nature of God through moral and spiritual rather than through intellectual insight. Upon this assertion and this faith all vital religion rests. Vital religion can be satisfied with neither purely intellectual defenses of the idea of God nor with magical revelations of the nature of God. "The Jews require a sign and the Gentiles seek after wisdom," said the Apostle Paul and dismissed both these methods. He found God in the moral and spiritual experience of Jesus. That is where Christians still find God. Or rather it is through that experience that they find him. Pure philosophy can never get beyond the conception of an immanent God who is too completely identified with nature. Unreflective orthodoxy finds God in revelation but does not relate him to the insights and experience of the individual. A vital and moral religion makes all high living, in which prayer is united with moral striving, the constant source of religious revelation.

This does not mean that the moral experience or poetic insights of any one individual are sufficient to reveal God to him. The experience of any one individual is limited and the imaginative capacity is never fully developed. The individual therefore needs the support of the whole experience of the race. He must appropriate those revelations of ultimate truth which came to the best men of every age who saw God through their moral experience and their poetic intuitions. However, any religion which bases its certainty purely upon experiences of others will lose vitality in the end. Like Job, we need to know God not only "by the hearing of the ear" but by some personal revelation. This personal revelation, on the other hand needs the support of more perfect experience. That is why the Christian turns to the Scriptures and is strengthened and refreshed by the testimony of the prophets and above all by the revelation in and through the life of Jesus. But any generation which loses the capacity to find God through insights cultivated in moral experience and poetic imagination will have no more than a desperate or a devitalized religious faith. Thus Jesus breaks with the Pharisees by demanding a religion which is based not only upon the traditions of the past but upon direct moral and spiritual experience. He finds suggestions of God in the family experience. ("If ye then being evil know how to give good gifts unto your children, how much more, etc."). He intimates that no one can pray to God who is not in loving relationship with his fellowmen.

BROOK FARM, A PROJECT OF NEW ENGLAND TRANSCENDENTALISM

BY MARGARET DAVIS HAEUSSLER

A GREAT DECADE

The decade from 1830 to 1840 was one of the most eventful in the history of our country. It was a period of ferment and change in almost every phase of life. The United States passed through a great political, economic, educational, and social revolution.

Politics swirled about Andrew Jackson and his interpretation of democracy. The last discriminatory legislation against Roman Catholics, Jews, and Anti-Trinitarians was repealed, the finishing touches coming with Doerr's Rebellion in 1842.

The factory system with its tendencies toward dehumanization and exploitation of the workers had become so well established that labor organized and held its first labor union convention in 1834. The invention of the screw propeller in 1836, the mowing machine in 1831, the reaper in 1833, and the steel plow in 1837 transformed the system of river and ocean transportation and agriculture.

The Lancasterian monitorial system of education had become unsatisfactory, and the first national convention to discuss the needs of education was held in 1839. Partial state school systems had come into being. Sixty-seven new colleges and universities were founded in this decade. It was "the golden age of American literature," great works appearing from the pens of Irving, Holmes, Prescott, Longfellow, Poe, Whittier, Bancroft, Emerson, Cooper, Bryant, and others.

The number of cities had risen from thirteen in 1820 to forty-four in 1840. The rapid growth of population brought many new social problems. New York had one saloon for every eighty inhabitants in 1833, and one-eighth of the total population was composed of public paupers and criminals. To make matters worse, the slavery question was rapidly dividing the country after the first appearance of *The Liberator* in 1831. Humanitarianism and reform were advocated by those who felt a real concern about the future.

BEGINNINGS

Among those who thought deeply and seriously along this line was the group which conducted a project in agriculture and education at Brook Farm in Massachusetts. It was to be a miniature society in which there would be no conflict between economic and human values. John Dewey's much-talked-of project method

in education was thus antedated in America by about one hundred years.

Unfortunately we have few original documents and records regarding the movement. A copy of the constitution of the organization, volumes of letters, memoirs and casual references in the works of writers who lived or visited there, or had heard of the place, furnish most of the information on the subject.

THE TRANSCENDENTAL CLUB

The Brook Farmers were motivated by the philosophy of Transcendentalism, not the system of Duns Scotus, but that of Kant in a modified form. The German philosopher declared that there was an imperative class of ideas which transcend experience, but are the means by which experience is to be tested. The Transcendental Club was organized in 1836 to study social and religious topics and such works as *The Critique of Pure Reason*, most of them emanating from Germany, the home of Transcendentalism. The German system underwent some modification in New England, however. The New England School never reduced it to a formal system of thought, but employed a rather mystical patois, exalted the spiritual over the material, and the inalienable worth of man. It represented largely the thought of Emerson and the scholarship of Hedge.

GEORGE RIPLEY

The guiding spirit of the Brook Farm venture was a Unitarian minister, the Rev. George Ripley. He could see no real difference between Unitarianism and Congregationalism in regard to their attitude toward social progress. Transcendentalism really represented a reaction against the essential Puritanism of both churches. They talked much of the fatherhood of God and the brotherhood of man, but did nothing, he felt, to objectify this idea.

Ripley was graduated from Harvard College in 1823, and from the Harvard Divinity School three years later. From 1826 to 1828 he served a Unitarian church in Boston, where he became a member of the Transcendental Club, and an associate editor of *The Dial*, the organ of this group.

SITE FOUND AND ACQUIRED

While spending a summer vacation with his wife on a milk farm near West Roxbury, nine miles west of Boston, it occurred to both that this would be an ideal place for forming a community to be governed by their ideas of social and economic justice and good will. It was their wish "to insure a more natural union between intellectual and manual labor than now exists; to combine

the thinker and the worker, as far as possible, in the same individual; to guarantee the highest mental freedom, by providing all with labor adapted to their tastes and talents, and securing to them the fruits of their industry; to do away with the necessity of menial services by opening the benefits of education and the profits of labor to all; and thus to prepare a society of liberal, intelligent, and cultivated persons, whose relations with each other would permit a more wholesome and simple life than can be lead amidst the pressure of our competitive institutions." Ripley wrote to Emerson on Nov. 9, 1840: "To accomplish these objects, we propose to take a small tract of land which, under skillful husbandry, uniting the garden and the farm, will be adequate to the subsistence of the families; and to connect with this a school or college, in which the most complete instruction shall be given, from the first rudiments to the highest culture."

In the same year Ripley purchased the site. It embraced 192 acres of land of varied contour near a pinewoods and the Charles River. In April, 1841, the Ripleys and about fifteen others, including Hawthorne, moved on the place. The formal organization of the "Brook Farm Institute of Agriculture and Education" took place on the twenty-ninth of September of the same year.

THE PREAMBLE ON THE PURPOSE

The preamble of the "Articles of Agreement and Association between the members of the Institute for Agriculture and Education" set forth clearly the purpose of the organization: "In order more effectually to promote the great purpose of human culture; to establish the external relations of life on a basis of wisdom and purity; to apply the principles of justice and love to our social organization in accordance with the laws of divine providence; to substitute a system of brotherly cooperation for one of selfish competition; to secure to our children, and to those who may be entrusted to our care, the benefits of the highest physical, intellectual and moral education in the present state of human knowledge, the resources at our command will permit; to institute an attractive, efficient, and productive system of industry; to prevent the exercise of worldly anxiety by the competent supply of our necessary wants; to diminish the desire of excessive accumulation by making the acquisition of individual property subservient to upright and disinterested uses; to guarantee to each other the means of physical support and of spiritual progress and thus to impart a greater freedom, truthfulness, refinement and moral dignity to our mode of life, we the undersigned, do unite, in a Voluntary Association."

MEMBERSHIP

The organization became an unincorporated jointstock company, a member being a person who owned at least one share of stock. No one was to be barred from membership because of religious beliefs. A member could be held accountable only for acts which violated the rights of other members. The freedom of individual opinion was to be untrammelled. Members were to be provided with employment adapted to their capacities, habits, and tastes, and to be paid for all labor in accordance with a fixed and equal scale, not to exceed one dollar per day. Ten hours of labor was the absolute limit for one day. Members and their families were to receive house-rent, fuel, food, and clothing at cost. Medical and educational facilities and the use of library and baths were free of charge. Those who could not work because of illness were not to be charged for anything for the period of their incapacitation. Children under ten and members over seventy years of age were not to be charged for food, "unless at the special request of the individual by whom the charge were paid, or unless the credits in his favor exceeded or equalled the amount of such charges." Children in school were not to work more than two hours a day and were to be paid for all labor, the wage not to exceed fifty cents a day. Those who completed the courses of instruction in the Farm schools were to receive a certificate of stock upon attaining the age of twenty and to become members of the organization. Five per cent interest was to be paid on every share of stock. The next profits were to be "divided into a number of shares corresponding with the number of days' labor."

The administrative work was assigned to twelve directors who served in four departments: General Direction, Direction of Agriculture, Direction of Education, and Direction of Finance, three directors serving in each department.

The following twelve persons signed the constitution: George Ripley, Minot Pratt, D. Mack, Marianne Ripley, Warren Burton, Samuel D. Robbins, George C. Leach, Lemuel Capen, Sophia W. Ripley, Maria J. Pratt, Nathaniel Hawthorne, and Mary Robbins. Mr. Mack and Mr. and Mrs. Robbins did not enter on the work. The number of members fluctuated from 15 to 120.

INCOME

The sources of income were threefold: agriculture and industries, the schools, and new members who invested in the project. The farming enterprise ended almost every year with a deficit, in spite of the fact that the yield per acre was greater than elsewhere in that section of the country. The ten-hour day was too short for

the harvest season. The implements were not of the best type and they didn't even buy a horse-rake until the third year.

After two years, with the influx of a varied group of tradesmen, industries received considerable attention. A tree-nursery was laid out, carpenters, printers, and shoemakers plied their trade, and Britannia ware was manufactured, but it was hard to find a ready market for many of these products. The printers spent most of their time on the Association's publication, *The Harbinger*. The sash and blind business was disastrous, for there was not enough capital on hand. The members of the various groups, such as the plowing group, weeding group, planting group, nursery group, milking group, washing group, kitchen group, etc., had the right to drop their work whenever they tired of it, and to *do* whatever they felt would be more congenial. Such individualism often played havoc with efficiency and impaired the general program.

THE SCHOOLS

The schools drew many pupils whose parents were in sympathy with the movement, but who were not Associationists. There was an infant school for children under six, a primary school for those under ten, and a preparatory school for those over ten. The faculty was composed of Geo. Ripley, philosophy and mathematics; Geo. Bradford, literature; John Dwight, German and Greek; John Brown, theoretical and practical agriculture. The college preparatory course lasted six years, the agricultural course three years. To two of the outstanding students, Geo. and Burrill Curtis, we owe much of our information concerning the place.

PRACTICAL IDEALISTS

Usually such a group of so-called idealists are looked upon as dreamers, incapable of any material good or activity. According to all reports, however, Brook Farm was always a very busy place. One of the first buildings bore the name, "The Hive," because of its busy-bee appearance. One of their main objectives was to work together as well as think together, and thus elevate domestic service to noble conditions. The usual household duties were performed by young women, but proposals over the kitchen sink, assistance by students in the laundry, and innocent flirtations over their flying needles made household work more play, glorifying the most menial tasks. Water for the colonists was supplied from a central pump. A duly appointed carrier kept the water jugs in the various buildings well-filled. Visitors were invariably amused at the enthusiasm displayed by highly cultured women scrubbing floors or scraping plates, and by gentlemen cleaning out stables or hoeing potatoes

The most surprising thing about it all was the air of happiness and cheerfulness that reigned throughout.

Their habits were simple and unusually sensible. Up at six and to bed at nine was the rule, broken only on possibly two or three gala occasions during the year. Temperance in eating and drinking was a matter of principle, an idea which was carried so far by some, that they demanded a strict vegetarian diet. As to tobacco, it was generally frowned upon, and it was never in vogue. Life had few complexities indeed. They even found curtains and carpets so unnecessary that they were permitted in only one or two of the best rooms. Even their dress was very simple. Women wore short skirts and knickerbockers for work (now we know they were ahead of their day!). Their flowing hair and broad hats do not impress us as being quite so modern. Men wore comfortable blue or tan tunics instead of their "old world coats." Even they seemed to favor long hair, unshorn faces, and beards.

SOCIAL LIFE

After making so much play out of their work, outsiders often wondered if they had any "real" amusements. The fact was that enjoyment was a daily habit. In the summer there was walking, picnicking, and boating, while the winter brought with it such sports as skating and coasting. Outdoor sports such as these were a passion with the Brook Farmers, but there was never, so far as we know, a gun or a fish-hook on the grounds. Of course it would have been contrary to their philosophy to take life. In addition to these outdoor amusements, indoor entertainment was abundant. Dancing was in vogue, and it was no uncommon sight to see the tables hurriedly cleared after the evening meal, the floor bared, and the music begun, so that a great many rounds might be danced before they retired. After a more tiresome day's work, punning might be a chief diversion, or possibly impromptu discussions in the "Hive" parlor. Besides these, there were literary societies and reading clubs, tableaux, dialogs, and plays. One member put a portable stage at their disposal for such occasions. There was very little card playing. Music found better favor, and there was always plenty of it. Once in a great while, a little group would attend a concert at Boston and afterward walk home under the starry sky. Such exploits were infrequent, however, owing to the rare talents and skill of the members themselves.

CHURCH ATTENDANCE

Since enjoyment was so general and habitual, many have wondered if church going played any part at Brook Farm. There was always a party that went on Sundays to Theodore Parker's church.

He not only visited the Farm, but drew people from all walks of life to his magnetic self through his tender sympathy and unaffected ways. Henry Channing conducted religious services at times at the grove on the Farm, and some attendants proceeded to organize a church. However, this was in opposition to the theories of most Brook Farmers, for there could be no unified church among people who ranged all the way from Freethinkers to Catholics.

LITERARY FOLK INTERESTED

Brook Farm was a Mecca for literary people of the day. Besides Geo. Ripley, the founder, only Hawthorne and Dwight of the Transcendental Club joined the Association. Hawthorne was very enthusiastic over the project at first, for he thought that it would afford him increased opportunity for the solitude he so loved. On the contrary, he found the buzz of life there extremely distracting, and he left after one year. Many critics say that that one year proved a setback to the unfolding of his genius. Alcott gave many of the lectures at the community, and although he always remained in sympathy with its main ideas, he never joined. Emerson visited the Farm but never became actively identified with it. Swift said that Emerson "never refers to Brook Farm without conveying to the finest sense the assurance that some one is laughing behind the shrubbery." The idea that Margaret Fuller was one of the Brook Farmers is also erroneous. It is true that she passed many hours there as a guest, and that she was in sympathy with their program, but she never became a member.

A DISASTROUS FIRE

Although founded by prominent people, and supported by scholars and famous writers, Brook Farm was doomed to failure—at least as far as appearances were concerned. Lack of finance rather than lack of ability brought it on the rocks. The Phalanstery, the central building, which contained an auditorium, administrative offices, and suites of rooms for members, burned to the ground as it neared completion. Since the Association was heavily encumbered with mortgages, this fire proved to be a disaster of such proportions that recovery was impossible. Nevertheless the members continued to carry on almost one more year.

COMMUNITY NOT OVEREMANCIPATED

What reputation did the community gain for itself? Although it accepted some of Fourier's principles, it rejected the Frenchman's ideas regarding marriage. The fact is that the Associationists were never charged with promiscuity or immorality. A more recent Transcendentalist pays them this tribute: "That a mere

aggregation of persons without written compact, formal understanding, or unity of purpose should have lived together for nearly five years without scandal or reproach; should have separated without rancor or bitterness, and left only fragrant memory behind them—is a tribute to the Transcendental faith." They were radicals, but not Bohemians.

WAS IT WORTH WHILE?

Conservative Boston considered it a Utopian folly. The judgment of a later age is more charitable and just. It is recognized today that these Brook Farmers did make a real contribution to the life of the nation. We realize more than ever that charity is too often a mere palliative, accomplishing no genuine reform, and that what is needed is justice. They believed in the amplitudes of the larger life, a life which begins in this world, transforming the individual and group relationships of men into a Kingdom of God.

The Associationists held that Brook Farm did not fail. Their ideas, they insisted, would go marching on, and some day be a reality. Did not Jesus say: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but *if it die*, it beareth much fruit" . . ?



NEGLECTED IMPERATIVES IN THE PREACHING OF SALVATION TODAY

H. J. SCHICK, S.T.D.

In our preaching about salvation we should be guided by the interpretation Jesus placed on salvation. We should ask ourselves the question: "What did Jesus as a Saviour do? From what did He save men?" Turning to the record of His life as we have it in the Gospels, we note that the saving work of Jesus was to proclaim the "good news"; to heal the afflicted of diseases; to save the outcast from despair through His friendliness and sympathy; to be religious in an honest way, not in the artificial way of soul-deadening formalism; to be humble and not self-righteous; to be spiritually-minded, instead of worldly-minded; to be trustful in God's super-abounding love and care, instead of being filled with anxious solicitude for the physical necessities of life to the exclusion of higher things. Jesus, then, sought to save men from external forces which prevented men from realizing the true life in God; and He sought further to save men from inner desires, ambitions and passions which hinder men from hearing the Gospel and accepting its truths.

Guided by this action of the Saviour, we should ask: "From what do men need to be saved *today*?" Are there certain *external forces* which prevent men from realizing the higher life in God? What about the *social environment* of the individual? Is there over-crowding? Is there under-nourishment? Is there lack of proper education? Or are there vicious dance-halls, "blind pigs," flagrant or clandestine immoral resorts, uncensored movies that are exerting their pernicious influence on the community? We should seek to realize that much of the low moral standards and the moral delinquency are due to just such evils and we should seek to reconstruct the social environment of the individual accordingly.

We should ask further: What are the *industrial conditions* of our community? Are they such that employers and employees are thwarted in the unfolding of their spiritual life? Are men tempted to be dishonest just because the industrial conditions make it exceedingly difficult to be otherwise? Is a spirit of graft and greed engendered? Is money the sole motive? How can sin be taken out of *business*? Rather than try to trace our ills to Adam, we should try to recognize the evil in the conditions round about us and seek their abolishment.

Again, we should ask: Are there *physical defects*, poor eyesight, adenoids, diseased tonsils, or other physical ills which exclude the normal development of one's life? We should seek to re-

alize that every being has a right to be well-born, to live a normal and happy life, to give life its fullest expression. No child should suffer for the sins of its parents. It has the right to come into the world and to live in the world with all its physical, spiritual and mental faculties sound and capable of coping successfully with life's problems. Hasn't the preacher something to say about the home? Isn't it his duty to combat the frightful ignorance as to the bearing and rearing of children?—

Along with these external forces which are hindering men from realizing the true life in God, there are *internal forces* which are in no less measure than the external forces preventing men from living the Christ-like life.

We should strive to realize that men need to be saved from *mental perplexity and despair*. Hosts of men today have outgrown the concept of the cosmos as depicted in the Bible. Theirs is the complex world of modern scientific thought. The traditional doctrine of theology no longer meets their needs. Rather than be dishonest and force their larger life into the narrow concepts of a medieval view of theology, they are led by a fine sense of honor to stay away from the church. But with the discarding of the traditional concepts of religion they are suffering at times spiritual agonies. They feel lonely and forsaken. How save them? Not by condemning them as doubters, but by realizing that life and God are greater than any doctrine, or traditional system of religion. We should seek to interpret religion in terms of modern life, and to find such ideas which might express the honest convictions of the modern-world-man and lift him into the consciousness and joy of vital communion with God.

We should further seek to realize that men need to be saved from *the over-mastering power of the strong primal urges in man*. There are strong emotional tendencies in all of us, such as fear, anger, hunger, sex impulses, love of power, love of ease. How shall they be dealt with? Shall the ascetic method of crushing or suppressing these instincts be adopted? No, for a suppressed emotion may become a festering sore in the psychic organism of man, leading to all kinds of nervous disorders. Rather than the method of suppression let the method be adopted that will lead to the transmutation or sublimation of these instincts. And to accomplish this we should seek to make use of the findings of psychology and sociology to guide us in the proper use of remedial measures.

We should above all seek to realize that salvation must include a growing appreciation of the *life of Jesus*. In Him God found fullest expression. In His life we discover uplifting, transfiguring

power. Men today are not looking for a cure of cosmic ills in terms of Messianism. Perfection is not attained by catastrophic methods. Rather are men looking for a spiritual force which will lift the human race to higher planes of living. This religious dynamic is the life of Jesus. To relate that life to our modern life; to see in that life the up-lifting power of God-consciousness; to view in the Christ the life that God would have us live; to walk in His steps of ministering love; to save others as the Christ sought to save men, this should be at the heart of every message from the pulpit today.

In our preaching of salvation, we should try to stress *the larger life in God through Jesus*. Questions concerning the miraculous element in the Bible, the natures and the wills of Christ, the fall of Adam, the corruptive power of original sin, sacramentalism and Messianism, need not play a prominent part in one's preaching or pastoral activity. We should shift the emphasis to the wonderful opportunities of a Christ-like life; to the greatness of the love of an all-environing God; to the joy and privilege of co-operating with Him for the betterment of the world.

In our preaching of salvation, therefore, we should try to think of sin more concretely and refer it less to Adam and more to its sociological and psychological causes. We should seek to interpret salvation not so much in the terms of the Nicene and Chalcedonian creeds, but rather in terms of God-consciousness and its relation to human affairs. We should not seek to stress sacramentalism and supernaturalism, but rather to express the significance of the work and teaching of Jesus for our day and age, and seek to win man to co-operate with a loving, all-environing God for the development of the human race from glory to glory.



LUTHER'S LEGACY AND NEW METHODS OF HANDING IT ON

"Gottes Wort und Luther's Lehr
Vergehen nie und nimmermehr."

BY GERHARD A. FRIZ

The man in the pulpit thus ended his sermon with a dramatic flourish. The audience seemed to be impressed, and rightly so, for the speaker appealed to their pride and had portrayed for them the glories of the sacred heritage handed down to them. The speaker emphasized the sacredness of this heritage, the extreme importance of this book that had been placed parallel in its permanence with God's Word, and the holiness of this religious manual, the Catechism. It was indeed a fitting tribute to a book that survived in its form and method as the guidebook for religious instruction for over four centuries.

Strangely, I was not moved into the same ecstatic mood for I was somewhat troubled in mind and a little pained by the sermon. An inheritance should always be a sacred thing, but it should not be idolized. It should not be accepted as a talent that is to be buried in the ground, but as a talent that is to be used and increased. When Luther bequeathed the Catechism as a rich legacy unto his issue, he hardly expected them to worship it and to preserve it unchanged and unaltered. During the sermon I was thinking of my own Confirmation classes, of my own and other's experiences when we were confirmed, and quite naturally of the annual ordeal before Palm Sunday. Somehow, I could not feel satisfied with the glorious fact that the method of instruction and the manner of presentation of this primer in theology had been preserved unchanged for over four hundred years. For four centuries it has been: question, answer, proof-text. Other educational methods have changed from generation to generation. New and better methods supplanted the old ones. And with the application of new methods, the substance of teaching was not changed. Luther's Legacy, however, has remained the one and only method, the only infallible guide by which his heirs are initiated into the church.

It is maintained that the results have always been satisfactory. They have been, if one considers uniformity in expression of a faith. There has been little variance of opinion, the result of a uniform "book-faith" that was memorized; there has been little secession from the mother-church, the result of exacting a pledge of loyalty from the initiate; there has been little heresy and dissension, the result of fear of expulsion and the teaching of finality in the faith

memorized. However, when one observes the religious mind during and after confirmation one suspects that very little of the memorized faith is actually assimilated and applied in everyday life. There is perhaps much knowledge, but little understanding, leaving room for much confusion, fear, and superstition. The apparent firm foundations that were laid during the period of confirmation instruction, were often but a religious mirage that never became actual or real. We base our conclusions upon observations and inquiries made mostly in rural sections. These were made in part incognito, that is, the writer was not recognized as a clergyman, and thus was able to elicit a more frank opinion from the person observed or questioned.

The weakness and the inefficiency of such an educational method are apparent as one observes the religious mind during the period of confirmation instruction. Anxious parents wishing to hurry their children through the necessary preliminaries for church membership consider not the age, nor the ability of the child. The only thing that concerns them is to get this matter over with, that the child might enter unencumbered upon its high school career or engage in other work. Parents are, of course, concerned about the diligence of their children and urge them to do good memorization work; perhaps strengthening their admonitions by alluding to that ordeal of public examination. Their is a certain pride expressed in the words: "I never missed a question when I was confirmed." It characterizes the religious mind of the parent in that it unwittingly indicates the attitude of the importance of much knowledge without much understanding.

The instructor often proceeds with the same attitude. There is the incessant drilling of questions and answers; there is the constant reminder of that final ordeal that urges the children to be letter perfect. There are explanations, but they are usually of the proof-text type and often filled with a difficult terminology. This perhaps elaborates the definition but adds little to clarify the idea. The bulk of instruction consists of a hundred or more questions and answers. These take the place of the concepts and processes; they are the dictionary of the religious mind of the confirmed. This, naturally, produces uniformity in belief, perhaps a desired result, but it fails to establish one's faith or to anchor the same.

It is highly improbable that the mind of the pupil absorbs a large amount of knowledge during a season of instruction. One cannot hope to implant many ideas within several months or even a year. That is one reason why so much of the taught material slips off into the memory and so little takes root in the soul. The mem-

ory might retain it, maybe unto death, and one can quote freely an expression of faith; but that faith usually remains one of expression and seldom becomes one of experience. Witness the answers you receive if you question a member of your church who was confirmed many years ago. He will answer your question precisely in the same manner as he did on examination day. It is still a vague definition and far from an assimilated concept acquired by a spiritual experience.

Observe also the state of mind of the pupils at the time of the ordeal of public examination. There is a high nervous tension. They are not going to give a testimony of *their* faith but a recital of what they have learned. All the mental powers are strained to be letter perfect. It is all so much like a spelling match; one unravels the thread of memorization. One can hardly call that a testimony of faith. The rite of confirmation which follows the next Sunday or immediately is relatively unimportant after such a preliminary—, at least in the mind of the child.

II

Knowing what the initiate memorized let us trace the progress of the religious mind after confirmation. What becomes of the impressions received; are they assimilated and incorporated and understood in actual life? For many there is no progress at all. Confirmation seems to have closed the mind to any further serious religious thinking; unless one is by some circumstance awakened to the weakness of this preparatory training and realizes the necessity of some personal thinking to steer out of the religious confusion that clutters the mind. In this effort many go off on tangents and curious and peculiar conceptions arise. One can almost trace the process of the mind as it develops these misconceptions and one can conclude that it was the lack of a definite concept in the beginning that permitted such ideas to germinate and to grow.

Consider a few of these. What is the natural state of man? The pupil memorizes: Since the fall man is corrupt, therefore *unfit for anything good, but prepared for and inclined to evil*. This *inherited corruption* is called *original sin*. And the proof-text: *The imagination of man's heart is evil from his youth*. There may have been explanations that try to mitigate the conclusion Luther enunciated in this formulation; but the memorized portion remains as a basis upon which the mind will later build. Since the underlying idea seldom becomes clear to the pupil, he is inclined to have false conceptions of the same which grow into absurd and grotesque ideas that govern his actions. Let us consider a case.

A man comes to me and with tears in his eyes confides in me that he is cursed by God. He is inclined to be irrepresive in his

actions. His motives are always toward the evil. He is haunted by the feeling that he has inherited such a great portion of this original sin, for which, of course, he is not responsible since it was the fault of Adam and Eve; hence it must be a curse of God upon him. But why? I should answer that. I ask him first of all where he got that idea. His answer is—"So my pastor taught me when I was confirmed and does not the catechism teach the same." From the vague idea of original sin has emerged the concept of the curse of God! The process is perfectly logical. He has inherited so many inclinations to sin, he was born in sin, God cursed him with such a human make-up. It was indeed difficult to tear down these old foundations and almost hopeless to erect new ones in their stead.

Another case that was observed had a somewhat different trend. Here the idea of original sin grew into a complex of helplessness, of inability to fight against sin. This person placed all his human desires toward evil under the category of original sin. Since they were inherited, he made little effort to master them himself, rather, letting them come to expression, believing that the sins thus committed would be readily forgiven by the grace of God operative through the Lord's Supper. It was thus that he never had any scruples of conscience after committing certain sins, explaining the incongruity of his actions and claiming his innocence by designing those actions as "natural," as inherited, as original sin. A little bit of the idea expressed in the words: "You are the master of your fate, you are the Captain of your soul," injected into the teaching of this concept would have prevented the growth of such an idea. And a little less letter perfection and more understanding would have been profitable in this case.

One could continue and mention numerous cases where this confusion of ideas exist. Ideas of salvation without the least personal effort, ideas of heaven and hell as definite physical localities, ideas of death as the punishment for sin taken in a crude literal sense, ideas of the will of God that led to fatalism. One wonders where the source of these ideas might be. It is true that they do not always originate directly from the vague explanations and instructions received during confirmation, nor is their source always in the memorized religious manual; but generally one is able to trace their source as originating then and there. All of which leads us to conclude that the legacy of the Reformer has not always been regarded and used in the proper manner.

III

He who ventures to suggest new methods and procedure of bequeathing this legacy of Luther's must realize that he is trespassing on sacred ground. One is in danger of desecrating the holy

and one meets forces that seek to hold the old established methods inviolate. Four hundred years of the same manner of bequeathing and the same method of instruction are perhaps sufficient to prove the value of the legacy, but do not necessarily indicate that the method was and is the best and most feasible; nor that the method cannot be changed to advantage.

Pedagogical methods have changed from generation to generation. Our children learn by a different method than we did. No longer does the child begin with the A. B. C.'s, but with a definite concept. It learns to recognize the word "dog" and "cat" before it knows the alphabet. It learns more quickly that way and the impressions are lasting.

It is an interesting experiment to try the concept method in teaching religion. For example: instead of letting the child memorize the answer to the question—"What do the Holy Scriptures teach about God," trace the concept of God from the early O. T. days until the revelation of Jesus. Acquaint the pupil with the various ideas of God that are held today, show the inconsistencies of some of these ideas, finally reason to some conclusion. Let the conclusion be the starting concept upon which the child can later elaborate. Then let the child express its conception of God in a written test. If the concept is clear and in the child's own words and vocabulary, you can feel assured that the impression will be lasting. If the concept is not clear, clarify the concept by further instruction, always insisting that the child reason with you. In all this there is no memorization, but cooperative thinking between the pupil and teacher.

I have before me several papers that were written during one of these tests. The results are gratifying. They indicate a fuller comprehension of God than any method of question and answer could bring about. The naive, yet genuine expressions are for me an indication that the child actually assimilated the concept, and will retain it better than if it would have memorized a definition. The same procedure can be followed in practically all the concepts of religion.

There may be some objection that concepts vary. That is true. No two persons have exactly the same idea of God, even if they memorize the definition in standardized form. The same is true in the Scriptural idea of God; it varies with almost every book in the Bible. And yet one finds a certain consistency running all the way through and finally it attains definite stability in the teaching of Jesus. It is in this that we retain uniformity in teaching and maintain uniformity in concepts.

The concept method of teaching religion almost necessarily eliminates the ordeal of public examination, and happily so. Instead of the public performance giving evidence of the knowledge accumulated, there are the silent testimonies upon paper that were written in the last class session, where the youthful mind could function without the fear of missing a question and without the accompanying embarrassment of parent and child. The rite of confirmation will then take on added significance in that it is the high point, the climax of the experiences and adventures of faith of the course of instruction instead of the sequence of the important ordeal of the previous work.

Those of us who are laying foundations of faith in the souls of youth have a great responsibility, and I would certainly hesitate to take particular pride in having met this responsibility by merely passing on this legacy of Luther's as did the fathers hundreds of years ago. One cannot hope for a vital religion among rural folk, nor anywhere else, if one is satisfied to have the children perform annually the act of accepting this legacy by giving public rendition of a memorized manual. The attack of the "Anti-confirmation-ists" is partly justified in this respect, but with the application of a different method and the elimination of the public examination much of their argument is refuted. Confirmation should be the beginning of the adventure of faith. The youthful mind can now go forth on spiritual adventures of its own, and how important it is that it take along more than a memorized book, which may be a good compass to guide, but which one must understand before one can use it.



Religionsgeschichte und Christentum.

Von Professor Dr. Grützmacher, Wiesbaden.

II.

Die Stellung des Christentums in der Religionsgeschichte.

Um die Stellung des Christentums in der Religionsgeschichte zutreffend zu bestimmen, bedarf es der Erinnerung an die hauptsächlichsten Ergebnisse, der bisherigen religionsphilosophischen Untersuchungen und ihrer Verwendung im Dienst der christlichen Apologetik. Die Erörterung über die — in ihrem allgemeinen Wesen als Verkehrsgemeinschaft zwischen Gott und Menschen erkannte Religion — zeigte, daß ihr höchster Wert und vollkommene Wahrheit zukam. Der Blick in die empirische Religionsgeschichte zeigte, daß die Religion immer nur in konkreter geschichtlicher Form existiert, aber zugleich auch, daß die allgemeine Religionsgeschichte nur mit Irrationellem und Wertlosem vermischte Religionstypen geschaffen hat, die von sich aus nicht steigend eine reine und absolute Religion zu entwickeln vermochten. Diesen Tatbeständen gegenüber ist eine doppelte Stellung möglich. Entweder man kann vollkommen spektisch auf die Erfassung einer wahren Religion verzichten und mit Lessing sprechen, der echte Ring vermutlich ging verloren. Damit aber gibt man überhaupt die Wahrheit der Religion auf oder aber man begreift, daß eine Religion eine einzigartige Stellung einnehmen muß sowohl hinsichtlich ihrer Entstehung — aus andern Kräften, als denen in der allgemeinen Religionsgeschichte wirksamen — wie mit einem andern Ergebnis, nämlich der vollkommenen Entsprechendheit zwischen geschichtlicher Form und übergeschichtlichem Inhalt. Soll eine wahre Religion entstehen, so muß sie auf übergeschichtlichem Weg die reine geschichtliche Form für das Wesen der Religion herstellen, in dem sie zugleich alles Irrationelle aus der Religionsgeschichte ausscheidet und das in ihr vorhandene Wahre und Wertvolle übernimmt.

Diesen Anspruch aber erhebt und befriedigt das Christentum. Das Christentum will nicht nur eine unter den übrigen Religionen sein, aber auch nicht nur wie die idealistische Religionsphilosophie, zuletzt besonders Tröltzsch, behauptet hat — die höchste unter den bisherigen Religionen.

Es stellt sich vielmehr als **die absolute Religion** allen andern Religionen scharf gegenüber, weil es den Anspruch erhebt durch besondere Offenbarung, **den Weg, die Wahrheit, das Leben** erschlossen zu haben. Der Christ erlebt seine Religion, als eine einzigartige und vollendete Erschließung des Göttlichen, die weder in Vergangenheit ihres Gleichen hat, noch in der Zukunft von einer

andern Religion überboten werden kann. Das Christentum will die absolute Religion sein. Gegen diesen Absolutheitsanspruch des Christentums machen sich aber **Bedenken** geltend, **die es zunächst zu prüfen gilt, um jenen dann mit positiven Argumenten zu unterstützen.**

Man hat behauptet, der Absolutheitsanspruch des Christentums würde schon dadurch hinfällig, daß ihn die andern Religionen in gleicher Weise geltend machen. Bei einer ganzen Reihe von Religionen ist das aber tatsächlich überhaupt nicht der Fall. Die von uns als Naturreligionen, wie als polytheistische zusammengefaßten beiden ersten Religionstypen haben nie beansprucht, die einzig wahren für alle Welt und Zukunft zu sein. Vielmehr sind sie theoretisch anspruchslos und praktisch tolerant. Sie sind zufrieden, wenn sie im Raum ihres eigenen Stammes und Volkes Geltung haben und leugnen nicht, daß jenseits ihrer Landesgrenzen andre Götter herrschen und die ihrigen machtlos wären. Infolgedessen haben diese Religionen auch niemals Mission getrieben und wenn ihr Volk in ein andres Land siegend eindrang, ließen sie dem fremden Volk seine eigene Religion. So hat — und doch nicht nur aus politischen Motiven — Alexander der Große und selbst Rom gehandelt. **So scheidet mithin der ganze Kreis der natur- und polytheistischen Religionen aus, wenn es sich um die Stelle der absoluten Religion handelt.**

Einige wenige Religionen, die sich auf der Uebergangsstufe zum Monotheismus befanden, wie die mit der alten Zarathustrareligion zusammenhängende Mithrasreligion und der Manichäismus haben zwar in den ersten nachchristlichen Jahrhunderten den Versuch gemacht Weltreligion zu werden, und zwar praktisch in noch stärkerem Maß als theoretisch. Man hat festgestellt, daß in dem dritten nachchristlichen Jahrhundert die Zahl der Mithrasverehrer mindestens den Christen gleichkam und die Mithrasreligion weit über ihr östliches Ursprungsland fast in allen Teilen des römischen Weltreiches bis nach Germanien viele Anhänger gewonnen hatte. Allein diese Religionen ebenso wie der Manichäismus, wird — wenn auch nicht ohne harten Kampf — faktisch und auch geistig vom Christentum überwunden, so daß sie neben diesem nicht mehr um die Palme der Weltreligion ringen können. — Eine zeitlang hat das Judentum, sowohl seiner Ueberzeugung wie seinem Handeln nach, Weltreligion werden wollen. Nachwe sollte der einzig wahre Gott sein und alle Völker zu ihm auf den Berg Zion pilgern. Darum übte das Judentum Mission und gewann auch unter den Völkern nicht wenig Anhänger. Als aber das Christentum aufkam und sich verbreitete, verlor das Judentum in dem Maß an werbender Kraft, daß es selbst seine Weltmission aufgab. So

ist es bis auf den heutigen Tag geblieben, so daß auch das Judentum die Konkurrenz in dem Kampf um die absolute Stellung in der Religionsgeschichte aufgegeben hat. Es bleiben infolgedessen nur noch zwei Religionen über, die neben dem Christentum in Betracht kommen, der Buddhismus und Mohammedanismus. Soweit der erstere allerdings in seiner weitaus größten Verbreitung zu einer Natur- und polytheistischen Religion geworden ist wie in Tibet, China, Japan, denkt auch er nicht daran, sich theoretisch auf Alleingeltung, praktisch auf Mission einzustellen. Nur in seiner ältesten Form, in der Gestalt Buddhas tritt er neben, ja über Christus. Darum bedarf es mit ihr einer eingehenderen Auseinandersetzung, die in einem besondern Artikel über Buddhismus und Christentum folgen wird. In noch stärkerem Maß ist der Islam Konkurrent des Christentums, so daß auch hier eine besondere Abhandlung zur Auseinandersetzung notwendig wird. Nehmen wir ihre Grundresultate voraus, so ergibt sich als Abschluß dieses Gedankenkreises: **Das Christentum hat in der Religionsgeschichte keine Religion neben sich, die den gleichen Absolutheitsanspruch erhebt oder beweist.**

Gegen die Sonderstellung des Christentums in der Religionsgeschichte stellt sich als zweiter bedeutamer Einwand die Behauptung ein, es habe mit andern Religionen so viele Gemeinsamkeiten in Lehre, Kultus und Leben, daß es auf eine Sonderstellung keinen Anspruch erheben könne. **Religionsgeschichtliche Analogien sollen dem Christentum seine Sonderart nehmen.** In der Tat haben in den letzten Jahrzehnten eine ganze Anzahl außertheologischer Forscher wie Theologen eine Fülle von Analogien zusammengetragen. Im Alten Testamente ließ man Schöpfungslehre, Sündenfall, Messias und Jenseitshoffnungen aus andern orientalischen Religionen entnommen sein. Im Neuen Testament behauptete man, daß besonders Geburt und Auferstehung Jesus von andersher stammten und ließ erst recht die ganze Trinitätslehre und Christologie ein griechisches Gebilde sein. Alle diese Behauptungen bedürfen der gründlichen Nachprüfung, die in zahlreichen Fällen die absolute Unrichtigkeit der genannten Beobachtungen ergeben und bestenfalls den Tatbestand ganz nebensächlicher, rein formaler Analogien festgestellt hat. Unfre Auseinandersetzung mit dem Buddhismus wird das an einigen Beispielen konkret zeigen. Dennoch muß **eine wahrhaftige Apologetik den Tatbestand einiger bedentamer Analogien anerkennen**, wie eine auch außerhalb des Christentums bestehende Erlösererwartung, wie die Annahme, daß dieser Erlöser wunderbar geboren und ewig fortleben wird. Auch sakramentale Handlungen kommen außerhalb des Christentums vor. Es fehlt auch nicht an Berührungen in den ethischen und eschatologischen Vorstellungen.

Wie sind diese Analogien religionsphilosophisch zu erklären und

apologetisch zu bewerten? Gerade die bedeutsamsten, wie etwa die Forderung der Feindesliebe beim Chinesen Laotse um 600 vor Christus und in der Bergpredigt Jesu stehen in keinerlei historischem Zusammenhang. Sie sind vielmehr unabhängig von einander entstanden zu denken, wie wir das bei andern bedeutsamen Erkenntnissen auch auf außerreligiösem Gebiet gar nicht so selten beobachten. In der Geschichte der Wissenschaft sind nicht selten hervorragende Erfindungen mehrfach unabhängig von einander erfolgt. Genau das Gleiche ist in der Religionsgeschichte der Fall und zwar auf Grund gleicher wiederkehrender religionspsychologischer Motive. Zeiten der Not rufen immer wieder die Hoffnung auf einen Erlöser wach, Ungerechtigkeit und Leid in der Welt den Gedanken an eine jenseitige Wirklichkeit. Die Geburt des Erlösers in ganz besondrer Weise, ebenso sein Kampf mit dem Bösen ist gleichfalls ein naheliegendes und wiederkehrendes Motiv. **Aus der identischen, allgemein menschlichen geistigen Anlage und Bedarf wie ähnlichen geschichtlichen Situationen entstehen in der Religionsgeschichte analoge Bildungen, die auch im Christentum wiederkehren.**

Diese wirklichen und echten Analogien sind aber nicht dazu geeignet, um den besonderen Wahrheitsanspruch des Christentums hinfällig zu machen, sondern sie zeigen nur, daß es auch **außerhalb des Christentums vereinzelte Wahrheitserkenntnisse** gibt, die der Christ auf Gottes auch in außerchristlichen Religionen, aus besonderen Gründen nicht fehlende Wirksamkeit zurückführt. Diese Erkenntnisse haben schon Männer ausgesprochen, die in schärfster theoretischer und praktischer Auseinandersetzung mit dem Heidentum standen. So erkennt Paulus Römer 2, 14 an, daß die Heiden — trotz aller Verdunkelung doch ein natürliches Vermögen bewahrten, Gutes und Rechtes zu erkennen und dementsprechend zu formulieren. Apostelgeschichte 14, 17 stellt Paulus fest, daß Gott sich in der ganzen Welt nicht unbezeugt gelassen habe und 17, 22 bezeugt er sogar den Athenern, daß sie Gott nicht ferngeblieben seien. Diese Gedanken haben die altchristlichen Apologeten bei ihrer Auseinandersetzung mit den vorchristlichen Religionen weitergeführt. Justin nimmt einen sogenannten „Logos spermaticos“ an, d. h. eine Offenbarung des Logos durch vereinzelte Samenkörner in der allgemeinen Religionsgeschichte, während er im Christentum ganz und vollkommen erschienen ist. Tertullian redet von einer „Anima naturaliter christiana,“ die naturgemäß in der allgemeinen Religionsgeschichte einzelne christliche Wahrheiten aus sich herausgekehrt hat. Diese Gedankengänge in ihrem noch heute bleibenden positiven Wert hat der schwedische Erzbischof Söderblom in seiner Schrift: „Natürliche Theologie und allgemeine Religionsgeschichte

1913" dargelegt. Auch die mittelalterliche Kirche hat in einem Gesang angedeutet, daß der Messias gekommen sei: „teste David cum Sybilla,“ und damit festgestellt, daß nicht nur der alttestamentliche Sänger, sondern auch die heidnische Sängerin Wahrheit verkündet hat. Dementsprechend hat Michelangelo alttestamentliche Propheten und heidnische Seherinnen an der Decke der Sixtina vereinigt. Auch die alten protestantischen Dogmatiker erkennen an, daß bestimmte christliche Gedanken in einer natürlichen wie in einer übernatürlichen Offenbarung wurzeln. In der neueren Zeit ist besonders Schelling auch für eine positive Bedeutung der allgemeinen Mythologie eingetreten. **Diese allgemeine Offenbarung ist aber nur eine vereinzelte und intermittierende, nicht eine universale und abschließende.** Sie hat hier und da einzelne Wahrheiten aus sich heraus geschaffen, die aber in keinem Zusammenhang miteinander stehen, sondern immer wieder verdunkelt und zerrissen werden durch den früher erkannten Einbruch des Irrationellen in die allgemeine Religionsgeschichte.

Fragt man nach dem Zweck dieser merkwürdigen allgemeinen Offenbarung, so ist darauf zu antworten, daß sie den Sinn hatte, die allgemeine Religionsgeschichte nicht völlig im Irrationellen versinken zu lassen und die Fähigkeit eines Ueberganges für die Menschen zur christlichen Offenbarung zu erhalten. Hätte Gott die Religionen völlig ihre eigenen Wege gehen lassen, so wären in ihnen die abwärts führenden Kräfte, wie Magie- und Mythos in dem Maß zum Sieger geworden, daß keinerlei Anknüpfungspunkte mehr für die christliche Verkündung übrig geblieben wären. Diese pflegt praktisch bei der Predigt nicht nur den heidnischen Irrtum zu verurteilen, sondern auch an vorhandene Wahrheiten anzuknüpfen. Die Samenkörner des Logos haben die Möglichkeit erhalten, an sie die vollendete Offenbarung des Christentums anzuschließen. Wäre nicht der Gedanke an die Gottheit lebendig geblieben, so vermöchte auch die Verkündigung eines Gottes keine Resonanz zu finden; gäbe es nicht Erlösererwartung, so würde auch Erlöserkommen ohne Echo bleiben. **So haben die wahren religionsgeschichtlichen Analogien zum Christentum die positive Bedeutung: für die christliche Wahrheit empfänglich zu halten; aus Zeugen gegen sie verwandeln sie sich in Herolde für sie.**

Lösen sich so die Gegenstände gegen den besondern Anspruch des Christentums, die absolute Religion zu sein, auf, so gibt es eine ganze Reihe **positiver Beobachtungen** die dafür sprechen. Ihre nur skizzenhafte Andeutung an dieser Stelle soll den Leser zu ihrer weiteren Ausführung und Verstärkung locken. Für das Christentum spricht die überaus erfolgreiche Geschichte seiner bisherigen Ausbreitung, besonders in seinen ersten Jahrhunderten. Hier stan-

den ihm — worauf schon hingedeutet wurde — mächtige und ebenbürtige Konkurrenten in Heidentum und Judentum gegenüber. Es hat sie all überwunden. Auch im Mittelalter setzte sich noch die Ausbreitung der christlichen Religion fort — wenn auch leider nicht immer mit rein religiösen Mitteln. Nach Jahrhunderten des Stillstandes ist zu Beginn des 18. Jahrhunderts wieder eine bewußte, mit rein religiösen Mitteln arbeitende Mission für die Absolutheit des Christentums aufgetreten — mit nicht geringen Erfolgen, wenn auch erst die Zukunft noch größere gegen den stärksten Konkurrenten des Christentums, den Islam, bringen wird. **Die Ausbreitungsgeschichte des Christentums bringt mithin einen bedeutsamen Beweis für die Berechtigung des christlichen Absolutheitsanspruchs.** — Für ihn spricht weiter die **Regenerations- und die Beweglichkeitsfähigkeit des Christentums.** Wie andre Religionen hat auch das Christentum im Lauf seiner langen Geschichte manche Verderbungen erfahren und Elemente aus den Natur- und polytheistischen Religionen aufgenommen. Aber es hat sich besonders in der Reformation aus seinen Wurzeln heraus erneuert und ist wieder zu einer geistigen Erlösungsreligion geworden. Das haben Mohammedanismus und Buddhismus gegenüber noch tiefergehenden Verderbungen bisher nicht vermocht.

Hinsichtlich des Verhältnisses zur Kultur zeigt das Christentum die doppelte Fähigkeit, sich mit den verschiedensten Kulturen zu verbinden, aber sich doch auch in dem Maß ihnen gegenüber selbständig zu bewahren, daß der Untergang einer Kultur nicht auch den des Christentums nach sich zieht. Es hat sich mit der antiken Kultur eng verknüpft; als es aber mit ihr zum Sterben kam, hat es sich frischen Völkern zugewandt und deren Kultur mitentwickeln geholfen. Nach dem Zusammenbruch des mittelalterlichen Weltbildes hat das Christentum auch in der modernen Kultur sich geistig eingerichtet und selbst unter der Vorherrschaft eines Kant sich zu behaupten gewußt. **So kann das Christentum gerade darum die absolute Religion für alle Kulturen werden.** Die sittlichen Lebensideale der Menschheit hat das Christentum gleichfalls in Verbindung, aber auch in Distanz zu den seinen gebracht, so daß gerade auch eine Betrachtung der Geschichte der menschlichen Lebensideale Beweise für die absolute Stellung des Christentums zu bringen vermöchte. So ist die Absolutheit des Christentums sowohl negativ wie positiv als eine gesicherte zu bezeichnen.

Ökumenische Kirchenkunde des Protestantismus der Gegenwart.

Von Professor Werner Petersmann, Th. D.

Eine charakteristische Tendenz unsers gegenwärtigen religiös-kirchlichen Lebens geht deutlich aus Historismen und Isolationen heraus auf die **aktuelle Lebens Ganzheit**. Die Kirchen sind nicht mehr die bloßen blassen Repräsentanten der geschichtlichen Bekenntnislehrschriften, noch die in sich abgeschlossenen territorialen Institutionen der „guten alten Zeit.“ Sie sind lebendige soziale Körper mit allen möglichen Lebensfunktionen in Raum und Zeit der Gegenwart und stehen im ökumenischen Austausch der univversalen Weltkultur von heute. Ganz deutlich geht daher das Interesse auf lebendige „**Kirchenkunde**.“ Von Rattenbusch und Voofs bis zu Mulert (1927) wandelt sich die „**Symbolik**,“ die Wissenschaft von den verschiedenen Lehren der Kirchen an Hand der historischen Bekenntnisschriften, der Symbolischen Bücher, in die „**Konfessionskunde**,“ die eine wirkliche Kunde von den Denominationen in der Aktualität und Ganzheit ihrer typischen Lebensäußerungen geben will. Und in der praktischen Theologie taucht seit Drews die Forderung der „**Kirchenkunde**“ auf als eines notwendigen Abschlusses der Bildung des Theologen, in deren Literatur für Deutschland neben den Schneiderschen Jahrbüchern, Dibelius' „**Jahrhundert der Kirche**“ (1927) und Schians „**Handbuch für das kirchliche Amt**“ (seit 1927), Hans Georg Haacks nicht zu umfangreiches Werk über „**Die evangelische Kirche Deutschlands in der Gegenwart**“ (Evangelische Kirchenkunde Deutschlands, 1929) zu empfehlen ist. Für eine Kirchenkunde Amerikas kommen als Material die Zensusarbeiten und die Jahrbücher des Federal Council wie Schriften von S. R. Carroll, W. M. Brown, Adolf Keller, E. S. Moltke, auch jene jüngste, die soziale Seite leider tendenziös einseitig herausstellende von S. R. Niebuhr, u. a. in Betracht. Wie aber innen, so zielt auch außen der Blick auf die aktuelle Ganzheit des Lebens. Zumal seit Stockholm und Lausanne, in der lebendigen Sichterweiterung der notwendigen kooperativen Verührungen und Verflechtungen in der aufwachsenden Weltkultur schaut der Blick ins „**Ökumenische**,“ auf die Gesamtheit des christlich-protestantischen Kirchentums. In diesem Sinn geht es heute um eine „**ökumenische Kirchenkunde**.“

Eine ausgezeichnete solche Kirchenkunde des **europäischen Protestantismus** geben Adolf Keller, der europäische Sekretär des amerikanischen Federal Council, und George Stewart, Pastor der Madison Avenue Presbyterian Church in New York, in ihrem Buch „**Protestant Europe: Its Crisis and Outlook**“ (Doran, 1927). Der erste

Teil mit seinen neunzehn Kapiteln handelt von Europas kultureller Krisis in ihren verschiedensten protestantischen Aspekten; der zweite Teil, betitelt „The Scope of European Protestant Churches,“ führt den Leser durch die verschiedenen Einzelländer und ihren Protestantismus. Eine ganz konkrete anschauliche Darstellung stellt sich deutlich auf den amerikanischen Leser ein.

Aber auch Europa ist ja heute nur ein Teilgebiet, wenn auch das Mutterland, des Protestantismus. Eine wirklich **gesamtprotestantische** Kirchenkunde dagegen großzügigen und volksbuchartigen Stils stellt das Prachtwerk dar, das Stadtpfarrer Dr. G. Schenkel unter Mitwirkung führender Persönlichkeiten des kirchlichen und theologisch-wissenschaftlichen Lebens Europas herausgegeben hat als „Der Protestantismus der Gegenwart“ (Stuttgart, Verlag Fr. Bohnenberger, 40 R. Mk.).

Sie ist eine hervorragende Ueberschau über den ganzen heutigen Bestand protestantischen Christentums mit einem Einblick in die tragenden und führenden Kräfte gegeben, in der glänzendsten buchtechnischen Ausstattung und illustriert in verschwenderischer Weise durch Wiedergaben modernster künstlerischer und photographischer Bilder. Es ist erstaunlich, daß — wie mir der Herausgeber schrieb — dies ökumenische protestantische Werk, das wahrlich in der Bibliothek jedes deutsch lesenden Pastoren und gebildeten Laien stehen sollte (!), in kürzester Zeit vergriffen war und eine Neuauflage hoher Zahl erforderte, auf dem relativ verarmten Kontinent, während wiederum seltsamerweise in Amerika bisher nur sehr wenige Exemplare abgesetzt wurden. Der zunächst erwartete Leser ist nach Lage der Dinge naturgemäß der des kontinentalen deutschen Kulturkreises. Dennoch ist der Ausblick aus dem Mutterland der Reformation stets ins Universale gehalten. Aus dem Gesamtpanorama der protestantischen Welt von heute aber, in fünfunddreißig ausführlichen Artikeln leitender Fachleute dargeboten, sind auf dem Hintergrund der kontinentalen Krisis zwei leitende, den Gesamtprotestantismus angehende Bewegungen eindrucklichst sichtbar, eine mehr die Innenentwicklung betreffende und die andre mehr die Außenproblematik.

Die **innere** Bewegung liegt in dem **kontinentalen Neudurchbruch des reformatorischen Evangeliumsverständnisses**, dem radikal-kritischen Durchbruch durch die modernistische Entwicklung der letzten Epoche, unter Anerkennung freilich bestimmter kritisch-wissenschaftlicher Ergebnisse und unter Bemühung um moderne philosophische, wissenschaftliche und sozialetische Probleme mit aktuellstem Anspruchsstil der Struktur des edelsten Zeitgeistes gemäß. Diese Linie tritt, obwohl der Herausgeber mit ihr nicht zu sympathisieren scheint, zumal in den Beiträgen des philosophisch bemühten

Karl Heim, des lutherisch-konservativen Freiherrn von Pechmann, des reformiert-aggressiven Dogmatikers Emil Brunner und des in der evangelischen Jugendbewegung leitenden Dr. Stählin deutlich und vortwärtsweisend hervor.

Die andre, die **Außenproblematik**, um sie so zu nennen, ist auf dem Grund der ökumenischen Weltbewegung das Sichgegenüberstehen der germanischen mehr lutherisch und reformatorisch bestimmten Evangeliumsauffassung und der angelsächsischen mehr reformiert und rationalistisch-empirizistisch bestimmten Konzeptionen. Auf dem Hintergrund der Zurückdrängung des deutschen Protestantismus seit dem Krieg und dem Sieg des Angelsachsentums erhält diese Linie ihre aktuelle Schärfe und Krisenhaftigkeit; auf dem Hintergrund wiederum der ökumenischen Einheitsbestrebungen läuft sie aus in kooperativ und kontributiv eingestellter Kritik, Korrektur und Supplementierung. Auch diese Linie zieht sich durch alle Aufsätze noch so verschiedener Autoren hindurch. Beide Bewegungslinien aber gehen unsere eigene Zukunftseinstellung hier als Perspektiven ja dringlich an. Die erste muß auch darin schon für uns als aktuell erkannt werden, als man auch hierzulande bereits eine Wende von „anthropozentrischer“ zu „theozentrischer“ Einstellung sehen zu müssen glaubt, und als ein auf amerikanische Leser berechnetes jüngstes Buch des Holländers W. A. Visser't Hooft kritisch die schwachen Fundamente des bisherigen amerikanischen Social Gospel aufdeckt und seine Krisis herankommen sieht, abgesehen von dem Einfluß der übersehten und nichtübersehten Werke Barths und Brunners. Die andre ferner ist für unsere deutschentstammten amerikanischen Kirchen in besonderer Weise in bezug auf das Problem der „Amerikanisierung“ wesentlich, das als Entscheidungsfrage lautet: schematisierende Amerikanisierung, der man weithin leider gänzlich problemlos und naiv entgegenzutreiben scheint, oder **synthetisch-kontributive „Amerikanisierung“**, wie sie, in der Form seiner kirchlichen Isolation freilich, das hiesige Luthertum versucht: einfache, lediglich das dominierende angelsächsische Wesen übernehmende oder **aus eigenem germanischen Wesen und Tradition beistuernde und vermittelnde „Amerikanisierung“**? Wenn ich recht unterrichtet bin, steht man auch allgemein-amerikanischerseits nicht mehr schlechterdings für die arme soziologische Standardisations-Schematik eines nivellierenden „Melting pot“; ein Zeichen wachsender Reife! Kurz und gut, gerade auch um dieser ökumenischen Aktualität willen sollte man das Werk sich besorgen! Ein kurzer Ueberblick über den Stand des Weltprotestantismus mit einigen eigenen Akzentsetzungen und für uns aktuellen Anmerkungen wird vielleicht nicht unzumutbar sein.

Das Schenkelsche Werk nimmt seinen Ausgang in der Schil-

derung von Leben und Geist des **deutschsprechenden Protestantismus**, also des „einen großen Astes am Baum neben dem andern des angelsächsischen,“ um zunächst ein deutliches introduktionelles Objekt zu haben (Erich Foerster). Das zumal hierzulande oft gescholtene nunmehr vergangene Staatskirchentum hat immerhin zwei positiv wichtige Charaktermale dem deutschen Protestantismus aufgedrückt. Es hat ihm einmal die volkskirchliche Einheitsstendenz eingeprägt; und es hat ferner, nach Karl Rieker, das geistliche Amt in seiner Mitte auf seinen eignen urchristlichen Beruf zurückgeführt, es hat dem Pfarrer erst recht zum Geistlichen, zum reinen Theologen, zum Diener des göttlichen Wortes gemacht, indem es ihm alle Tätigkeit des Regierens aus der Hand nahm.“ Die Blüte der weltbeherrschenden deutschen Theologie steht mit ihm gewiß im engsten Zusammenhang, wie auch der reine Primat der Wahrheitsfrage über die der kirchlichen Politik. In der „Bekenntnis“-Diskussion hat die zahlenmäßig geringere Richtung der Neuprotestanten sich nicht gänzlich durchzusetzen vermocht. Aber müßte man nicht hinzusetzen, daß die neue, die Zukunft mit ihren Einflüssen leitende Theologie der Krisis hier neue Perspektiven eröffnet? Die Situation des deutschen Grenz- und Auslands-Protestantismus (Bruno Geißler) ist ein Kapitel voll von Unterdrückung, Schwierigkeiten, Ringen, Tragik und Not. „Es gibt außer den Juden kein Volk auf Erden, das eine so große Diaspora hat wie das deutsche.“ Eine ethische Richtungsweisung für uns selbst hier sollte es sein, was bei diesem Rundgang über den deutschstämmigen Protestantismus Nordamerikas gesagt wird: „Die Eigenart einer Nation liegt aber nicht nur in der Sprache; ja es gibt Beispiele für zähes Festhalten des Volkstums **trotz Aufgebens der Volkssprache**, wie etwa Irland, oder trotz Annahme der Doppelsprachigkeit (zum Beispiel in Südafrika die Buren). Und darin liegt offenbar die Aufgabe der Nationen, die in **das große Werden eines Volkes**, das wir in **Nordamerika** sich vollziehen sehen, **wertvolle Beiträge einzuliefern** haben: es gilt trotz der sprachlichen Anpassung an dem Sondergut, das Gott einem gab, in Treue festzuhalten und es in täglichem Zeugnis zur Geltung zu bringen. Der deutschstämmige Protestantismus Amerikas ohne Ausnahme, von der ‚Evangelisch-Reformierten Kirche‘ an über die ‚**Evangelische Synode**‘ (unierten Typus tragend) bis hin zu den Lutheranern von Wisconsin, Iowa und Mississippi, sind sich dieses Berufes bewußt . . .“ Diese Sinnbestimmung stimmt übrigens genau überein mit der, die im Antwortschreiben des Präsidenten des deutschen Kirchenbundes D. Dr. **Kapler** an Generalpräsident Dr. **Balzer** auf seine Einladung zur Entsendung eines deutschen Delegaten zur letztjährigen Generalkonferenz in Rochester hin deutlich zum Ausdruck kommt, die leider im

Bericht des „Friedensboten“ sehr mißverständlich plaziert worden ist: „... Wenn ich jener Aufforderung zu meinem Bedauern zu entsprechen nicht in der Lage bin, so darf die Synode gleichwohl dessen versichert sein, daß der Deutsche Evangelische Kirchenausschuß alle Ihre Bemühungen zur **Wahrung des deutsch-reformatorischen Erbes** mit lebhafter Teilnahme und mit dem Wunsch verfolgt, daß es **auch unter schwierigen Verhältnissen** gelingen möge, dieses Erbe zu behaupten und sich immer stärker **auswirken** zu lassen...“ Sind wir auf diesem Weg einer **organischen** Amerikanisierung? (Die Unterstreichungen hier wie allermeist sonst von mir hinzugefügt.) Im reformierten deutsch-schweizerischen Protestantismus (Sadorn, Bern) ruht die Frömmigkeit des Volkes noch heute auf dem Heidelberger Katechismus und daneben auf den Gellertliedern. Die Sinwendung zu der Theologie der Reformatoren ist für die geistige Richtung der jüngeren Pfarrerschaft überaus bezeichnend. Der Protestantismus in den romanischen Ländern (A. Kunz, Straßburg), der Westschweiz, Frankreich, Italien, Belgien, Spanien und Südamerika ist im Gegenteil zu dem germanischen Protestantismus meist die Sache einer oft sehr geringen Minderheit, die, fast durchweg kalvinistischer Struktur und französischer Sprache, missionarisch in ihrer Umgebung steht. Nicht unwesentlich ist für den Protestantismus Frankreichs, daß zu den 650,000 französischsprachigen Reformierten 300,000 deutschsprachige elsässische Lutheraner hinzugegetreten sind. Der Protestantismus des Nordens (Edvard Rohde, Bischof zu Lund) dagegen, in Dänemark, Schweden, Norwegen und Finnland, dessen hervorragende Führerfigur Nathan Söderblom war, ist stärkst bischöflich-lutherisch, dem deutschen am meisten verwandt und weithin von der deutschen Theologie beeinflusst, von vollstümlichen Erweckungsbewegungen wieder und wieder erfrischt.

Die großen heute weltbeherrschenden englischsprechenden Länder stellen einen **angelsächsisch-reformierten Typus des Protestantismus** dar, der dem germanisch-lutherischen kontinentalen Typus eigenartig gegenübertritt. Das kirchliche Leben in **Großbritannien** (D. Dr. Dibelius, Berlin) ist bestimmt durch die politisch-katholisch orientierte Staatskirche von England, in der die hochkirchliche Partei die Führung hat, auf der einen Seite, und die reformierten Dissenterkirchen, die im National Free Church Council zu einer Einheit zusammen gefaßt sind, auf der andern Seite. Das religiöse Leben spielt sich bei dem **politisch-empirizistischen** Instinkt und Interesse des Angelsachsen vor allem ab als „Kirchlichkeit“ mit Biblizismus, Sonntagsheiligung und zielbewußter **Aktivität**, mit starker alttestamentlich-reformierter, unreflektierter Selbstsicherheit, das „ausgewählte“ Volk zu sein, und mit moralistischem, untheologisch-praktischem „Common-sense.“ „Das ergibt Mangel an Tiefe, aber eine

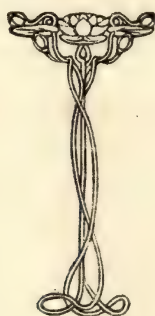
ungemein praktische Stoßkraft des ganzen kirchlichen Lebens.“ Der angelsächsisch methodistische Geist beeinflusst nahezu das gesamte protestantischreligiöse Leben des **nordamerikanischen** Erdteils. Daß der amerikanische Protestantismus (M. Keller, Zürich) in der Dominante seines Praktikalismus und Aktivismus ein **pionierhaft kolonialer Ableger des typisch angelsächsischen Empirizismus** ist, hätte fundamental herausgearbeitet werden müssen. Er hat in seinem Pragmatismus und jugendlichen Optimismus „**dynamische Phantasie**“, die mit der Entfaltung höchster und oft edelster junger Energie allerdings zugleich sich in einer oft gefährlich flächenhaften, breiten Betriebssamkeit auszuwirken droht. Die mannigfaltige bunte Kirchenwelt der Freikirchen rückt aus dem Stadium des isolierenden Denominationalismus heute in das Stadium der Einigungsbewegungen. Aber schließlich finden diese „ihre größte Kraft nicht in einem verschwommenen Allweltchristentum, sondern in der überzeugten Zusammenfassung kraftvoller und ihrer Eigenart bewußter kirchlicher Gruppen, die trotz ihrer Verschiedenheit gemeinsame Aufgaben sehen und anfangen. Der Denominationalismus bedeutet in der kirchlichen Demokratie Amerikas einen notwendigen Pol, der die reiche Lebensfülle der Amerikanischen Kirchen, ihre individualistische Eigenart, ihre persönlichen Anstrengungen vor dem Zerfließen oder der Aufsaugung durch allgemeine farblose, kirchliche Gebilde schützt.“ Und klar und deutlich ist dann der Ausblick auf die modernen **gesamtprotestantischen** Beziehungen (der aber damit zugleich eine innere amerikanische Vermittlungsaufgabe der betreffenden kontinententstammten Kirchengruppen aufweist!) „Seit der Weltkirchenkonferenz von Stockholm ist die Verührung und Auseinandersetzung mit dem gesamten westlichen und vor allem dem amerikanischen Protestantismus zu einer großen **Weltaufgabe** geworden. Davon werden beide Seiten ihren Gewinn haben. Eine einheitliche Gesamtfunktion des protestantischen Kirchenkörpers wird erst möglich sein, wenn die **Tiefe des europäischen Denkens, die Wärme und Innigkeit**, die aus unsrer religiösen Kunst und Erbauungsliteratur spricht, sich verbindet und **zusammenwirkt mit der religiösen Dynamik und dem Missionseifer** des amerikanischen Protestantismus.“ So der stark für die „Dynamis“ des amerikanischen Protestantismus eingenommene Europäische Sekretär des amerikanischen Federal Council! Ähnlich, aber in kritischerer Schärfe, weisen drei deutsche Bücher, die an dieser Stelle genannt werden sollen: Lic. Erich Stanges „**Vom Weltprotestantismus der Gegenwart**“, D. Heinrich Friedß „**Das Reich Gottes in amerikanischer und in deutscher Theologie der Gegenwart**“ und Lic. Hermann Sasse „**Amerikanisches Kirchentum**.“ — Der in Amerika dominierend gewordene Typ der evangelischen Freikirche (Bischof

D. John Ruelsen, Zürich) kommt zu stärkerer Geltung mit den Ideen der Gemeinschaftskirche, der Trennung von Kirche und Staat und des finanziellen Freiwilligkeitsprinzips. Ein bekanntes charakteristisches Zeichen für den Protestantismus der Gegenwart sind die jungen kirchlichen Einheitsbestrebungen (Oberkonsistorialrat D. H. W. Schreiber, Berlin), die in **Stockholm** und Lausanne gipfeln. Uebrigens sollte von angelsächsischer Seite doch nicht ganz übersehen werden, daß die Weltkonferenz des sozialen Evangeliums Wirklichkeit geworden ist „auf germanischen Boden (Stockholm) unter lutherischer Führung“ (Söderblom). Andererseits wären angesichts des übermächtigen Schwergewichtes und Aktivismus des angelsächsischen Christentums, das mit einem politisch-kulturellen Hintergrund engst verknüpft in die Erscheinung tritt (Staatskirche des britischen Imperiums usw.) Tendenzen einer gewissen Zurückhaltung seitens des in Versailles vergewaltigten und verflachten Deutschland ja wahrlich erklärlich genug. Die **Mission** steht heute in einem modernen Kampf erwachender Weltreligionen (S. Frick) und Nationalkulturen und arbeitet in entsprechenden kritischen Umstellungen auf christliche eingeborene, sich verselbständigende Volkseigenkirchen hin, die den Geist des Landes und der besonderen Geschichte eines jeden betreffenden Volkes atmen.

Die konfessionelle Lage der Nachkriegszeit ist durch ein ungeheures Anwachsen des **römisch-katholischen** Selbstbewußtseins und Kulturwillens charakterisiert (S. Hermelink, Marburg). Der evangelische Bund zur Wahrung der deutsch-protestantischen Interessen (W. Fehrenhorst) und der Internationale Verband zur Verteidigung des Protestantismus (D. G. Ohlemueller) stehen auf der Wacht. Was aber charakterisiert den protestantischen Menschen? Das hat Karl Heim hier und ausführlicher in seinem Buch „**Das Wesen des evangelischen Christentums**“ mit **modern-reformatorischen** Durchblicken herausgemeißelt. Dem Katholizismus, den übrigens mit nachfühlendem Sinn als Idee und Erscheinung Fr. Heiler in einem starken Band vortrefflich gezeichnet hat, ist die „mystische“ Haltung wesentlich, die auf eine „*unio mystica*“ tendiert, auf eine im letzten Grund unernste, mehr oder weniger impersonal gerichtete, unnützlich ekstatische Aufhebung des verantwortlich-ernsten Einandergegenüberstehens von Ich und Welt, Ich und Du, Ich und Gott. Demgegenüber ist die **protestantische Haltung personal, klar und streng, verantwortlich-nüchtern „unmystisch“** die des Subjekts gegenüber Welt, Du und Gott. Das aber in zwei sich überhöhenden Stadien! Im **ersten jugendlich-ungebrochenen Stadium**, dessen Beispiel Lessing sein mag, steht der protestantische Mensch noch in der Gewißheit der meisternden Fähigkeit seiner denkenden Vernunft und seines sittlichen Willens. In das höhere **zweite Stadium** tritt er,

wenn die Einsicht in die Schrankenhaftigkeit seiner erkenntnis-mäßig-rationalen (Kants Kritik) und willensmäßig-sittlichen Kraft (Luthers Klosterkämpfe) radikal durchgebrochen ist und der „Glaube“ als Vernehmen des biblischen Offenbarungswortes Gottes, auch gegen die Vernunft, und als Annehmen seiner vergebenden, rechtfertigenden Gnädigkeit, auch gegen das Gewissen, die Einstellung beherrscht. Luther ist hier der reinste Typ. Hier wiederum tut sich die anglo-germanische Spannung auf, die Spannung zwischen der angelsächsischen kalvinistisch-aufklärerischen Weltreformbewegung, die deutlich das erste Stadium repräsentiert, und der germanischen **lutherisch-eschatologischen Rechtfertigungskonzentration und realistisch-kritischen Rechtfertigungsperspektive**, die das zweite Stadium vertritt. Ueber das evangelische Christentum in lutherischer Ausprägung macht Freiherr von Pechmann eine tiefe persönliche Konfession in traditionell-reformatorischer neu reagierender Grundstimmung. Den christlichen Glauben nach reformierter Lehre sticht in sachlich-systematischer Geschlossenheit und neureformatorischer Aggressivität Emil Brunner heraus, die Übereinstimmung Luthers und Kalvins von der Rechtfertigung bis zu den sozialemischen Problemen betonend und aufweisend und ein positives soziales Evangelium reformatorischen Charakters andeutend aus der biblisch-eschatologischen Grundeinstellung zur Welt heraus. Hier bei Heim-Pechmann-Brunner mit der modernen Spitze in Brunner gipfelt nach meiner Ueberzeugung der Protestantismus der Gegenwart. Hier stößt er nach meinen Einsichten in die Zukunft vor und weist auf echte Synthesen. Denn in der brennenden Frage „Kultur und Protestantismus“ (H. Seeberg), in der übrigens von der „Schöpfung“ und „Vorsehung“ und vom „Beruf“ her gesehen auch die echte international sich eingliedernde und kontributive „nationale“ (nicht „nationalistische“!) Kultur ihren positiven religiösen Eigenwert hat (!), ist über die Probleme des Pressewesens (H. Sinderer, Berlin), der Frömmigkeit in der Dichtung (H. Guenther, Marburg), der bildenden Kunst (Dr. von Merz, Stuttgart), der Kirchenmusik (Smend), der Frauenfrage (G. Bäumer und P. Müller, Otfried) und der Inneren Mission (Mehling, Berlin) hinaus die soziale Frage, im weitesten Sinn genommen, die brennendste (Generalsekretär D. Johannes Herz, Leipzig). Die soziale Bewegung aber, die ja endlich überall kirchliche Anerkennung gefunden hat, wird, nach meiner Horoskopie, der Entwicklung und Wende der „modernsten“ Theologie gemäß, durch ihre idealistischen Enthusiasmen und Krisen hindurch ihren reformatorischen Charakter gewinnen, wie in ihrer Art ja auch deutlich die „Jugendbewegung“ (Stählin, Münster) und die liturgische Bewegung (vergleiche das Verneuchener Buch und die andre neueste Literatur). In dieser

Richtung liegt die ökumenische gesamtprotestantische Aufgabe angedeutet: als kontributive Kooperation und Synthese des angelsächsisch-reformierten Empirizismus und Aktivismus und der germanisch-lutherischen Glaubenstiefe und -innerlichkeit, zur Herausstellung des klar fundierten, **wahrhaft „biblisch-reformatorischen“ „Social Gospel.“** Welche ideellen Vermittlungs- und Beitragsaufgaben in dieser ökumenischen Perspektive an ihrem Teil auch **unsre** Synode durch Herkunft und Schicksal haben sollte, dürfte durch alles hindurch klar genug geworden sein.



Ist die Heilige Schrift noch immer die „Alleinige Richtschnur unsres Glaubens und Lebens“?

Pastor G. Fr. Schueke, S. T. M.

In unserm Bekenntnisparagraphen bekennet die Evangelische Synode die Bibel als die alleinige und untrügliche Richtschnur des Glaubens und Lebens. Wahrlich, ein gutes Bekenntnis (1. Tim. 6, 12), unter dem unsre Väter gelebt haben, und durch das unsre Synode groß geworden ist. Wir werden wohl daran tun, an diesem Bekenntnis kräftig festzuhalten. Wohl bekennen wir uns zu diesem Glaubenssatz, und auf Konferenzen und Synodalversammlungen wird immer wieder Nachdruck darauf gelegt. So sieht die Theorie schön aus; aber wie steht es mit der praktischen Anwendung dieses elementaren Lehrsatzes? Nur allzuoft hören wir von agnostischen Gelehrten und — leider auch — von wohlmeinenden aber übel beratenen Theologen, daß die moderne Wissenschaft, besonders aber die exakten, empirischen Wissenschaften, die Naturkunde, so weit vorgeschritten sind, daß wir in einigen Dingen uns ihr anpassen müssen in den „gesicherten Ergebnissen“ derselben, und daher den biblischen Maßstab nicht in allen Dingen anlegen können.

Letzten Grundes besagt diese Behauptung, daß die Heilige Schrift nicht mehr in allen Dingen die **alleinige und untrügliche** Richtschnur ist. Man hat uns gesagt, die Bibel wolle ja gar nicht ein Lehrbuch für Verstandeswissenschaften sein. Gewiß, das geben wir zu, daß die Bibel nirgends diesen Anspruch erhebt. Aber andererseits will doch die Bibel der einzige Grund sein, auf dem unsre gesamte Weltanschauung, unser ganzes geistiges Leben ruht. Es erscheint mir darum sehr angebracht zu sein, zu untersuchen, ob und wie weit wir noch die alte These, daß die Bibel alleinige und untrügliche Richtschnur des Glaubens und Lebens ist, angesichts der neueren Weltentwicklung annehmen können, oder ob wir ein großes Fragezeichen hinter diesen Satz machen müssen?

Um diesen Anspruch der Bibel prüfen zu können, müssen wir uns zuerst über ihren Ursprung und ihr Wesen klar werden. Was ist die Bibel? Jeder Christ gibt zu, daß sie Gottes Wort ist. Wohl, aber was bedeutet das? Die Heilige Schrift ist nicht die Offenbarung Gottes an die Menschheit. Eine Offenbarung ist die Darstellung irgendeines Gegenstandes, nicht nur Gottes, im menschlichen Bewußtsein. Die äußere Natur wird unserm Bewußtsein dargestellt durch ihre Einwirkung auf unsre sensorisches Nervensystem. So ist die Offenbarung Gottes eine Selbstdarstellung im menschlichen Bewußtsein, nicht unmittelbar durch die Bibel, sondern vermittelt durch unsre Sinne, das Hören oder Lesen des göttlichen Wortes. Des-

halb ist die Bibel nicht die göttliche Offenbarung selbst, sondern ihr Mittel, ihr Dokument, der Bericht von ihr.

Haupterfordernis eines jeden Berichts ist seine Genauigkeit und Treue. Ein Bericht ist nicht die Tatsache selbst, sondern eine genaue und zuverlässige Wiedergabe der Tatsache. Die Bibel ist also nicht der Bund, den der Herr mit dem Menschen in seiner Offenbarung schloß, sondern dessen historische Bezeugung. Die ältere Theologie sagt darum von der Bibel aus Authentizität und Inspiration. Letztere ist zweifach, real und verbal. Wenig Streit hat sich über die Realinspiration erhoben; über die Verbalinspiration aber können wir nicht so ohne weiteres hinweg gehen.

Im Prinzip ist die Verbalinspiration die einzige haltbare These; aber angesichts der überwältigenden Fülle von Textverschiedenheiten, wirft sich die Frage auf: **Welches ist der Text, der die Verbalinspiration für sich beanspruchen kann?** Ja, wenn wir im Besitz der „*ipsissima verba*“ Gottes wären, so könnten wir nicht umhin, diesem Text auch die Verbalinspiration zuzuschreiben. Aber nun haben wir erst einmal die drei bis vier großen Haupttexte, den Codex Sinaiticus (S), den Alexandrinus (A), den Vaticanus (B) und den Ephraemiticus (C), alle aus dem ziemlich späten Alter des vierten und fünften Jahrhunderts. Dann sind noch die unzähligen Varianten dieser und anderer Codices, sodaß wir die Frage: Was ist der Urtext? unmöglich beantworten können. Deshalb können wir auch keinem der Texte Verbalinspiration zuschreiben. Es ist auch keine Hoffnung vorhanden durch irgend welche Funde noch den Originaltext zu entdecken. So müssen wir sagen: Der gegenwärtige Text ist nicht wörtlich von Gott inspiriert. Im Gegenteil haben wir ja Stellen, die wir als nicht inspiriert, sondern als unecht nachweisen können (cf. 1. Joh. 5, 7). So ist die Verbalinspiration wohl ein schöner Traum, aber nichts weiter. Vielleicht ist es auch göttlich gewollte Zügelung, daß wir den Originaltext verloren haben; denn wer weiß, was für Götzendienst mit ihm (schlimmer als mit dem Unfehlbaren in Rom) getrieben sein möchte.

Daß die göttliche Offenbarung progressiv ist, wissen wir alle und stört unsre These nicht im geringsten. Wohl haben wir keine Gewißheit, daß die Offenbarung abgeschlossen ist, und daß nicht noch neue Offenbarungen Gottes kommen mögen. Aber das kann ja gar nicht anders sein; Gott hat seine Verklündigung stets den Bedürfnissen und der Fassungskraft der Menschen angepaßt. Wir glauben, daß ganz sicher noch eine neue Offenbarung Gottes am Ende der Tage stattfinden wird, wenn sein Reich in seiner Vollendung erscheinen wird. Aber darin liegt kein Zweifel an der Zuverlässigkeit der Bibel. Es besteht kein Widerspruch zwischen den verschiedenen Stufen der Offenbarung in der Vergangenheit.

Kein Offenbarungswort hat je einem früheren widersprochen, sondern haben nur zu der Fülle des Verständnisses von Gottes Rat-schluß hinzugetragen. Nach dem Gesetz der Analogie dürfen wir dann erwarten, daß alle zukünftige Offenbarung mit der bisherigen in vollstem Einklang stehen wird. Wenn wir Gott noch nicht ganz erkennen, so ist es, weil wir für solche Erkenntnis noch nicht bereit sind.

Wenn aber die Verbalinspiration fortfällt und wir Gott nicht völlig erkennen können, kann die Bibel denn doch die alleinige und untrügliche Richtschnur sein? Wir können diese Frage leicht mit einem apodiktischen Ja oder Nein beantworten und damit die Debatte über diesen Punkt für abgeschlossen erklären. Aber kein Ufas oder Bulle hat je einen Menschen überzeugt, höchstens das „Laudabiliter subjecit“ erreicht, nie aber einen Gewinn für die wissenschaftliche Forschung, für die Suche nach Wahrheit.

Mit der Bejahung der Frage und der Behauptung, daß die Bibel in ihrer jetzigen Gestalt alles und jedes enthält, was zur Erlösung des Menschen notwendig ist, haben wir eine dogmatische Glaubensstellung eingenommen. Diese ist aber für das theologische Gewissen nicht ausreichend. Sie ist wohl genug für den Sünder, dem um seine Seele Angst ist, aber für den denkenden Theologen, der bereit sein soll zur Verantwortung der Hoffnung, ist diese Lösung **nicht** ausreichend. Andererseits aber wird die unbedingte Verneinung der Frage, die Zeugnung der Fähigkeit der Bibel, Richtschnur zu sein, durch das „testimonium Spiritus Sancti“ widerlegt, daß Millionen, auch gelehrte Theologen, darin ihr Heil und Leben gefunden haben. Mit einer einfachen Erklärung kommen wir also nicht weiter; wir müssen die Gründe dafür und dagegen gründlich untersuchen und dann unsere Schlüsse ziehen.

Beginnend mit den Gegengründen finden wir die angebliche Tatsache, wenn wir das eine Tatsache nennen dürfen, was nur angeblich so ist: Die Bibel steht in völligem Widerspruch mit den „gesicherten Resultaten“ moderner Wissenschaft. Nun das heißt den Mund reichlich voll genommen. Aber was sind „gesicherte Ergebnisse“? Wir werden auf die Anfänge der Erkenntnistheorie zurückgehen müssen. Die Naturwissenschaften rühmen sich, auf rein empirischen Grund zu ruhen. Nun ist eine Behauptung nur gesichert, wenn sie durch Experimente bewiesen oder durch scharf logische Schlußfolgerungen, die auf diesen Experimenten ruhen. Aber beruht die Naturwissenschaft (in allen ihren Zweigen, Medizin, Chemie usw.) einzig und ausschließlich auf solcherart gesicherten Wahrheiten? Ich möchte z. B. gern den Nachweis der Urzelle durch ein physikalisches Experiment sehen. Empirie ist ja ganz schön, so weit sie reicht, aber leider reicht sie nicht weit. Weder durch Sinnes-

wahrnehmung noch durch logische Beweisführung können wir den Ursprung des Weltalls beweisen. Alle Theorien über den Weltursprung leiden an derselben Schwäche, die man so gern der Theologie vorwirft. Sie müssen entweder am Anfang oder am Schluß mit irgendeiner unbewiesenen und unabweislichen Größe operieren. Alle kühnen Behauptungen der Naturwissenschaftlicher sind gerade so dogmatisch wie irgendein Glaubenssatz der Theologen. Laßt irgend jemand uns durch ein Experiment den Ursprung des materialistischen Stoffes oder der Kraft beweisen; dann werden wir unsere Weltanschauung umkrempeln müssen. Aber so lange der Gelehrte nicht (was wohl nie geschehen wird) uns aus der Retorte des Chemikers ein Lebewesen, eine Urzelle, einen Homunculus produzieren kann, so lange, sage ich, werden wir uns an das Wort Professor Dubois-Reymonds' halten müssen, der ein siebenfaches ewiges großes Ignorabimus annimmt, deren nicht das geringste der Ursprung des Lebens ist. Also die „exakten“ Wissenschaften müssen auch mit unbewiesenen Wahrheitsannahmen operieren, die keine Wissenschaft beweisen kann, die aber im menschlichen Bewußtsein durch intuitive Anschauung vorhanden sind. Kants apriorische Kategorien sind auf Intuition ruhende Realitäten.

Muß also die Wissenschaft, wie die Bibel, auf unbeweisbare Axiome zurückgehen, so ist die Behauptung unhaltbar, daß beide prinzipiell verschieden seien. Uebrigens sollte man doch ein wenig vorsichtiger sein mit der Phrase „gesicherte Resultate der Wissenschaft.“ Vor Galilei war es ein Grundsatz aller Wissenschaft, daß die Erde das mathematische Zentrum des Weltalls sei, um die sich alles drehe. Jetzt wissen wir Theologen und Laien es besser. Ist denn das Kopernikanische Weltssystem mit der Bibel unvereinbar? Bitte, wie? Oder: Bis vor kurzem haben wir das Gesetz der Schwere für unbestreitbare Wissenschaft gehalten; nach der Einsteinschen Theorie scheint das aber durchaus nicht der Fall zu sein. Und wie lange wird die Einstein-Theorie stehen? Schon morgen mag eine neue Entdeckung unser ganzes Vorstellungsgebiet umändern und gesicherte Ergebnisse der Wissenschaft zum alten Eisen werfen. Jedes Zeitalter hatte seine eigene Art und Weise, Naturerscheinungen zu erklären, und zwar auf verschiedene Art. Die Behauptungen der Bibel stehen aber ohne stichhaltigen Widerspruch da. Deshalb dürfen wir nicht sagen, daß die Bibel in vollkommenem Widerspruch zu den Naturwissenschaften stehe. Vielmehr, wo ein anscheinender Widerspruch sich zeigt, müssen wir sagen, daß wir noch nicht in vollem Besitz aller dieser Frage zugrunde liegenden Gesetze der Vernunft und der Natur stehen.

Diese Erwägung sollte besonders unsere Stellung gegenüber den Bibelberichten von Wundern beeinflussen. Im 19. Jahrhundert ist

eine entschiedene Menderung in der geistigen Einstellung zu den Wundern eingetreten. Früher galten die Wunder als Beweismittel für den Glauben, beinahe so kräftig wie „dicta probantia.“ Jetzt aber nehmen wir die Wunder, obwohl sie uns mehr oder minder verdächtig erscheinen, an, weil wir sonst glauben. Also nicht mehr: Wir glauben wegen der Wunder, sondern trotz der Wunder. Was sind Wunder? Für den naiven Geist ist das Wunderbare (mirabile) beinahe, wenn nicht ganz, gleich mit dem Wunder (miraculum). Wenn man etwas sieht, das über des Beobachters geistigen Horizont hinausgeht, so hält man es für eine Wirkung einer übernatürlichen Macht. Je weiter aber das Wissen fortschreitet, je kleiner wird die Zahl der Wunder. Es werden aber doch in der Bibel Wunder berichtet, die keine Wissenschaft erklären kann, wenn sie nicht in ganz ungeahntem Maße sich entfaltet. Was hat man denn gegen die Wunder einzuwenden? Man sagt, sie seien gegen Gottes Allweisheit, wenn er durch Eingriffe in das Naturgesetz seine eigene Schöpfung verbessern müsse. Das ist wohl wahr; aber: Bedeuten Wunder einen Eingriff in die Naturgesetze? Die Naturgesetze sind doch keine sittlichen, keine notwendigen Gesetze, sondern bezeichnen nur die bisher beobachteten, also empirischen Ordnungen, in denen das Geschehen in der physischen Welt sich vollzieht. Wasser besteht z. B. aus zwei Teilen Wasserstoff und einem Teil Sauerstoff. Wenn wir nun Wasser fänden, das fünf Teile Wasserstoff auf einen Teil Sauerstoff enthielte, so wäre das ja kein Wunder, sondern nur der Beweis, daß unsre Kenntnis des Wassers nicht vollständig ist. Die chemische Formel für das Wasser ist H_2O . Das ist das Naturgesetz; aber es würde gerade so Naturgesetz sein, wenn die Formel lautete H_5O . Naturgesetze sind nicht notwendige Ordnungen. Ein scheinbares Durchbrechen dieser Ordnung mag auf ungenauer Beobachtung oder Berichterstattung beruhen, oder es ist ein Anzeichen davon, daß hier höhere, noch nicht beobachtete Gesetze obwalten. Durch Berechnung kam ein Astronom zu dem Schluß, daß in unserm Sonnensystem noch ein Planet sein müsse. Er lenkte seine Aufmerksamkeit auf den berechneten Platz und entdeckte den Planeten Neptun. Das war kein Wunder, sondern eine Entdeckung einer Naturkraft. Wunder sind also keine Durchbrechungen von Naturgesetzen, sondern nur Hindeutungen auf die Existenz höherer, bisher unbekannter Naturgesetze, die die bekannten Naturgesetze überragen und daher zeitweilig außer Kraft setzen. Wie der Magnetismus die Schwerkraft aufheben kann, so können auch andre Kräfte zeitweilig ausgeschaltet werden. In dieser Erklärung der Wunder liegt nichts Unwissenschaftliches, und wir opfern auch nichts von unsrer Behauptung der Allweisheit Gottes.

Ein weiterer Einwand gegen Wunder ist, daß Wunder der Willkür Tür und Tor öffnen. „Wenn es Wunder gäbe, könne ja irgend etwas geschehen.“ Dieser Einwand wirft dem Allmächtigen Willkür vor und läßt unbeachtet, daß Gott nicht nur höchste Macht, sondern auch höchste Vernunft ist, und höchste Liebe. Allerdings innerhalb dieser drei Erscheinungsformen der göttlichen Selbstdarstellung kann irgend etwas geschehen (vgl. Matth. 19, 26). Aber Gott kann nichts tun, was wider seine Natur ist. Er kann nichts Kraftloses tun; denn er ist Macht. Er kann nichts Törichtes tun; denn er ist Vernunft. Er kann nichts Böses tun; denn er ist Liebe. Seine Vernunft und seine Liebe begrenzen seine Macht. So ist in Gottes Wesen kein Raum für launische Willkür oder blöde Tyrannei. Wenn aber Willkür nur das bedeuten soll, was wir nicht vorher sehen und berechnen können, dann werden wir allerdings am Tage des jüngsten Gerichts sehen, was wir nicht gedacht haben. An und um diesen Tag herum wird es noch mehr Offenbarung und noch mehr Wunder geben. Professor Harris teilt in seinem Buch „The Self-Revelation of God“ die Wunder in zwei Gruppen, wesentliche und zufällige. Letztere sind unbedeutend für die Erlösung. Ob Christus viertausend oder fünftausend in der Wüste speiste, ist für unsre Seele gleichgültig. Das mag man annehmen oder nicht. Darauf kommt wenig an. Aber die andre Gruppe der Wunder ist wesentlich für die Erlösung der Menschen, wie die Schöpfung, die erste Darstellung der Liebe Gottes, der Regenbogen als die Zusicherung der Ewigkeit der Verheißungen, die Fleischwerdung als der Anfang der Liebesarbeit der Erlösung, die Auferstehung als die Vollendung seiner Erdenarbeit und Anfang seines Himmelreiches, das sind wesentliche Wunder. Wer die verwirft oder anzweifelt, stellt sich außerhalb des Reiches Gottes.

Wenn wir die Wunderberichte der Bibel in diesem Licht ansehen, wie können sie dann gegen den Wert der Bibel sprechen? Wenn wir die Bibel verwerfen, weil wir die Wunder nicht verstehen können, dann stellen wir uns selbst trotz unsers beschränkten Verstandes als den Maßstab des Geschehens in dieser Welt auf. Und wenn jemand sagt: Wohl will ich die wesentlichen Heilswunder annehmen und glauben, aber nicht die zufälligen Heilswunder, heißt das nicht Rücken reißen und Kamele verschlucken? Nehmen wir das denkbar größte Wunder an, die Liebe Gottes, warum wollen wir uns der geringeren Erweisungen derselben Liebe weigern? Der Christ in seiner Jugend sagt: „Credo, quia absurdum,“ der Jüngling spricht: „Credo, ut itellegam“; aber der reife Christ sagt schlicht: „Credo.“ Mit der Zeit werden wir auch verstehen, was uns jetzt in einem dunklen Licht erscheint. Weit entfernt, gegen die Bibel zu reden, sind die Wunder nur ein weiteres Jubel

in ihrer Krone. Die Bibel würde nicht die Bibel, d. h. die Urkunde der Liebe Gottes sein, wenn sie keine Wunder berichtete.

Ein andres altes Schlachtroß, daß immer wieder gegen die Autorität der Bibel geritten wird, ist die „Evolutionstheorie.“ Wenn es ganz ernstlich der Bibel an den Kragen gehen soll, holt sie sich auch wohl noch die Geologie als Helferin. Aber wir fürchten uns vor keiner Theorie. Man vergesse nicht, die Evolution ist nur eine vielleicht bequeme, aber doch nur eine Theorie. Auch sie kann uns keine andre Auskunft über die Entstehung der Erde geben, als die Bibel. Die Evolution muß mit Annahmen und intuitiven Realitäten, mit Postulaten und Daten rechnen, sei es Kraft, Stoff, Bewegung oder sonst etwas. Die Evolution kann uns nicht verraten, woher die Persönliche Schöpferische Vernunft, Gott, kommt. Sie ist also nicht ganz empirisch, also nicht als Argument gegen die Bibel zu verwerten. Das geologische Argument gegen die sechs Schöpfungstage, ist geradezu kindisch, da die Bibel nirgends von vierundzwanzig Stundentagen redet. Vielmehr wickelt sich die Schöpfung im biblischen Bericht so strukturiert ab, daß man den Verfasser für einen verkappten Evolutionisten halten möchte. Es ist ein evolutionistisches Axiom, daß die Natur stets vom Geringeren zum Höheren vorschreitet. So geht auch der Bibelbericht vor, Fische, Vögel, Säugetiere, Menschen. So ist die Evolutionstheorie nichts als die Methode, in der Gott das Werk seiner Schöpfung vornimmt. In diesem Sinn kann man sich die Evolution gefallen lassen. Aber dann verdient sie es wahrlich nicht, daß man von dieser uralten Einsichtswahrheit so viel Aufheben macht.

So weit, so gut. Aber wir haben nicht nur mit Vorwänden zu tun, die von atheïstischen, materialistischen, vorgeblich wissenschaftlich eingestellten Bibelbestreitern vorgebracht werden, sondern auch von ernststen Wahrheitsuchern, die wohl die Göttlichkeit der Bibel anerkennen, aber behaupten, daß sie in großen Stücken veraltet und von der Welt überholt ist. „Die Bibel ist unvereinbar mit dem ‚Zeitgeist‘.“

Hier wird behauptet, daß Jesus offenbar Vorstellungen gehabt habe, die von der Wissenschaft als irrig erwiesen seien, wie z. B. über die Besessenen. Die ärztliche Wissenschaft hat auf Grund der beschriebenen Symptome diese Krankheit als nervöse Störungen, als St. Vitustanz oder als epileptische Krämpfe diagnostiziert. Der geliebte Arzt hat in der Tat die Symptome so genau beschrieben, daß eine Erkenntnis der Krankheit nach so langer Zeit noch möglich ist. Nun streiten wir ja durchaus nicht, daß die Medizin weit über den Gesichtskreis der Alten hinweg vorgeschritten ist. Aber was beweist das? Zunächst sind es Matthäus, Markus und Lukas, die die Krankheit der Besessenheit zuschreiben, nicht Jesus. Sodann

gibt es in der Tat Krankheiten, bei denen auch die moderne Medizin wohl tate, geistige oder geistliche Beseßtheit anzunehmen. Erst seitdem der größte Materialismus in der Medizin herrscht, ist diese Annahme als unwissenschaftlich verschrieen. Drittens, selbst wenn wir annehmen, daß Jesus diese Anschauungen geteilt habe, so dürfen wir nicht vergessen, daß Jesus wahrer Mensch gewesen, also den Anschauungen seiner Zeit unterworfen. Ob wir mit der älteren Theologie Renotiker (d. h. annehmen, daß Jesus während seines Erdenlebens wirklich keine Allwissenheit gehabt) oder Kryptiker (Jesus hatte wohl die Allweisheit aber machte von ihr keinen Gebrauch) sind, genug, beide Theorien erklären angebliche Irrtümer unsers Heilandes. Kurz: Andre medizinische Ansichten vermögen nicht unser Zutrauen zu der Autorität des Wortes Gottes zu erschüttern.

Wiederum sagt man: So viele Weissagungen der Bibel sind nicht erfüllt und ihre eschatologischen Hoffnungen sind als unhaltbar anzugeben. Wir wollen nun gern zugeben, daß viele Weissagungen **nach** nicht erfüllt sind. Aber was schadet das? Vergleiche Hebr. 2, 3. Der Judasbrief und der zweite Petrusbrief sind ja schon Trostschreiben für solche, die sich grämen wegen der Nichterfüllung der Verheißungen. Das kann uns doch nicht dazu treiben, den Verheißungen der Bibel den Glauben zu versagen. Noch ist nicht aller Tage Abend. Die Weissagung wird ja noch erfüllt werden. Nach dem Gesetz der Analogie dürfen wir auch hier sagen: So viele Verheißungen Gottes sind wörtlich erfüllt, daß wir den Schluß ziehen dürfen, daß auch die, welche noch nicht erfüllt sind, doch noch erfüllt werden. Meistenteils wird eine Ablehnung der Bibel wohl auf den Willen zurückzuführen sein. Wer den Willen Gottes tun will, der wird erkennen, ob diese Lehre von Gott sei, und umgekehrt: Wer den Willen nicht tun **will**, der wird auch die Autorität der Bibel angreifen.

Was nun die eschatologischen Hoffnungen der Bibel angeht, so müssen wir wieder zwischen Jesu Lehre und den Schlußfolgerungen der Jünger scheiden. Tatsächlich war die Hoffnung in der ältesten Kirche allgemein, daß die Parusie unmittelbar bevorstehe. Dafür stützte man sich auf Jesu Worte wie Luk. 21, 31 f.; Matth. 16, 28. Diese Worte wurden falsch verstanden, als ob die Wiederkehr Christi und das tausendjährige Reich unmittelbar bevorständen. Aber in Wahrheit verstand Jesus unter dem Kommen seines Reiches die Vollendung der Erlösung auf Golgatha und die Auferstehung. Da haben wir in einer Nußschale den Kern der eschatologischen Mißverständnisse des Neuen Testaments. Daß sich auf diesem Mißverständnis eine Reihe falscher Hoffnungen aufbaute, ist unbestreitbar; aber ein falscher Schluß kann nicht einen richtigen

Vordersatz umstoßen. Eine falsche Lehre, gegründet auf falscher Exegese, kann nicht die ganze Bibel umwerfen.

Der am schwersten zu beantwortende Einwand richtet sich gegen die sittlichen Lehren des Herrn. Man sagt: „Wir geben zu, daß Jesu Lehre herrlich ist, in der Tat so herrlich, daß kein Mensch sie befolgen kann.“ Die sozialen, geschäftlichen und volkswirtschaftlichen Zustände der Jetztzeit machen eine Befolgung des Sittengesetzes Christi einfach unmöglich. Ja, hat denn auch nur einer von diesen, die solche Reden führen, es schon einmal ernstlich versucht, darnach zu leben. Wo nicht, da ist nach Joh. 7, 17 zu urteilen. Gewöhnlich wird dieser Einwand von solchen erhoben, die zweien Herren dienen wollen, und die Unmöglichkeit davon Gott in die Schuhe schieben anstatt sich selber. Gewiß. Jesu Ethik setzt einen idealen Gesellschaftszustand, das vollendete Himmelreich voraus. Aber wir können doch nicht die Urkunde der Lehre Jesu dafür verantwortlich halten, daß wir die Verwirklichung dieses Ideals noch nicht erreicht haben. Im Gegenteil müssen wir sagen, daß die Bibel nicht Gottes Wort wäre, wenn sie nicht Jesu Lehre predigte. Jesus kennt keine Kompromisse. Er weiß, daß die menschliche Gesellschaft nicht ist, was sie sein sollte, daß es zu Anfang anders war (Matth. 19, 8) und daß es wieder anders werden soll. Als solche Vorschriften, die dereinst ganz erfüllt werden, haben wir keine Behandlung des sechsten, siebenten und neunten Gebotes in der Bergpredigt anzusehen. Aber die Nichterfüllung seines Gesetzes, die er selbst voraussetzte, kann nicht sein Gesetz selbst umstoßen. Ich werde nie zugeben, daß die Sittengesetze Jesu mit irgendeinem gesellschaftlichen Zustand unvereinbar sind. Es mag hart sein, nach ihnen zu leben, aber es ist möglich.

Wir haben in kurzen Zügen, die Argumente gegen die Bibel überflogen. Wir sollten nun noch die positiven Gründe für dieselbe besprechen. Aber der Platz will es nicht erlauben. So wollen wir nur noch sagen, daß der Anspruch der Bibel uns Nichtsahnur und Leiter zu sein oft angegriffen, nie überwunden, für immer bestehen wird. Man wird nicht an Jesu Wort vorbei können: Himmel und Erde werden vergehen, aber meine Worte vergehen nicht (Mark. 13, 31).



EDITORIALS

"JAKE AND LENA"

The title of this editorial may seem ludicrous to some and unintelligible to others. We will, therefore, explain ourselves and hope that we shall be able to make it plain in the first place and not without sense in the second.

"Jake and Lena" like "Amos and Andy" is a famous Radio number. Its performers, Gene and Glenn, are clever artists. One of them can so modulate his voice that he seems to be two persons, a man and his sweetheart; and the other does the singing and playing that gives variety to the act. The two are extremely popular in Ohio at least. They receive, so it is said, five hundred dollars a night for putting on their act. It is different every time and the people "go wild over it." Some time ago, when they performed here in person, people were lined up three abreast; on each side of the sidewalk for a block, waiting for their turn to get in. The large theater counted 185,000 guests that day, the largest number ever reached at any time, by any theatre in this town. The actors performed a wedding scene and suddenly the groom disappeared. Where did he go? was the query; and five hundred telegrams poured in that very night, offering suggestions where he might be found. It is said that their mail averages one thousand letters a day!

Now we listened in once or twice when the act was on and the thing seemed so inane, so utterly silly and cheap to us that we never tried it again. Our son-in-law, who is also an admirer of this popular nonsense, told us in explanation that one must listen at least three or four times before he can really appreciate the humorousness of the piece. He would not want to miss any number of it, whether it was early in the morning or late at night. And so it is with others. When we make the round among our members and it is "Jake and Lena" hour, the young people, at least, will not turn it off to listen to the words that fall from our lips: they want "Jake and Lena," cost it what it may.

Now isn't this a phenomenon that demands consideration and gives cause for reflection? If you strike the popular taste the people will hear you, they will admire you and pay you royally. But if you can't do that you are a dead number and the world will leave you alone. It is far from us to blame the people if they have a strongly developed sense of humor—we have something of that

ourselves, although it seems a later development—but for a whole state to go crazy over a set of clever laugh-producers is certainly an experience we can't readily explain.

Goethe says: "Sound reason has always been with the few only," but will that satisfy the few who belong to the minority?

For the same rule obtains not only in the picture show or the radio world; it holds good in the world of our own experience. A minister may have a good sermon, a fine delivery, a knowledge of literature and history, and bring all these fields under contribution to his pulpit work. As like as not people will say: "He preaches over our heads; his sermons might be all right for college students, but give me 'the heart to heart talk,' the food for the common people; I can't warm up to this highbrow stuff." And all this while one doesn't dispense philosophy or heavy intellectual food at all. One only doesn't strike the popular fancy, somehow.

It is an unpleasant situation, a disheartening experience. It seems the more a minister reasons in his discourse, the more he tries to solve problems or to show faith is consistent with science and proven facts, the less the majority like his sermons, at least in our Evangelical church.

It is also one of the things we must reconcile ourselves to in our private life: The more exacting our expectations are in point of intellectuality, the less "fun" we have along the ordinary avenues of life. People of discrimination can't enjoy 99/100% of the picture show; the average book will be unpalatable to them. For jazz music they have a perfect detestation. They can't follow the crowd in all this. They have only the consolation that what they *do* enjoy is more worth enjoying. They can say with the Savior, "I have a food ye know nothing of" and they are blessed indeed if, being in the minority, they don't sour on life but, like Him, know that the joy and peace of the Holy Spirit are the real blessings of life.

SHE GIVES HIM FIVE YEARS

It is sometimes interesting to hear intelligent laymen or laywomen express their opinion on leading men of the church. We had that pleasure a short while ago. A lady who had been a member of our church at Springfield, Mo., many years ago, paid us a visit. She had not had much schooling originally; just what the parochial Lutheran school of her native place could give. But life had taught her much. Her married life was blessed with three daughters and she and her husband gave them all a college education. As so often is the case, the parents wanted the children to have the advantages that they themselves had lacked. The oldest girl was a "Dean of Women" in a college and is now in New York

City studying for the degree of Ph.D. at Columbia University. She wants that degree, her mother said, if she dies over it. Her very health is threatened by the heavy work before her. Such is one of the consequences of the exaggerated emphasis educational circles put on those letters behind your name. Much more sensible seemed to us the remark of a teacher in our local schools, who has that degree but said: "I'd rather have a 'Mrs.' before my name than a 'Ph.D.' after it."

Well, our friend, now a widow, had spent the last six months with that degree-hungry daughter in New York, and had employed her time well. She went to many concerts, operas (German and otherwise), lectures, museums. She saw all the sights and heard many of the famous preachers of the metropolis. Naturally E. Fosdick was one of them. To go to New York and not to have heard him is to go to Rome without seeing the pope. What did you think of Fosdick? we naturally inquired. Her answer was not as enthusiastic as might have been expected. Of course she gave due credit to his ability. She knew he was supposed to be in a class by himself. She granted he was a great speaker and a great drawing card. You had to come early to be sure of a seat. But she had by no means succumbed to the spell that so many have yielded to. She said, she heard him with attention, with pleasure and with appreciation. Still, he left her cold; she would ask herself in going out, "Now what have I taken along?" and she couldn't answer that question. Spiritually he had left her untouched and unblessed, although she is by no means a conservative church-woman of the orthodox kind, she has not a closed mind.

She said, "*I give him five years.*" Just imagine: while thousands flock to his church, while the young people adore him, while he is the master Modernist, while the radio gives him every Sunday a numberless audience! In five years she explained, he won't be a preacher any more, he will be a lecturer. He is not a pastor now, visits no one, doesn't shepherd the souls, is neither at the sick-bed nor at dying moments. He just preaches, or, rather *lectures*, for his sermons are lectures, every one of them. How to reconcile science and religion, that is his great topic—and religion has to make the sacrifices, not science.

So spoke this woman, or nearly so. She wasn't quite sure whether the new religion was going to prevail. It seemed to please the young people, it seemed to be the trend of the times. But the old religion had something she wouldn't miss. It gave the "heart" more than the new.

We assured her that the old religion, the religion of Jesus and

the Reformers, was going to come into its own again. She wouldn't express any opinion on this judgment.

We thought we must pass on this experience to our readers. It is now before them. Let them ponder the question: it is the question of the day. We are sure about the issue, but let each one decide for himself.

SELF-RELIANCE AND FAITH

The Federated Churches of our city have now closed the eleventh annual series of Lenten meetings. Nearly all churches united in them, with the exception of the Missouri Lutherans. These had separate meetings in Holy Week. Both of these noon-meetings in Holy Week, the papers said, were well attended. Then the report went on, quoting one of the speakers: "Self-reliance is a great thing in business, but a bad thing in religion." When we read that, we knew at once that this statement had been made by the Lutheran speaker; we knew it before we read in the paper that Rev. H. B. Wind of Buffalo had said it to the Lutheran audience. We knew it because we were aware of the heavy emphasis the Lutherans put on faith in God. For them to say, self-reliance is good in religion, would have been almost a fall from grace, certainly a false theological note.

Self-reliance, he said, is good in business. Doubtless the men who control large industries need a goodly amount of it. Just now the steel men of Youngstown and those of Bethlehem have been in conference as to merging the two huge concerns. The Youngstown men were against it. They lost, but the pictures of them in the papers showed that they were of the fighting kind. The thought came to us, these men have more courage, grit, self-reliance than the average minister.

Does then the ministry, does religion fail in developing self-reliance? Does it fail to make men more courageous, resourceful and venturesome than does business? In answering this question let us first state that the business men mentioned are exceptional men; they are leaders, they direct affairs and control capital altogether out of the ordinary. I would be unfair to expect the minister of an ordinary congregation to show as much enterprise, foresight and reckless energy as those possess. But would the average minister compare unfavorably in these elements with the small business man? We think not.

We must compare the leaders in one branch with the leaders in another. At once there spring into consciousness Paul, the great apostle of the Gentiles, or Luther, who ushered in a new age, or a

host of others, not so great and conspicuous, but who have all made their contribution to the progress of humanity by the vigor, courage and staying qualities of their personality. They had self-reliance to a large degree. But it was based on faith, it had a religious source. It was nourished as was that of Jesus, on fellowship with the father. They were nothing in themselves and uttered it often with the greatest candor and humility. But they by no means minimized the work of God in their souls. They could say with Paul—to a varying degree: "I have done more than all of them, but not I but God's grace that dwelleth in me."

We think that is what the Lutheran speaker meant. Our self-reliance must be founded on our relying on God and his promises. Without *such* self-reliance, how could we face our audience unafraid on Sunday, or at special occasions? Or arise in meetings and give an impressive account of our opinions. Here we often haven't enough of the right self-reliance.

The business man may have self-reliance based on experience, on ability, on the determination that comes with office responsibility. If he had also faith in God and a due conception of what his wealth and influence could mean if used, not for selfish purposes, but for the general welfare, things in the business world, relations between capital and labor would not be so strained as they are.

Der Katechismusunterricht.

Während wir dies schreiben, feiern wir die stille Woche und die Konfirmation ist hinter uns samt dem sechsmonatlichen Unterricht. Es liegt nahe, von dem letzteren und seinem Erfolg uns Rechenschaft zu geben. Indem wir vom Katechismus sprechen, denken wir nicht an den neu revidierten insbesondere. Er hat in Vereinfachung der Sprache alles getan, was von ihm erwartet werden konnte. Unsere Frage ist: Ist das Lernen des Katechismus im allgemeinen von wirklich besonderem Wert? Im Jahre 1929, dem vierhundertsten Jubeljahr des Lutherischen Katechismus, haben wir von der Volkstümlichkeit dieses Büchleins und seiner großen Geschichte viel gehört. Er ist auch ein Volksbuch, kernig, klar und kräftig geschrieben. Der zweite Artikel insonderheit ist eine unübertroffene Auslegung des Zentralpunktes unsers Glaubens. Wer diese und den Katechismus Luthers im ganzen antastet — „beißt auf Granit.“

Dennoch, von dem Auswendiglernen der Fragen und Antworten des Katechismus — irgendeines Katechismus — halten wir wenig. Uns persönlich hat er wenig geholfen. Wir waren fünf-

zehn Jahre alt zur Zeit des Konfirmandenunterrichts; wir erinnern uns der Erörterung der Unterscheidungslehren seitens unsers frommen — stark lutherischen — Lehrers wohl. Das Uebrige haben wir vergessen, es hat auf uns keinen bleibenden Eindruck gemacht.

In unsrer eigenen Katechismusarbeit mit den Konfirmanden sehen wir vom Lernen der einzelnen Fragen und Antworten **fast** ganz ab. Wir brauchen den Katechismus hauptsächlich, um die „fünf Hauptstücke“ zur Unterlage unsers Unterrichts zu machen. Dieselben scheinen uns in der That die unentbehrlichen Grundelemente unsers Glaubens und Lebens zu sein. Wer kann denn — für sich und die Jugend, die ihm befohlen — ohne die zehn Gebote, das Glaubensbekenntnis, das Gebet und die Sakramente auskommen?

Dennoch die herrlichen Bibelverse — **unter** den Fragen —, die Trost- und Mahnworte der Schrift daselbst, sind uns viel wichtiger. Wir lassen die besten unter ihnen auswendig lernen, nicht die Fragen. Und noch eins, die biblischen Geschichten sind uns viel wichtiger als der Katechismus. Bei ihnen verweilen wir mit ganzer Liebe und heller Begeisterung. Wir sagen den Konfirmanden: Was immer ihr sonst vergeßt und in die Ecke werft, behaltet die biblischen Geschichten, lest sie wieder und wieder, bis sie ein Teil eures inneren Lebens werden.

Wir glauben hiermit uns im Einklang mit der modernen Pädagogik zu befinden, da sie auch vom Praktischen mehr hält als vom Theoretischen, vom Konkreten mehr als vom Abstrakten, vom Plastischen mehr als vom Analytischen, vom Leben mehr als von Lehrpunkten.

Doch ob wir mit ihr im Einklang sind, oder nicht: unser Herr brauchte in seiner Verkündigung die Geschichte, das Gleichnis, vom Leben genommen, ins Leben einführend. Wer könnte ein besseres Vorbild finden in der Volksbelehrung als **unsern Meister**? Selbst Paulus, der große Kirchenbauer, muß hierin von dem Meister die Segel streichen.

**„Ein wenig Grütze unter der Mütze,
ist gar viel Nütze;
aber ein fröhlich Herz hinter der Weste,
das ist das Beste.“**

So ungefähr lautet ein Vers, den wir in der Schule gelernt haben. Damals wußten wir nicht, wie wahr dies sei. Daß „Grütze“, Verstand, Anlagen, viel wert sei, wußten wir, aber daß ein fröhlich Herz so hoch im Preis stehe, wußten wir nicht. Im Lauf vieler Jahre erst haben wir das recht eingesehen. Wir waren gestern im Hause einer noch jungen Frau. Sieben oder acht Kinder befanden sich in der Küche — die andern Zimmer waren kalt, um Kosten zu sparen. Die Nachbarn bedauerten die Frau wegen ihrer großen Kinderchar; sie selbst, obwohl das nächste schon im Anzug war, war gutes Mutes. „Ein fröhlich Herz . . .“ Wir haben einen Amtsbruder, beinahe achtzig Jahre alt, Invalide, von Gebrechen heimgesucht, allein mit seiner alternden Gattin. Er hält sein Haupt noch hoch, er klagt kaum je, er jammert nicht: er hält fest! Ihm gegenüber wohnt eine Frau, vielleicht nahe an sechzig. Sie hat Diabetes, sie verliert ihr Augenlicht — und dennoch ist sie gutes Mutes. Sie war immer voll Wiß und Humor und diese Gabe hat sie noch nicht verlassen. Wunder aller Wunder! Diese Frau ist fröhlicher anscheinend als viele, die Gesundheit und Augenlicht besitzen. Sie klagt nicht, sie bejammert sich nicht, sie redet nicht von ihrem Kreuz, ausgenommen zu den nächsten Bekannten.

Sind nun alle die Genannten oder andre ähnliche tapfere Menschen groß im Glauben, oder ist ihre Fröhlichkeit eine Frucht ihrer geistlichen Förderung? Das könnte man wohl kaum in allen Fällen sagen. Es ist Naturgabe; es ist ihnen von einer gütigen Fee in die Wiege gelegt, und sie selbst haben wohl kaum gewußt, wie reich sie waren!

Wir andern, wenn wir von solchen Fällen hören, sagen: So könnte ich nicht sein, das ist mir nicht gegeben. Aber wenn die Natur es uns versagt hat, können wir nicht von der Gnade erwarten, daß sie uns das „Freuet euch im Herrn allewege!“ lehrt? Sagt nicht der Apostel: „In allen diesen Dingen (schweren Trübsalen) **überwinden** wir **weit** um des willen, der uns geliebet hat?“ Wir lassen diese Frage unbeantwortet, wir schieben sie nur dem Einzelnen ins Gewissen, möge er sie nicht vergeblich in seinem Herzen erwägen.

The Christian World

The Trend Toward Humanism *

CHARLES FRANCIS POTTER

The most significant tendency of modern religion is its inevitable trend toward humanism. Inevitable, because man can not endure the mental unbalance of retaining magic in his religion when he has banished it from all other departments of his life.

When man removed magic from alchemy and studied the laws of the elements, chemistry was born.

When he eliminated divination from astrology and learned the laws of the stars, astronomy rapidly developed as a science.

And when he dares to excise the supernatural from religion and study the phenomena and laws of religious experience, similar progress will be made in that sphere.

Most unscientifically, theology, the so-called "queen of the sciences," has begun with the unknown, has assumed the existence and attributes of God, and has thus based its whole structure on a supposition.

The new science of religion begins with the known phenomena, namely, the religious experience of men, and works toward the unknown.

The humanizing of religion has been postponed far too long, but there has been a reason for the delay. People have dreaded the very radical changes they knew would be necessary.

Humanism isn't simply another denomination of Protestant Christianity: it isn't a creed; nor is it a cult. It is a new type of religion altogether. It is a new way of looking at religion. You have to make over and broaden your definition of religion to get humanism in at all. The humanist splits the seams of all the old coats of religion when he tries them on. The new wine has burst the old wineskins.

Apparently there has been a suddenness in the advent of humanism. A few months ago one heard of it only in a very limited circle; to-day the newspapers and magazines are full of it. But the suddenness is only apparent. Humanism has been for some time quietly growing in the minds of a few, waiting until the spread of scientific knowledge should prepare the way for its appearing. Persons familiar with trends in religious thought have for years sensed some mighty change impending.

The revolution in religion they foresaw is here. By revolution in religion we do not mean mere reforms in religions, such as the

*Address by the founder and leader of the First Humanist Society of New York, at the Saturday Discussions Luncheon of the National Republican Club, Saturday, January 25.

reinterpreting of the cardinal tenets of orthodox Christianity in the light of modern thought, or the socializing of the religions which were formerly concerned only with the salvation* of the individual. Nor do we mean the Back to Jesus and Back to Buddha movements, nor the higher criticism of Bible, Koran, or Vedas.

These were but preparations for the revolution, shadows cast by the coming event. The revolution is nothing less than the complete revaluation of religion itself on a humanistic basis rather than a supernatural one. This revaluation is producing a religion so different in type from its predecessors that some critics claim that it is no religion at all. And many people whose knowledge of science has made them humanists have left the churches thinking themselves no longer religious, when their very humanism is itself a new religion.

There are sixty million people in the United States alone who are not on the lists of adherents of any religious organization, whether church, synagogue, or society. These sixty millions are not to be reckoned as not desiring any religion. It is probable that most of them are simply dissatisfied with the religions they have known, the religions which emphasize the supernatural.

To these people who are seeking a satisfactory religion for to-day humanism comes as something long sought and almost despaired of. The letter-files of humanist preachers are growing plethoric with correspondents' expressions of delight at having found "at last a religion one can believe and live by," "a common sense religion for to-day," and "an inspiring faith for modern folk."

Humanism is still very young, but its adherents exhibit the enthusiasm which characterizes the rise of a new religion. And there is a sanity and wholesomeness about it which renders its followers immune to the fanatic excesses which have been exhibited in some religions.

From California to New York, and even in India and Japan, humanist groups are in process of formation, and every week brings fresh news of the growth of the new movement. Not all these groups agree in all details of belief and practise, but certain common elements appear. One notices in all of them, naturally, an emphasis on the value of sincerity and a corresponding scorn of hypocrisy. They all stress the importance of living the good life here and now, rather than worrying much about what is to come afterward. They repeat frequently the need of self-development by the individual, and lay equal emphasis on social co-operation and a sense of social responsibility. They find inspiration in contemplating the upward sweep of evolution and the noble lives of the great heroes of human progress.

The point upon which they are unanimous and most insistent is the rejection of belief in the supernatural, which belief they seem to consider not only of no value in religion, but even detrimental to progress in religion. It is because humanists reject the supernatural that many maintain that humanism can not be a religion at all. Certainly if you assert that religion is the worship of the supernatural, then humanism is not a religion. But religion is wider than super-

naturalism. As scientists who specialize in studying the phenomena of religion are pointing out, there are wide areas of religion where the supernatural does not enter at all.

Philosophy was once largely metaphysics, but the metaphysical element has been left to one side in several recent systems of philosophy. In fact, there are wide areas in philosophy where metaphysics does not enter at all. It is just as inaccurate to say that religion without the supernatural is not religion as it is to say that philosophy without metaphysics is not philosophy at all.

Recent definitions of religion by expert students of religion are much broader than those formerly taught. Contrast Allan Menzies's definition in his *History of Religion* (1895), "Religion is the worship of higher powers from a sense of need," with that of E. S. Ames in "The Psychology of Religious Experience" (1910), "Religion is the consciousness of the highest social values." Or take Immanuel Kant's famous definition in his "Critique of Practical Reason" (1788), "Religion is the recognition of all duties as divine commands," and compare it with A. Eustace Haydon's in "The Quest of the Ages" (1929), "Religion is the shared quest of the good life."

According to Kant and Menzies, representatives of the older type of thought, humanism would hardly be called a religion, but under the definitions of Ames and Haydon it certainly would.

Religion is the attempt to unify one's personality and relate it to the world without. Hitherto men have thought that this process necessarily involved the worship and propitiation of certain supernatural beings, but the advance of science has made such a belief seem rather naive, almost childish.

The really revolutionary character of humanism is best seen when one realizes that humanists not only do consider belief in the supernatural necessary in religion, but even hold that today such a belief may defeat the purpose of religion. For if religion seeks to unify the personality and relate it to the world without, any belief which hinders either part of the process is detrimental.

In Bible times, men could believe in gods and demons; they knew no better way of explaining certain phenomena. Jesus believed that the way the earth and man came into being was by direct creation by the hand of Jehovah. He believed that disease was due to demon-possession. He believed that wrong thoughts were whisperings of Satan. He believed that good thoughts and good deeds were due to the presence of God or the Holy Spirit within him.

The man of the twentieth century who is familiar with even the commonplace of scientific truth classifies all the creation stories, whether in Hebrew literature or in the lore of the South Sea Islands, as primitive myths. He accepts evolution as the method by which the earth and man arrived at their present state. He knows that disease is due to germs; he has seen them through a high-school microscope. And he knows that it is just as inaccurate to ascribe his good thoughts, aspirations, and actions to a god as it is to blame the devil for his bad thoughts and deeds.

Such primitive ideas do not aid a man when he seeks to-day to get a unified view of his life and his relations to others and to nature. They only confuse him and defeat his highest purposes. He can not reconcile an ancient religion with his modern life. And when some earnest theist informs him that if he does not believe in the supernatural he can have no religion, he decides that he must give up religion in order to preserve his intellectual and emotional and moral integrity.

With the coming of humanism, however, the modern man finds a religion which does fit in with his scheme of things. Not that he welcomes it as an easy let-down in his standards, permitting him to take a moral vacation and to do as he pleases. For from it, for while humanism is easier to understand and believe, it is harder to live by, for it requires more personal consecration and devotion to the highest ideals and a deeper sense of social responsibility than does orthodox religion.

Long ago, centuries before Christ, when philosophic humanism had developed in the magnificent Greek civilization, Socrates counseled every man he met: "Know thyself." In the intervening centuries, however, man has exerted his powers mainly to discover the world outside. Only recently has he turned his instruments upon himself. In years to come, the twentieth century will probably be known as the era of the discovery of human personality.

Recent researches in psychology have also prepared the way for the coming of humanism, a positive constructive religion built upon man's faith in his own powers. If humanists were to make a creed, the first article would be: "I believe in man."

To some, such a statement sounds sacrilegious, because they have for so long been accustomed to the idea of the fall of man and his inherent depravity, and have repeated so many times the false aphorism, "Human nature never changes." They have thus created in their own minds a barrier to belief in the limitless possibilities of mankind.

There is good scientific justification for believing that man is really just beginning his career upon this earth, and that a million years or more of development, mentally, morally, and spiritually, lie before him. What may not be accomplished if man dares to believe in his own future and to take his vast responsibilities to those who come after him more seriously than has been possible when religion has centered his attention on "other-worldliness!"

Man's recent accomplishments, however, in the spheres of radio communication and the conquest of the air, have gone far to create in him a confidence in his own latent powers.

It becomes immediately apparent that the chief concern of humanism is to release the pent-up reservoir of human energy, to explore the uncharted territory of the mind, and to raise to its highest efficiency the entire personality.

Therefore humanists are not only opposed to all movements, institutions and practises, however religiously sanctioned, which tend to

cramp and confine the human personality and to prevent its proper development, but they are also actively engaged in helping those movements which tend to release, develop and expand the life of man.—*Christian Leader.*

A Visit to India

SHERWOOD EDDY

Two scenes will always remain indelibly stamped upon my mind from this visit to India. The first will be the picture of Mahatma Gandhi sitting cross-legged at his spinning wheel, like a Francis of Assisi suddenly plunged into the twentieth century, calmly discussing for India the course of action taken by Washington, Jefferson and Patrick Henry in the American Colonies in 1776, as contrasted with the alternative of a gradual evolution like Canada into dominion status. In either case, whether for independence or dominion status, Mr. Gandhi's own leadership will be non-violent.

The second scene I am sure to remember will be the fifteen thousand delegates and attendants at the Indian National Congress at Lahore, at the opening of the New Year 1930, impassioned, aflame with patriotic loyalty, deciding after heated debate whether they shall adopt a policy of co-operation or non-co-operation, for dominion status or independence, as India stands at the parting of the ways. This congress will be a microcosm of divided India with its eight principal religions, some 222 different languages, 2,300 separate castes and sub-castes in the one-fifth of the human race peopling this sub-continent.

To understand the situation in India to-day we must recognize the significance of the various elements that compose it.

1. There is first of all the strange figure of Gandhi himself, perhaps the most unique man in the world, seeming at first sight a frail, almost toothless old man and mystic saint, yet the very incarnate soul of India, quietly, unalterably, determined that his country shall be free. Gentle as a little child, yet he is as hard to move as a mountain, once his mind is made up. He is the center and pivot of the Congress and of the whole situation in India today. He alone can unite the Nationalists or lead the masses.

2. There is the Indian National Congress, a voluntary organization representing the politically-minded, educated leaders of the country, chiefly nationalists who unite their efforts for political self-determination and for needed social reforms. In addition to the 15,000 who assemble at the annual Congress, there are over a hundred thousand men educated in English, their only common language, who can be counted upon for leadership in their various communities. As I have met these leaders throughout India, I am convinced that they can produce a group of men equal to the British or American Cabinets in intellectual ability and often in integrity of character. India's two greatest dangers, however, will be widespread bribery and corruption, which already exists among lower officials, and communal divisions between religions and castes.

3. The third and chief element in the situation is the plodding, poverty-stricken masses of this teeming population, more than nine-tenths of whom are illiterate. With only an acre of arable land per capita for the whole population and 125,000,000 landless casual workers, where the average income is eight cents a day, or \$27.75 a year, India is the poorest country in the world. Millions of these people will follow Mr. Gandhi, in any campaign he seriously promotes, but it is more than an open question as to how far he will have a united India behind him in a movement for civil disobedience at the present time.

4. The seventy million Moslems constitute one-fifth of the population. They come of a fighting race, backward in education. The majority of their educated leaders desire dominion status or some form of self-government for India that shall safe-guard their own interests in all the provinces, and give them one-third of the seats in the National Assembly. In spite of the bitter feud between Moslems and Hindus in the past, fomented by the fatal system of communal electorates, their trusted leaders believe they can unite with Hindus in self-government, protecting the legitimate interests of each community as have the French and English in Canada.

5. The native states, containing more than a fifth of the population, constitute a difficult problem. The people of most of them are far behind those of British India in education and civil liberties, often with autocratic, irresponsible and extravagant rulers. If they are left out of the newly-constituted India they may honeycomb the country with disloyal "Irelands." If they are brought in they will form a possible reactionary and divisive force, but the difficulty is not insuperable.

6. The Youth Leagues of India are for the most part patriotic but inexperienced, irresponsible and radical in their outlook, demanding complete independence by any means, violent or non-violent. In any struggle they will doubtless break out in crimes of violence. They do not look to the non-violent Gandhi but to Jawaharlal Nehru, the president of the Congress, for leadership, and although not represented in the Congress, the pressure of their demands will be felt. With them on the left we may reckon on many of the forces of organized labor in the Trade Union Movement. Only a small fraction of the sixteen millions in industrial pursuits and the one and a half million laborers in factories are organized. Among certain railway and factory unions, especially in Western India, communist organizers have been at work, and underpaid, ignorant workers in a country so desperately poor as India are likely to furnish fruitful soil for Russian propaganda and methods of violence. Youth, communist labor and a few intellectuals thus constitute the extreme violent left wing of the nationalist movement.

The Viceroy, Lord Irwin, by his announcement of Nov. 1, 1929, proposing a Round Table Conference to discuss the new constitution and promising ultimate dominion status for India, for a time united all liberal public opinion behind him. But the debates in the British Parliament destroyed much of the new faith and hope he had evoked.

The Indian leaders responded to the Viceroy's announcement in their Delhi manifesto with four demands—complete amnesty for all political prisoners; the Round Table Conference convened to draw up a new constitution for dominion status; members of the Indian National Congress to have predominant representation at this conference, and a change of heart manifested by the Government in a greater measure of conciliation and preparation for full dominion status. Mr. Gandhi, representing the majority of the Congress leaders, quietly but firmly demanded the fulfilment of the above four conditions by Dec. 31, 1929, declaring that if this was not done, and early dominion status assured, then "the Congress would organize a campaign of non-violent non-co-operation by advising the country to refuse taxation and in such other manner as may be decided upon." This was the resolution of the Congress adopted last year at Calcutta.

After interviewing both men, it seems to me that at present the Viceroy and Mr. Gandhi are so far apart politically that even if they meet in conference, as proposed, agreement or reconciliation seems impossible. The Labor Government and the Viceroy are perhaps powerless to grant these conditions, while Gandhi and the Indian leaders feel equally powerless to satisfy the demands of the Congress with anything else. The situation is, therefore, grave and serious in the extreme. Ready or unready, divided or united, the inalienable demand for liberty is as deep among millions in India to-day as it was in the American Colonies in 1776, or in Canada when she was demanding complete self-government.

I shall always remember Gandhi at his spinning wheel with the warm light of the Indian sun falling upon him as he sat upon the floor of his simple room and talked with us quietly of the approaching crisis in India's history. His bodily presence, like that of the Apostle Paul or of Socrates, is at first sight weak and unprepossessing: a small, emaciated figure, weighing less than a hundred pounds, bearing the marks of days of fasting, of five imprisonments, and of long hours of work, beginning daily with his hour of prayer at four every morning. Three times he has been beaten by mobs and once left prone in the gutter as one dead. He has a round, close-cropped head, large ears, a rather long nose, a quiet, pensive face, save when it lights in a smile or ripples with laughter as it so often does. But this only reveals his few remaining front teeth. It is characteristic of the man that he makes use of artificial dentistry at meal time for practical purposes, but will have no "false" teeth for the sake of appearance between times.

After three days spent in his Ashram or social settlement, he impressed us as the most childlike, the most transparent, the most lovable of men. His whole character is centered in his unique passion for truth and reality. His autobiography reveals the most inflexibly honest man of our times. His principle of "satyagraha," meaning truth-force or soul-force as opposed to brute force, leads logically to "ahimsa," meaning non-killing, non-injury and non-violence to any living being. This is embodied in his character as love, sympathy and

identification with all human suffering. He believes that moral suasion or love, and love alone, is sufficient to meet every situation in life. This in turn leads to non-possession or poverty, whereby one shall not keep for himself anything which he does not really need. This results in the progressive simplification of life. His utterly selfless humility and shyness are strangely coupled with quiet boldness. It is difficult to realize that this frail man was once silent and timid before all strangers, a dumb failure in his first law case, a confessed "coward" afraid to sleep in the dark, yet now is perhaps the most fearless man in the world. His description of the former Indian leader Gokhale might be applied with even more truth to himself: "Pure as crystal, gentle as a lamb, brave as a lion and chivalrous to a fault. He was and remains for me the most perfect man on the political field." He is a saint strayed into politics who is working in the spiritual, social and political spheres as one undivided whole of life.

If he is not a "mahatma" or great soul we never saw one. Yet the word is not permitted in his Ashram and it is painful and humiliating to him to have it used. One sees his humanity and his humor breaking like sunshine through the lowering clouds of fierce criticism and controversy when he answers the questions of his critics in passages like the following: "Are you really a Mahatma? If so, will you define the word?" "Not being acquainted with one, I can not give any definition." "Did you ever tell your followers that you are not one?" "The more I repudiate, the more it is used." "Is it a fact that formerly you traveled third-class in railway trains and now you travel in special trains and first-class carriages?" "Alas! the correspondent is correctly informed. The Mahatma-ship is responsible for the special trains, and the earthly cause for the degradation to the second-class. You think I am on an eminence. I assure you that I am not aware of that. I am, however, on the top of a volcano, which I am trying to turn into hard incombustible rock. It may erupt at any moment before I have succeeded. That unfortunately has always been a possible fate for a reformer."

When we arrived at the Ashram we were met at the train by an employer, and a labor leader who, under Gandhi's influence, had renounced his comfortable circumstances to identify himself with the cause of the unorganized and exploited mill hands in the seventy mills of Gandhi's city. At meal time we sat on the floor with the hundred and fifty inmates of the Ashram beside another employer who had already given away about half a million dollars, or half his wealth, and was devoting all his time to Gandhi's crusades. On all sides we see the remarkable influence of this man.

Our day in the Ashram begins with morning prayer at four a. m. for half an hour. Out under the stars of the Indian sky on the river bank, sitting in the clean sand, it is a moving experience to hear the prayers and hymns of this reverent religious worship. After a bath, exercise and study, comes the first of the three daily meals, all sitting upon the floor eating their simple fare. Gandhi slips in last and sits with the children. His three daily meals consist of one bowl of curds

with an equal amount of fruit, oranges and sweet limes. He eats no bread or vegetables in his present frail state, and he never ate meat in his life, save with guilty conscience as a Hindu schoolboy. After breakfast his day is occupied by correspondence and endless interviews, including some bodily labor, consisting for him of an hour at his spinning wheel while he continues his interviews. This spinning is for him almost a sacrament. He longs that the impoverished farmers, with a third of their time spent in enforced idleness, shall recapture the lost cotton trade which he believes Britain killed with a seventy per cent duty on India fabrics. If they can make their own homespun in idle hours they can save the annual drain of \$2000,000,000 for Manchester cotton goods, etc., from abroad. To him this spinning for the farmer spells bread, character and final freedom from an enervating foreign rule. After supper and the hour of evening prayer, Mr. Gandhi reclines on his cot out under the stars and answers our questions in an informal discussion about God, about prayer, about guidance, and how far his actions may be controlled by God's Spirit. Sitting there in the moonlight, you forget that he is a Hindu, you forget his frail body, you sit reverently and begrudge the limits of his time and strength after seventeen hours of work, as you commune with a truly "great soul" in touch with God and more closely identified with suffering humanity than any man of our time.

An Ashram was originally a forest dwelling where an ancient rishi (or seer) trained his disciples. This company of a hundred and fifty men, women and children, is one of two such social centers where Mr. Gandhi is training workers for the service of the country. Like his own life, the Ashram is based upon truth, love, and chastity (or the observance of continence or celibacy both for married and unmarried who are solely devoted to the service of the country, although normal married life is expected for those not thus called to special service). This implies the control of the palate, or "eating only for sustaining the body and keeping it a fit instrument for service," together with poverty, or the non-possession of anything one does not really need for the simple life. The service for all in training includes spinning, manual labor even the most menial, the removal of untouchability from the depressed outcasts, sanitation, agriculture, national education in character, etc., etc.

Gandhi has received greater devotion than any man in India since the time in Gautama Buddha, some twenty-five centuries ago. He has aroused new hope and a sense of human worth in many of the sixty million untouchables and outcasts, and he has done more to break down the evils of the caste system among the 220,000,000 Hindus than any man in history. He has given to a war-torn world the hope of a new way of passive resistance; he has perhaps made possible the substitution of a moral equivalent for war; and for revolution a non-violent means that may prove more effective than the age-long custom of destruction and bloodshed as a means of obtaining liberty. If he should succeed he conceivably might demonstrate the moral power of vicarious sacrifice and the spiritual application of the Sermon on

the Mount to practical politics as more potent than all the guns of Prussian militarism, than all the ships of Britain or all the dollars of America. In him India has found her soul, has found a voice.

This I am writing before I start north to attend the National Congress at Lahore, thirty-three years after I attended my first congress here in 1896. This vast sub-continent has moved since then. It is a new generation and a new India to-day.

P. S. After long discussion the National Congress at Lahore decided to fall back upon the resolution adopted at Calcutta. Mr. Gandhi and the leaders of the congress were not satisfied either that their four demands had been met, or that the Government really intended to grant India dominion status at the Round Table Conference. He has, therefore, taken his stand with quiet determination and with the backing of the majority of the congress, to carry out his campaign for non-violent non-co-operation and civil disobedience. This will mean tension, strife and trouble developing in various parts of India, and the beginning of a moral fight to a finish with the British Government for India's freedom. Mr. Gandhi has now fulfilled his warning that if dominion status was not promised or as good as granted by Dec. 31 he would join forces with the Independence Party of the left wing. This is serious indeed and ominous for the future.—*Christian Leader*.

The Preacher and His Books

BY THE REV. WALLACE H. FINCH, D.D.,

Pastor of Chester Hill Church, Mt. Vernon, N. Y.

Books are the tools of the preacher's work shop. A carpenter, if he is an ingenious man and a patient one, can do work of a sort with only a jack-knife and a hammer. But he will do better work if he have a saw, and a plane, and a brace and bits, and a try-square, and a spirit-level, and a chest full of the other things that human ingenuity has contrived to aid a carpenter in his work.

A blacksmith can do some work with a blow-pipe, a few bricks to hold his fire, a flat surface of some kind, and something to hammer with. But he will do better work if he have a forge, and an anvil, and a hammer, and some tongs, and a vise, and a fuller, and a sledge or two, and a hardy, and a chisel, and such like. A blacksmith with a blow-pipe and some fireclay may have been a useful man in the beginning of the iron age, but his usefulness is highly problematical now.

Books are a preacher's tools. They are not his material. The material he works with is human minds and human hearts; and that material is the most difficult and the most valuable material in the world. If a carpenter spoils a piece of wood in the shaping of it, he can throw it away and get a fresh piece and try again. If a blacksmith burns a piece of iron in forging it he can throw it into the scrap-heap and the loss will not be very great. But human minds and hearts are too valuable to scrap when they are cut or burned.

A bungling workman dealing with such material is an extravagance the Church cannot well afford.

A preacher's books are his tools. Some are fundamental, he can do nothing without them. His Bible, his concordance, his dictionary, his commentary and his encyclopædia are to him what the hammer and saw are to the carpenter, or the hammer and the forge to the blacksmith. But these are not the only tools he needs. He needs many others. He needs some books for a day, and some for a week, and some for a month, and some for a year, and some for all the days of his life.

He needs different kinds of books. There is no work in the world so diversified as the work of a preacher. A man may become a specialist and have only one kind of books; he may become a scholar and have only one kind of books, he may become a scientist and have only one kind of books; but if he is to become an acceptable preacher for twenty or thirty or forty or fifty years he must have all sorts of books.

A Frequent Objection

The average preacher cannot afford to buy books. His stipend is small, he has a family to support, his people are not literary and do not realize what books cost; he simply cannot afford to buy books. What shall we say to that?

There is only one thing to say: he cannot afford *not* to buy books. The preacher in the twentieth century who doesn't buy books is doomed. If he is a man of discrimination he will not need to buy many books at one time. If he is a man of studious and noble curiosity he will get more from one book than many men get from twenty books. But buy books he must. He may make shift to get along for a month without meat, or even for a year, and his health likely will not suffer much; but if he lives a year without books his mind will suffer, and his imagination will suffer, and his purpose will suffer, and his people will suffer.

His Workshop

Just as books are the preacher's tools, so his study is his workshop. It ought to be located with that end in view. Other things being equal, it should be in the room that has the best natural light of any room in the house. His application will be hindered by many things that he cannot control. The telephone, the unseasonable caller, the interruptions of the household; such things are always with us. If we add the necessity of doing our reading and our study in a poorly lighted room we add another and wholly unnecessary strain upon our application.

It is important to preserve the atmosphere and spirit of a workshop in the study. The only quarrel I ever had with a parsonage committee was to prevent them from making my study into one of the show rooms of the parsonage. Their desire was commendable but misdirected. A study is a workshop. In a workshop tools often lie around in a seemingly careless way. But the disorder of a workshop may be

the disorder of construction, it is sometimes the disorder of convenience. A study doesn't need to be picked up every morning. It doesn't need rocking chairs nor soft couches nor domestic furbelows nor folderols. It is a place to work and it is important to keep the atmosphere of work in it.

Books for Backgrounds

The preacher needs books to create backgrounds. When I was a lad working at the forge and dreaming of some day becoming a preacher, a kindly friend gave me a book. I have forgotten pretty much everything about that book but its title. That title was *Humanics*. I have looked in every dictionary I ever owned to find a definition of that word. I have never found it. Yet it surely was the title of that book. Reading for backgrounds is reading in humanics. It is reading in all the pathos and sublime of human life. It is reading for mastery of all the springs and impulses and outreaches and sensibilities of the soul of man. It is reading to learn what the human spirit is capable of; how high it can fly, how deep it can dive, how wide it can range and what fare can sustain it.

I have a friend who is always studying preachers. He travels widely and wherever he is on Sunday he goes to church. He is in Great Britain about half of his time. I once asked him how the average American preacher compared with the average British preacher. He paused for a moment and then he said, "The British preachers' backgrounds are richer." Then he paused again and after a moment said, "Too often you American preachers give one the impression that you are telling us everything you know of the subject you are treating; while the English and Scotch preachers give you the impression that they know ever so much more than they are saying." Then he changed his figure of speech and said, "Their undertones are better." I have quoted one friend; let me refer to another. We were schoolmates. When we began our ministry he was my envy and despair. He knew so much more theology than I did. He was a graduate of one seminary, post-graduate of another, had a special course in a third, and for one day a week he went for a year to a fourth. He was rich in divinity. He had a fine presence, a pleasing voice and a good head. In twenty-five years he has had thirteen appointments. He never remains in one church more than three years, and six times he has stayed only one year. I often wondered what the explanation was. Last winter I was in his study and I thought I could see. He was overloaded on Divinity and desperately short on "Humanics." Among a thousand or twelve hundred books I could find only four books of fiction. One of them was *Pilgrim's Progress*. The only poetry I could find was *The Methodist Hymnal* and Foster's *Cyclopaedia of Poetical Illustrations*. Whole ranges of human interest were not represented in his reading at all. Such mental fare would make any man hard to listen to.

A Living Illustration

May I refer to a living illustration of rich backgrounds. His name is Arthur John Gossip. Read one of his sermons and note how un-

dertones play through. It is not that he quotes so much; when he does he often quotes inaccurately. But his reading plays through his sermons like heat lightning through the summer sky. Poets, moralists, preachers, scientists, philosophers, agnostics, dramatists and apostles all stand just at his shoulder. He will summon one of them, and then indorse or dismiss him in a single line of such pertinence and beauty that it shines like a jewel. It would be a liberal education to run down his casual references and seemingly careless quotations. He is never pedantic and never literary and never somebody else.

He is always Gossip, and you feel when you read him that you are dealing with a universal man. He has ranged everywhere, sailed all seas, explored all continents, gathered metals from all hills, honey from all flowers, grain from all fields, and fish from all seas. He illustrates what rich backgrounds can do for preaching.

Books for Preparation

The preacher's second use for books is books for preparation. To me this time-honored phrase is something of a misnomer. When I was a growing lad we had in our country church a preacher named Robert Brown. He was something of a scholar in Hebrew. He wrote some pretty stiff articles for the church papers on the value of the study of Hebrew to the preacher. He said something one day I have never forgotten. He said that he found that he always preached much better on Sunday if during the week he had spent about twenty hours digging Hebrew roots. When he said it, "digging Hebrew roots" seemed about as remotely related, in my mind, to preparation for preaching as anything could be.

I have found out what Robert Brown meant, though honesty would compel the confession that I have not dug three Hebrew roots in three years. He meant that he found preaching on Sunday more of a delight if during the preceding week he had spent some reasonable portion of his time in concentrated mental effort and exercise. Not simply reading, but studying, noting, comparing, analyzing, classifying—whipping all his mental powers into action. He did that "digging Hebrew roots." Another man may get the same results in quite another field.

A man may dig one kind of roots one year and another kind the next year. He may dig one sort for three months and another sort for the next three, but he ought to dig somewhere.

And what fields there are. Three months with Neander in Church History will toughen up the fibers of the mind in fine fashion. It will do more, it will give us some understanding of the influences that have united to make the Church what it is today. It will be severe exercise in digging to get it, but it will be rich plunder when it is ours.

Poetry: a preacher friend frequently says that the poets never interest him. His saying that is a perfect illustration of the unnecessary. No one would ever suspect that they did. Professor Olin F. Curtis said that in the poetry of Robert Browning one could come

closer to the whole reality of human life than he could in any scientific treatise published in the last hundred years. I once asked one of the leading preachers in our day what he did for the sixty minutes immediately preceding going into the pulpit. He said that he usually read the poets. I have seven of that man's books in my study. I have just looked them through again; there are not seven quotations from the poets in the seven books. But before he goes into his pulpit, where he has stood for many years, he drenches his mind with poetry.

I have made no reference to science, and philosophy, and history, and fiction, and drama; root-digging exercises in any of them is fine work. I have not mentioned the Bible. Why should I? If a preacher has not discovered the rich values there, he is hopeless.

An Illustration

I have mentioned one living preacher as an illustration of books for backgrounds. Let me mention another as illustration of books for preparation. Yet, now that I have come to doing it, I hesitate. I am restrained by considerations of propriety. If he were here he would forbid me. I am thinking of our own Edwin Lewis. I will say no more than this: a brave digger; an honest workman; a world of information at his command; a trained judgment; an accurate sense of proportion. For this sort of thing we must get past the reading of books; we must study them.

The Preacher and His Books

Did I say a preacher's books are his tools? Let me change the figure. They are his daily bread; they are sustenance for his heart, his mind, his spirit. Let me change the figure again: they are the source of his divine fire. Often he will come to them spent and exhausted, his torch gone out. They will kindle him again; they will set him on fire. The smoldering spark he holds, under their contagion, will burst into flame. Let me change the figure again: they are his unfailing spring of refreshing waters. The sun of a pitiless publicity beats upon him. He is every man's servant. The streets he treads and the roads he travels are dry and hot; they consume his moisture. His books are an unfailing spring of refreshing waters; they slake his thirst, rest his weariness, invigorate and inspire him. Let me change the figure of speech once more; a preacher's books are his living, breathing, blessed companions. They will talk to him with companionable intimacy when he is lonely; chide him when he lags behind his best; banter him when he is thinking too much of his precious self; laugh with him at the idiosyncrasies and oddities of the human crowd; joust with him upon the mimic field of imagination, and sit with him in the cool of the day at the door of his tent like visiting angels. A preacher and his books. There's a subject for a Rembrandt, a Frans Hals or a Millet. No modish artist need attempt it; it will take a hand that paints from life.—*Christian Advocate*.

The Case of Dr. Macfarland

Announcement has been made that Dr. Charles S. Macfarland had offered his resignation as General Secretary of the Federal Council of the Churches of Christ in America. The action followed and was closely related to the disclosure that for a period of eighteen months he had been receiving "a moderate compensation" from the Motion Picture Producers' Association for services rendered in the way of reviewing films. He believed that these services were valuable both to the producers and to the public. In the opinion of the Policy Committee, however, this was reprehensible. The committee's judgment is given in a public statement by the President of the Federal Council, Bishop F. J. McConnell:

"1. The committee reports that, while accepting fully Dr. Macfarland's good faith in his course and in his explanation of that course, in its opinion Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the Federal Council, especially in view of the nature of the questions which had been aroused in the public mind about the motion picture industry at the time.

"2. The committee recommends that the Administrative Committee refrain from any pronouncement on the general question as to the relation of the motion picture producers to the Federal Council until the special report on the motion picture industry, now being conducted by the Research Department of the Council, is in the hands of the Administrative Committee.

"3. The Policy Committee further reports that it is quite certain that there are now no connections whatever between the staff of the Federal Council, or any member of the staff, and the motion picture industry.

"4. Under date of March 5, Dr. Macfarland, acting again entirely on his own initiative and without any pressure from the Policy Committee, placed in my hands his resignation as General Secretary of the Federal Council with a view to relieving the committee of embarrassment."

Doctor Macfarland, in a statement to the press, says:

"My relation was entirely confined to study and recommendations regarding religious films and those implicating religion, with special reference to the former caricaturing of the Protestant clergy, reflections on religion and religious workers and similar problems, my service being entirely that of criticism, counsel and advice."

The Christian Advocate is not in possession of sufficient facts upon which to form a clear judgment as to what action should be taken. Upon the secretary's own admission, however, he accepted the extra compensation for many months from the Motion Picture Producers without acquainting the officers or governing board of the Council with the fact. Granting that his motive was pure and high, we must concur with the Policy Committee (1) that such action was

a "serious error." What would the Wesleyan Association say if it were disclosed that the editor of Zion's Herald was receiving \$150 a month from Amtorg; what would the Book Committee say if it should learn that the editor of THE CHRISTIAN ADVOCATE was on the payroll of the Association Against the Eighteenth Amendment. The editors might put in a plea of justification that they were rendering valuable services in return for the subvention. But they would have revealed a blind spote in their ethical retina which would irreparably impair their usefulness. Without reflection upon their moral integrity they would have disqualified themselves from further service.—*Christian Advocate*.

The Friends' Theory of Worship

BY W. W. COMFORT

The Quakers, or Society of Friends as they prefer to be called, number something over 100,000 members in this country, about 20,000 in the British isles, and have a scattering membership in other parts of the British empire and on the continent. It is evident that after nearly three centuries of existence the society cannot be charged with vigorous propaganda. Yet, the influence of this small religious denomination has been out of all proportion to its size. Instead of seeking proselytes, the society has maintained an energetic propaganda in favor of certain historic moral and humanitarian causes. Undaunted by imprisonments and social obloquy, it long ago brought about the sanction of an affirmation as a substitute for an oath in the courts and offices of the English-speaking world, thereby abolishing one of the most grievous disabilities which afflicted its members as responsible citizens. The society's part in promoting the political equality of the sexes, prison reform, the abolition of slavery, the responsible care of the Indians, the education of the Negro, the improved care of the insane, in working for temperance and peace, and in mitigating the horrors of modern warfare, are matters of general knowledge. The society's interest in these causes is due to the close relation felt to exist between professional and practice, between faith and works. British and American Friends have joined hands in expressing in practical works their humanitarian sympathy with all men everywhere.

Worship in Spirit

More important than these humanitarian "concerns" to the Friends themselves, because it is the source from which their motives spring, is their conception of worship. Here their theory is so different from that of other Christian denominations that few outsiders have made any attempt to understand it or practice it. Indeed, it should be stated at the outset, many Quaker communities have for local reasons in America drifted away during the past half century from the simplicity of the old meeting for worship and have approached closely to the methods of churches employing a pastoral system and a fixed form of worship. It is not necessary here to account for this transforma-

tion which so many meetings have felt constrained to adopt. It is permissible to speak of the Friends' meeting for worship in its nearer approach to the ideal of the society, and as it may still be found in England, in Philadelphia and among many other groups which have clung to the ancient practice so precious to the father. For if the Friends have any spiritual inheritance which is of significance to other seeking Christians today, it is precisely their conception of how God may be worshiped in spirit and in truth with the least possible intrusion of the human agent or of other distracting elements.

The Society of Friends has quite a complicated system of superior and dependent bodies for purposes of church government, corresponding roughly to the dioceses and parishes of other denominations. Each group recognizes the special gifts of some of its members by appointment as overseers, elders and ministers, the last mentioned having shown, in the judgment of the meeting, an acceptable gift in the ministry. All these appointments are made in the most democratic manner, "in open meeting," after careful and prayerful consideration. Needless to say, no spiritual gifts such as those just mentioned are compensated for by any salary. The annual financial requirements of each meeting are met by contributions from the members, the amount of which is suggested by an impartial committee appointed by the meeting.

Lack of Distractions

It must be understood, then, that a Friends' meeting consists of a certain number of families, often indistinguishable as members of their communities, who have inherited a certain democratic form of church government, an extremely simple theology, a generous solicitude for those who need help and sympathy, a concern to cherish simplicity, modesty and economy, and withal to live well within their means. Often without outward marks to distinguish them, the Friends have adhered everywhere to certain standards of life and ethics which have tended to make them avoid extremes: they are as rarely to be found in the highest places of worldly consideration as they are to be found in poorhouses and penitentiaries. Their occasional elevation to positions of responsibility in the state, as in the case of a John Bright or a Herbert Hoover, seems to prove, however, that the rarity of such an event is rather the result of an habitual abstinence from political activity than of any inherent incapacity for service to the state.

After having mentioned the Quaker concern for humanitarian causes with which the world is most familiar, and after having suggested that this concern springs from the very depths of their spiritual life, let us see how this life is sustained by their theory of public worship. It may be that in these days, when many Christians feel a lack of reality in more formal worship, help may come from a knowledge of the Quaker experiment in seeking the Divine. At its worst, a Friends' meeting will not offend anyone by an intrusion of distractions; at its best, it may offer, in the silence, that very real sense of God's presence for which so many Christians are seeking today.

For it is in silence that the congregation gathers and sits in expectation of an experience to satisfy the soul. If the silence is accompanied by weariness of mind or by distracted thoughts upon secular matters, the silence is spiritually *dead*; but if the silence is that of thirsty souls supported by concentrated and intelligent thought upon spiritual matters, then the silence is a *living* silence, from which will flow exhortation or supplication to the help or comfort of the hearers. The ministry which springs from such a silence is rarely doctrinal, dogmatic or controversial. It is exercised not for the personal satisfaction of the speaker, but is addressed under spiritual guidance to the help of the congregation.

The message may or may not be the result of previous meditation, but its delivery should be the result of present spiritual leading. Sermons are usually brief, and as many as half a dozen messages may be uttered within the hour with appropriate silent intervals for thought between them. They may be expository, narrative of a personal experience, or prompted by a feeling of praise and thanksgiving. Reading from the Bible in meeting is not usually practiced, though there is no objection to it. Consequently, Friends have emphasized Bible reading in the home and are probably more conversant with the language of the King James version, which they freely quote in their ministry, than are some of their fellow Christians. This knowledge serves them in good stead and often gives a quiet dignity to their utterances which might otherwise be lacking in extemporaneous exercise.

Opening and Closing Worship

Friends' meeting-houses are severely plain. There is nothing to distract the eye or the ear: no decorations, no flowers, no music, no collection. The meeting begins for each worshiper when he takes his place, and when all are seated and silence has ensued, the meeting is said to be "gathered." In the slightly raised galleries facing the congregation sit a few men and women whose office in the meeting carries with it this responsibility. The Friend who sits at the head of the meeting waits until he feels that the spiritual exercise of the hour has been completed, when he quietly shakes the hand of the one next to him and thus closes the session.

That meeting is most perfect when one central thought, variously developed and enlarged upon, seems to have seized upon the minds of all and lifted them up into a higher sphere of communion. Friends believe in "a continuing revelation" and believe that there is as good hope that God will speak here and now to the hearts of his waiting children as he did to those of old time. The contagious harmony of spiritual thought in such a congregation is a very real experience which is frequently noted. It is common to hear someone say after meeting that "when such an one arose to speak he quoted the very verse which had been occupying my attention." No one who is familiar with this phenomenon will explain it as the result of chance or as a miracle. It is a sound psychological truth. There is a spiritual unity

produced in silent worship which is a familiar experience to any Friend and which constitutes one of his dearest possessions. From a living silence, from a fertile meditation, then, there grows this spiritual communion which is the finest flower of Quakerism and which is full of help and inspiration to those who have experienced it.

Not for the Masses

It is necessary to refer to the probable necessity of training in this highly spiritualized form of worship. It is evident that we are dealing with a cooperative form of spiritual exercise. When unhappily there is a conscious waiting for human leading and the spoken word, when the individual is not exerting himself or is waiting to be ministered to by mere man, the result is not as it should be. The attitude, common and natural in many church services, of being led by an individual trained and appointed to promote worship is the very opposite of the ideal attitude in a Friends' meeting. Here the individual must deliver over his thoughts to the guidance of the Holy Spirit only, and this is an exercise of the mind in which many Christians have had little practice, and for which some would have no inclination. This lack of experience in concentration and of capacity for fruitful meditation explains why the masses have not, since the early days of the society, been reached by the Quaker practice of worship. It is unfortunately true that this power of concentration which is required in order to attain the highest degree of spiritual power in a Quaker meeting, constitutes a real barrier in the way of those who desire some definite artistic, dogmatic or ritualistic elements to fix their attention.

What some feel to be a serious lack in the Quaker theory of worship constitutes, however, its strongest appeal to many men and women of intelligence who have kept a place for spiritual exercise in their program of life, and who crave the opportunity for silent meditation upon the deep things of eternal importance in a world which well nigh sweeps us away with its inrush of the physical, the trivial and the temporal. Such people are accustomed to think deeply and with concentration upon whatever occupies their attention. It is to such that the Quaker experiment in silent worship may well appeal.

A Return to Primitive Christianity

There is something about this unaffected worship reminiscent of the primitive church. The simplicity in their meetings, which the present day Friends have inherited from their 17th century ancestors, is but one more of the numerous Protestant attempts to regain reality in the midst of formalism and ceremony. Friends are no longer opposed to music, or to the appeal of beauty in the other arts. They know that these arts are the handmaids of true worship in the case of most other communions. But for themselves they have desired throughout their history to allow no human agency or prepared program to come between them and the word of God, should it be vouchsafed to his waiting people.

In our day a silent opportunity for spiritual meditation is one of the rarest privileges of busy people. The churches which leave their doors open throughout the week serve as a welcome retreat for many in our noisy and distracting cities. The meetings of the Friends offer in like fashion an opportunity for retreat, but in this case an opportunity also for united worship with one's fellows, hence a more social and perhaps more fruitful experience.

Their extreme simplicity of public worship, together with their very slight emphasis upon theology, and their belief in the practical application of Christ's teachings to the social, business and political problems of the modern world, have brought the Friends suddenly and unexpectedly into favor with many thoughtful and intelligent Christians. No individual with a desire to feed his spiritual nature in the company of his fellows could well educate himself beyond the fold of the Society of Friends: he would simply bring to the collective spirit of the meeting for worship a richer and deeper knowledge of human experience; there would always remain for him a place of increasing service in a society which values and uses the talents of the educated layman. The more highly intelligent a group of worshipers may be, according to the Quaker theory, the better the meeting should be. Where everyone is a potential minister the average of education must be high.

It is by no means certain that the Quakers can rise to the opportunity which the society has today to minister to an increasing number of seeking Christians. They have lived on in comparative obscurity for so long that their talents for constructive leadership in spiritual matters are somewhat dulled. Not all those who should have done so have shared in the common responsibility for a living and effective ministry. But their welcome to other inquiring Christians, if less vocal than might be, is none the less warm and heartfelt. If they do not seek proselytes, they welcome all to share in the spiritual exercise of their meetings. They desire to furnish a democratic fellowship for those who seek them out, and to add to the concert of the Christian world their testimony in favor of a silent waiting upon the "voice within" which they believe still speaks directly to those who worship in spirit and in truth.—*Christian Century*.

France, the Spoiled Child

In the family of nations, the position of France may fairly be described as that of a spoiled child. As the object of worldwide sentimentality during and at the close of the war, there appears to have grown up in the soul of France the illusion that universal solicitude for her special protection should rightfully be the primary obligation of the entire international household. This is probably a milder characterization of French psychology than some observers would employ. There is not lacking sufficient evidence to warrant a characterization of France as the Germany of the post-war period. The demon of militarism having been exorcised from the body of Prussia, seems to have

taken up its post-war abode in the body of France. The psychology of that government more closely reflects the psychology of the kaiser's Germany than does that of any other first class power. The full disclosure of this state of mind is being made at the London conference, but London is only one more phase of a consistent development since the armistice was declared in 1918. The diplomacy of France has, from that moment forward, from Clemenceau to Tardieu, been following a straight line leading to its own security in terms of military force. All the peace idealism of this post-armistice period has been used as so much velvet with which French diplomacy has sought to cover the mailed fist.

It is time to use plain language. The spirit of good will and the hope that things would turn out for the best in the long run have kept the organs of public opinion in the United States and England from frankly discussing the impression France has been making upon the rest of the world. But the attitude which her representatives are taking at the London conference makes the restraint of hope and patience no longer possible. It is no longer to the interest of world peace to keep silent. And it would be the most salutary thing that could happen to France herself if she could be made to feel the universal condemnation of her policy which world opinion up to this time has kept decently concealed.

Casting the eye backward to the Paris conference and the Versailles treaty, one recalls the blood and iron policy of Clemenceau, who successfully withstood the more pacific conceptions of war settlement advanced by Woodrow Wilson, eventually drawing Wilson himself into the scheme of a punitive peace, despite the solemn promises of the allies that the basis of settlement was to be the President's fourteen points, including the levying of no indemnities upon the defeated foe. Avoiding the term "indemnities," France succeeded in laying a preposterously huge claim for "reparations" upon Germany. She accepted the League of Nations' covenant under the most cynical protest only after wringing from President Wilson his consent to recommend to the senate a defensive military alliance between Great Britain, France and the United States. In order to establish in the treaty of Versailles a legal basis for the collection of the "reparations" indemnity, Clemenceau dictated an article in which Germany was made to confess the sole guilt of starting the war.

While the Versailles treaty was being formulated, France was already beginning to negotiate a series of mutual assistance treaties with the new government of Poland and other neighbors of Germany, and to create the Little Entente, by means of which French power ultimately drew a military ring around her vanquished foe. Reinforced by these alliances, France accepted her place in the League of Nations with a show of devotion unexcelled by any other nation. But most realistic observers know that her zeal for the league has all along been actuated by the assurance that, with her European alliances, she could control its policies, and by the ignoble hope that the league itself might be utilized on a grand scale to underwrite her security with

universal military protection. The Geneva protocol of 1924 was chiefly of French origin and altogether inspired by French policy, though the designs of France were abetted by Great Britain and a number of American internationalists. The Geneva protocol was the most ambitious instrument ever devised for the concentration of military power in the hands of a political group. It reflects the French conviction that, if the League of Nations could by the terms of the protocol be thus transformed into a huge military machine, the control of the machine would rest securely in the hands of France. The final repudiation of the scheme by Great Britain was a terrific blow to French ambitions.

Falling short of the loaf, French diplomacy then struck out to secure half a loaf. And it succeeded. The treaty of Locarno is in essence the Geneva protocol limited to a specific region. By it Great Britain was drawn into an agreement to defend France against a German attack and Germany against a French attack. It sounds quite impartial, but its impartiality is in word only. Everyone in England, and in Germany, too, knows that France is the only real beneficiary under such a pledge. Even if France should attack Germany it is inconceivable that England's interest would ever allow her to help Germany to defeat France and thus increase British insecurity in relation to Germany.

At the Washington conference in 1921, it was France who blocked the extension of naval limitation to all classes of ships and compelled adjournment with only battleships touched. And now France comes to London demanding the right to build a navy of 720,000 tons regardless of the extent to which Great Britain and the United States reduce their navies, and declaring that the only consideration upon which she will yield her demand is that she be given yet another security pact! What the terms of this new pact may be has not been made known at this writing, but sufficient is known to show that the mind of the French government is incapable, apparently, of thinking of world peace except under the category of preponderant military force. The discarded Geneva protocol furnishes the model upon which the maximum desire of France is patterned. She would now like to have all the nations signatory to the Kellogg pact agree to join in military measures against a so-called "aggressor." This, of course, is nothing but the Geneva protocol over again. Failing this, France would like a Mediterranean Locarno, directed, this time, against Italy, as the original Locarno was directed against Germany. Failing in this, she might be willing to accept a mutual assistance pact signed by the five signatories to whatever naval agreement comes out of London.

All these proposals are impossible, France is being told, due chiefly to the absolute unwillingness of the United States to participate in any one of them, but also to the growing understanding in British opinion that this method of using war as an instrument against war is not a method of peace at all. The education of Ramsay MacDonald in a sound philosophy of peace has gone far since he championed the

Geneva protocol in 1924. In his radio address on Sunday, March 9, he declared that "bonds for war are not and cannot be a security for peace." The discussion of a political agreement to be attached to a naval agreement therefore seems to narrow down to two proposals: one is an agreement to consult in the event of a violation of the Kellogg pact; the other is an agreed upon "declaration of good will and pacific intention" as between the signatories to the London naval treaty. Against neither of these proposals could there be any valid objection by the United States, but it is felt (erroneously, as we believe) in the American delegation at London that an agreement to consult would be defeated in our senate. Whether it would or not, there is no sign that France would be satisfied with it. She wants an agreement with "teeth" in it. And "teeth" is just another way of spelling "war."

The French psychology was revealed in her objection to the use of the Kellogg pact as the basis of the London conference. This objection was made in a diplomatic note responding to the British invitation to attend the conference. It had been agreed by President Hoover and Premier MacDonald that the whole question of naval armament should be confronted in the light of the fact that the nations had given up war. But France was unwilling to negotiate on this basis. She could not argue either her ambitious program of naval development or her alternative demand for military protection through another security pact, if she consented seriously to the terms of the Kellogg pact. Therefore the peace pact was gently laid on the shelf at the opening of the conference, and the negotiations have proceeded as if we were still living under the war system. The tragic consequences which have flowed from the surrender of Mr. Stimson and Mr. MacDonald to the French point of view in this absolutely fundamental matter are in plain evidence in every day's dispatches from London. But the full injury to the cause of peace will not appear until the conference is over. America's pacific public opinion will not easily forgive Mr. Stimson for this colossal blunder in strategy. And unless President Hoover soon shows that he has in reserve some method of correcting the mistake of the American delegation he will forfeit the confidence of American peace lovers which for the past year he has commanded in the highest degree.

The fact is that France, of all the nations signatory to the peace pact, has been the least sympathetic with it. Her government was practically forced by diplomatic strategy into the acceptance of it. It is a great myth that France was the author of it. It is true that the pact developed out of a certain circumstance which had its origin in France. But the correspondence between Mr. Kellogg and M. Briand in 1928, clearly reveals that the latter was being forced by the American secretary of state into a diplomatic hole from which he could be extricated only by the acceptance of the multilateral treaty. In saying this, there is no implied reflection upon the sincerity of M. Briand, whose personal devotion to peace is not in doubt. But the national mentality of which he is the spokesman has never been permeated

with the new philosophy of international relationships of which the peace pact is the supreme expression. France has consistently sought to avoid taking the risks of peace. Whatever others might do, it has been her strategy to secure for herself, at others' expense, the utmost possible guarantees of force.

This national mentality of France is, of course, the product of her long history of warfare, and supremely of the late war. But it is also the product of the amazing tenderness which has been bestowed upon France since 1918. Having been the chief scene of the great conflict and the chief sufferer in respect of the devastation of her cities and fields and mines and industries, it was natural that the sympathy of the allies would go out to her by showing paramount consideration for her reconstruction necessities. The desires of France have been treated with profound consideration in all her international associations since the armistice. The inevitable result is that France has developed a mentality which regards such consideration as her right. She has become the spoiled child of the nations. At every turn she has played this role with such success that France is today the most prosperous country in Europe, if not in the world. She has no unemployment. Her devastated regions are more than reconstructed. Her gold reserve in London and New York is such as to peril world finance if it should be withdrawn. Her internal debt has been reduced to one-fifth its original amount by the stabilizing of the franc at less than five cents. She is receiving a constant stream of reparations money from Germany. And "Uncle Shylock" has recently settled her debt to him on the basis of 51 cents on the dollar.

Yet M. Tardieu had the face to suggest to Mr. MacDonald that perhaps the reason why Great Britain wishes to abolish battleships and submarines and limit cruisers was the cramped economic condition in which Britain now finds itself! The implication plainly being that France, having no such necessity, should be allowed to build as she pleases. M. Tardieu was talking to the premier of a nation which had forgiven France one-half of the debt incurred by huge borrowings during the war, and thousands of whose citizens had purchased French war bonds in vast sums and are now compelled to accept payment at one-fifth the original amount. If France is prosperous and able to snap her fingers at disarmament proposals, it is because she has been the beneficiary of a kind of international consideration which has no precedent in history. Much of this consideration is mixed with self-interest, it is admitted, but much of it is also due to the advantage which France has taken of the peculiar position in which she stands, both geographically and psychologically.

If France maintains her present attitude at the London conference, and prevents a real reduction in British naval strength, and thereby prevents a real reduction in the navies of the United States and Japan, and also thereby excites Italy to increase her building, there will be unspeakable bitterness in British, German and American hearts.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Three Reformers: Luther—Descartes—Rousseau, by Jacques Maritoui, New York, Charles Scribner's Sons, 1929, 234 pages.

The title of this book attracted us. To hear how these three great men broke new paths in the field of religion, philosophy and morality, and to be told how they differed, would indeed have been an interesting study. We were especially interested in the treatment Luther would receive at the hands of the author, who is a Frenchman. We had, however, not read far into the part devoted to Luther when we saw that the writer was wholly unable to understand the great Reformer or to do him justice. He has received his inspiration from Denifle and other defamers of Luther's personality, and it doesn't take him long until he has us thoroughly disgusted with his outrageous attacks upon the Reformer's life and motives. Coming at a time when, at least, the country of Luther's birth has witnessed a great renaissance of interest in its religious hero. The book shows convincingly the great gulf that separates Protestant and Catholic thinking now, in the 20th century as much as in the 16th.

Luther, so says the writer, had wisdom and tenderness but also an unbroken pride and peevish vanity. Reason was very weak in him (!) For Luther the whole point was to *feel* oneself in a state of grace—as if grace in itself was an object of sensation! He relied on his own strength to arrive at Christian virtue and perfection, trusting in his own efforts, in his penances, far more than in grace. He practiced the very Pelagianism with which he was to charge the Catholic church. . . . He fights concupiscence, then he gives up the fight: "lust cannot be conquered," such is his practical conclusion. His experience is the classical story of the fallen monk. But do you think he is crushed by his experience? Not at all, he is on the threshold of freedom. Christ has paid for us and his justice redeems us. Salvation comes by faith only, that is, through confidence in Christ. *Pecca fortiter and crede firmitus*: sin bravely, but believe still more! Now he has a doctrine, a school, is master and prophet and can win over all the impatient sensuality of the Germany of his day. (!)

Now he yields to the forces of instinct, he becomes subject to the law of the flesh. Observe the series of portraits of him, the last of which are surprisingly bestial. It does not lie in his power to live without a wife, so he marries a run-away nun.

For all of these revolting statements the writer gathers from Denifle's works quotations of the Reformer's works, which, torn out of their context, sound sometimes bad enough.

That "immense disaster for humanity," the Protestant Reformation, was only the effect of an interior trial which turned out badly in a religious who lacked humility (i e. Luther).

The author's whole conception of Luther seems to us corrupted by a twofold fanaticism, the violent hatred of the ultra-Catholic for the Protestant and of the war-time Frenchman for the "Boche."

The discussion given to the other two reformers, to Descartes, the father of modern philosophy, the man who put thought on the throne of the human mind (his famous dictum "Cogito ergo sum": I think, therefore I am), and to Rousseau, the "father of a new morality," do not seem to us very illuminating. Rousseau, the lover of nature, believed that all ills have come from man's leaving the simple state of his infancy and developing a civilization. Let him return to nature and he will return to health. His "back to nature" books have exerted a great influence. Still greater was the effect of his writings on politics. His "Contract Social," his idea that the state is of the nature of a contract between the people and their governors, that the sole authority of the state comes from and rests in, the people, was the leading principle of the French revolution and achieved therefore a while at least—a complete victory.

The same political teachings come to us through the writings of Tom Paine, the apostle of the Age of Reason and have found here a full and permanent acceptance.

The author finds some things he approves in Rousseau, but on the whole he is suspicious of him. Rousseau's Savoyard Curate is the "first modernist priest." He speaks well enough of the natural, but we need the supernatural. Without it man and society cannot be regenerated. With that Reviewer naturally agrees, but otherwise he has not found much in the book that he would heartily accept.

The Book Review makes a poor showing this time. The Reviewer is a sick man (nervous breakdown). He asks for the forbearance of his readers and hopes to be able to make up for present imperfections in subsequent numbers.—*Ed.*

Dr. Hodgson's "Essays In Christian Philosophy"*

Reviewed by the RT. REV. HENRY ST. GEORGE TUCKER, D.D.
Bishop of Virginia

Professor Hodgson's latest book, *Essays in Christian Philosophy*, is much more important and interesting than its title would perhaps indicate. Serious students of theology are becoming rather weary of collections of essays. Those whose interest is primarily in the application of Christianity to practical problems may not be particularly drawn to a book on philosophy. These essays, however, are well worth the attention of both classes of readers. Some of them deal with deep problems of philosophy, others with such questions of current interest

**Essays in Christian Philosophy*, by the Rev. Leonard Hodgson, D.D., New York: Longmans, Green & Co., 1930, \$3.50.

as Birth Control, Sin and Its Remedy, Sacraments, the Reunion of Christendom.

The value of the book does not consist in the fact that with such a variety of subjects every one can find something suited to his taste. Professor Hodgson's discussion of all these topics is indeed interesting and stimulating, but, as he says in his Preface, the chief claims which the opinions expressed in this book have to a hearing is due to their springing from roots in the central position arrived at in the two essays on Freedom.

Freedom of the unreflective mind seems to be the most obvious fact of everyday experience. Yet so great is the difficulty of finding a place for this apparently simple fact in any conception of the universe as a coherent whole, that many philosophers have felt obliged to look upon freedom as an illusion. This is notoriously true in the case of modern psychology. Its method of securing coherency in the universe is to reduce all events to the mechanistic level. Professor Hodgson's, while agreeing that there is no place for chance as an ultimate factor in the universe, criticizes the assumption that the only alternative is mechanistic sequence. Modern science itself has come to recognize the inadequacy of the mechanistic interpretation of the world order. Some other ground must be sought for the coherency of the universe and for that dependableness which we demand in the system of events. This at least leaves the way open for the Christian contention that the will of God is the true ground of rationality in the universe.

This interpretation, however, seems to leave the status of human freedom as uncertain as the other. If events are determined by the will of an omniscient and omnipotent God, what room is there for real freedom? Professor Hodgson suggests that if we assume God's purpose in creation to be the eliciting of perfect freedom through the spatio-temporal process, then there may be elements in this process which are intelligible as steps towards the attainment of that purpose, but which are "untranslatable into terms of eternal being except by actual transformation." This means that while human freedom has temporal reality, it must be transformed into perfect freedom or lost. To allow reality to freedom involves the possibility of its misuse. The Christian doctrine of the atonement shows us God's method of dealing with this contingency. The irrationality resulting from man's misuse of his freedom must be eliminated. This can be done only through divine and human self-sacrifice.

It is impossible in this brief review to give even a summary of Professor Hodgson's treatment of various questions of current interest in the other essays. They deserve to be widely read. He has the faculty of laying his finger upon the fundamental principles which are involved in any useful discussion of a subject, and in most cases he makes suggestions which are really helpful in removing difficulties and in arriving at a logical and at the same time practically worthwhile interpretation.—*The Living Church*.





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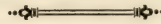
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SEPT. 1

SIDELIGHTS ON THE NEW ADMINISTRATION

BY H. VIETH

I. *Origin of our New Constitution and By-laws.*

The writing of a new constitution is always a rather difficult business beset with many dangers. New constitutions usually are not written until it is impossible to continue functioning under an old one because there is no longer a legal basis for transactions that have become a custom. Often a large proportion of the membership is not aware just how far the old constitution has been outgrown and how many of its provisions are no longer feasible. Nor are they thoroughly familiar with the working of the administration and informed as to the new provisions required. This makes for a conservative attitude on the part of a great majority of the members of almost all organizations desirous of writing a new constitution. On the other hand, the element most familiar with the practical working of the administration as a rule is not satisfied with meeting the status quo, but wants to make a new constitution which will meet the developments of the future. This makes for a liberal attitude and progressive ideas among a portion of the members who are usually in the minority but have the advantage of position and administrative facilities.

A good constitution should be the result of a compromise between the two factions. As I look back now, it does appear as though the conservative element was not sufficiently represented on that commission. This was not intentional and, in all justice, it must be said, that the commission did carefully consider the conservative element and its opinions. There can be no doubt,

however, that if more conservative members had been appointed on that commission, much of the fear and prejudice with which the draft of the new constitution was received in certain districts might have been eliminated. To this distrust I ascribe the loss of much valuable criticism; for it led to an attempt to defeat the new constitution altogether or at least certain features of the new constitution. If the same effort had been directed not toward defeat but toward amendment, we might today have not only a better constitution but one which would have a far more universal support and the entire good-will of the church. I do not mean to infer by this that I consider the new constitution and by-laws a failure or that I believe the scheme or organization and administration which it inaugurates needs far-reaching and vital changes, but I do believe that it will now take longer than necessary for the new instrument to become really a part of the church. In this little discussion I would like to accomplish two things: first, to show that distrust and fear in the face of the new constitution and by-laws are unfounded; second, to point out certain features which might need amendment and thus to set in motion thought processes which may result in the proper amendment at the next general conference.

II. *Weaknesses of the New Constitution and By-laws.*

The weaknesses of the new constitution and by-laws may be roughly classed as intentional and unintentional. The intentional weaknesses are: first, the avoidance of the creedal issue, and; second, the lack of clarity in the definition of the respective powers of the board of directors, the general council, and the administrative boards.

1. *The Avoidance of the Creedal Issue.*

There are in our church today three groups holding divergent views on the creed: the Orthodox, the Liberal, and the Modernistic. The new creedal statement, which was defeated at Chicago, reflected the liberal viewpoint and, being distinctly a compromise, failed to satisfy any of the three groups. Lack of sufficient time led to the retention of the old paragraph. It is clear that this is merely a postponement of the settlement of the creedal issue, but a postponement that was intentional and could not be avoided. It constitutes a weakness because the paragraph is out of harmony with the balance of the constitution and by-laws. May I give it here as my personal opinion that a creedal statement has no proper place in the constitution, for a constitution defines the character of a church not through a creedal statement but through a statement of purpose. Hence from the standpoint of the constitution

it would be wiser to embody our creedal statement in articles of faith and have the constitutional paragraph refer to these articles of faith and make their acceptance obligatory for the members. This would remove the creedal from the constitutional issue and separate the legal and the theological questions.

2. Another intentional weakness of the new constitution is the lack of clarity as between the respective powers of the board of directors, the general council, and the administrative boards. The commission was well aware of this lack of clarity and intentionally left it so because of a strong conviction that greater clarity would have to come by practical experience rather than by authoritative statement. We are now in the process of developing these relationships and I am confident that they will adjust themselves even without constitutional changes or changes in the by-laws, though it may well be that, as certain factors prove themselves, they will be embodied and made clear by additions to or amendments of the by-laws.

Among the unintentional weaknesses of the constitution to which attention must be directed, first place belongs to the lack of any provisions for electing or appointing successors to members of the general council and of the district council who for any reason whatever cannot longer perform their duties.

Another weakness that needs to be eliminated is the fact that the election of delegates and alternates to the general conference is not stated among the functions of a district conference, and that there is no provision for the election of alternates and their required number under elections. There is no provision in the by-laws for the granting of furloughs though I am not sure that this properly belongs in the by-laws. If careful reflection should convince us that it does belong, then provision can easily be made. Suffice it to say that even under our present by-laws the board of directors has ample powers to grant furloughs to those entitled to it.

III. *Weaknesses of the Administration.*

It has long been a complaint among both pastors and laymembers that we had insufficient authority in the Evangelical Synod for such administrative acts as the welfare and growth of the church required. This weakness the new constitution and by-laws were to eliminate. A careful perusal of the by-laws will convince any leader that there is a definite assignment of administrative authority properly safeguarded as to the rights of individual members, congregations and districts. There has been apparent, however, in the new administration a certain unwillingness, one might almost say fear of exercising authority. It is perfectly nor-

mal and wholesome that the assertion of authority should be gradual, careful and cautious lest it lead to excess and violate fundamental rights of others. At the same time, it is vitally necessary that authority be asserted to stop the willful disregard, or even violation, of the provision of the constitution and by-laws. The voluntary submission to constituted authority is the first condition of true freedom and I think the day has come when we, the members of the Evangelical Synod, both lay and clergy, should demand authoritative action by those entrusted with authority in the interest of our own fuller and larger freedom. Without such an assertion of authority the only freedom we have left is the freedom to die.

Next to the fear of exercising authority, which still prevails in our church, the greatest weakness of our administration is fear of the judiciary. Before we had a judiciary, the settlement of judicial questions was in the hands of administration. This leads to either a total neglect of all judicial questions or to a definite weakness of the administration by an attempted settlement of judicial questions. Fear of judiciary has its root in the old-fashioned idea that it is a disgrace to be cited in court. The fact is that it is a much greater disgrace to try to settle differences by squibbling and squabbling or by long-drawn-out discussions at district conferences, which settle nothing, than by straight-forward appeal to that branch of our government which alone is authorized to settle such questions. Let us assume that a district president takes certain action in the firm conviction that he is entirely within his rights and that it is even his duty to do so. Let us assume that the president of the Synod differs with him and thinks that the district president has exceeded his authority. If the district president is not convinced, it is not only his right but his duty to appeal to the court to settle the question. I wish that we could learn to lose our fear of the judiciary and learn to consider it merely as a friendly arm of the government of the church for the settlement of such questions as naturally arise between us. As far as cases are concerned which involve punishment, it is far more honest, far more just, and far more loving to try a man's case in court than to try it by gossip, as has too often been the case with us in the past; for gossip can utterly damn a man without giving him a hearing.

Next to be considered is the lack of cooperation which always has been and continues to be a weakness in our administration. The strength of any administration is determined by the degree of cooperation it receives. Take for instance the matter of statistical reports. Their value depends on the following factors: exactness, completeness, promptness. Statistical reports should be

in the office by the first of February; they were not yet all in by the first of April. Yet it should be apparent that one missing report will detract from the value of the entire tabulation. One is again and again surprised at the lack of exactness in reporting. The figures do not balance. One will report the number of teachers for each department, and the total number of teachers does not correspond to the total sum of the teachers reported for each department. When it comes to reporting finances, the lack of exactness is sometimes appalling. Yet so much of our work must depend on the information contained in the statistical reports.

As far as completeness is concerned, many insist on determining for themselves what they wish to report and what to leave unreported. We have pastors who have made no report for a number of years, and we have one record of a pastor telling his church that it was not necessary for them to make reports, that the matter was entirely unimportant.

Another thing I might point out is our experience with the sending out of certain material. Take for instance the suggested program prepared by the general council for the regional conferences. Sufficient copies were mailed to every district so that each regional chairman might have a copy. Yet we are receiving almost every day requests for additional copies from persons who never received theirs. That is lack of cooperation. Or, take our Stewardship Essay Contest of this year, which was one of the outstanding methods of promoting stewardship. Of the twenty districts, thirteen cooperated, but of only seven can it be said that their cooperation brought real results. We should have had two thousand entries; we had about two hundred. As long as we have not learned to reason that only united and concerted efforts bring lasting results, our administration must always remain weak.

Another thing I would like to mention is the lack of understanding of administrative functions. Again and again I have been asked: "Why don't you do so and so, that would certainly be a wonderful thing." And sometimes these critics are right, it would be a wonderful thing, but we cannot do it either for lack of funds or for lack of equipment, or for lack of personnel. There are still a good many people who have an idea that all an executive secretary has to do is to sit in an easy chair at his desk, write an occasional letter and make an occasional trip partly for pleasure and partly for work. They seem to have no idea of the overwhelming mass of detail that comes to and accumulates on the desk of an administrative officer and that must somehow be taken care of and taken care of with the means at hand. Few people have an appreciation of the physical strain involved in an

extended trip to the field for the presentation of the work of the church. The writer was once scheduled to preach seven sermons on one Sunday. He had no choice but to carry out the program, but you may imagine what chance of a successful and forceful presentation there was with such a schedule. One of our executives delights in telling the story of a brother who once visited him in his office and his first question was for a rocking chair. He seemed to be greatly astonished that not a single easy chair was to be found in the office. He did not seem to be able to comprehend that the president of the Synod has eight hours of strenuous work for every day in the week. This rather wide-spread lack of understanding of what can and what cannot be done and of the time and strength involved in the doing of it is one of the causes of weakness in our present administration.

It will take time to remove it altogether but without a great deal of good-will on the part of our membership at large it can never be removed.

IV. *Difficulties of the Administration.*

Every administration has its own difficulties which are unavoidable and the result of the general conditions under which it functions. There is as a rule no reason to say much about them as they will be overcome in the course of events. There are, however, a number of difficulties, an understanding of which is necessary to the understanding of and cooperation with the administration.

The first of these which must be mentioned is the lack of proper records for the past. This is the very natural result of not having full time paid workers and a proper office staff and it will follow us for many years and is the explanation of certain actions and sometimes the lack of action that to the uninformed may present the appearance of inefficiency. For our present attempts to reestablish these records and make them as perfect as can be done at this late date, we should have a far fuller cooperation than we have so far received.

In this connection, I must point out our lack of sufficient help. I do not know how the impression was created that the various administrative departments of the Synod have a superabundance of help. There are certain periods of the year when we get along fairly well with our present office force but for the periods of intense activity we are still considerably understaffed, which means not only a certain amount of inefficiency, but involves a certain waste which becomes unavoidable when the work on hand cannot be promptly carried to a successful conclusion.

This condition is of course closely connected with our lack of funds which is an old complaint among us. The difficulties which arise out of this lack are, however, not yet fully understood among our members. As soon as our budget is raised, this difficulty will be done away with and we will be enabled to carry out our work far more economically than is at present possible. The extravagance that many fear would be the result of ampler funds is so foreign to our German nature that there need not be fear on that score.

The greatest difficulty with which we are faced lies undoubtedly in the indifference of many of our members. The lethargy of the membership can at times nullify all efforts of the most able administration. Government statistics in Washington declare that 80% of our ministers never answer a letter. Perhaps that is putting it a little strong. It is a fact never-the-less that much of the so-called inefficiency of our administration is due to nothing else than the total indifference of our membership towards our efforts at greater efficiency.

V. *Difficulties in the Field.*

The picture these last paragraphs show would be incomplete without a word said about the difficulties that are faced by our pastors and congregations and which in large part explain both the indifference and the lack of understanding which create the difficulties for the administration.

I want to call attention here to the insecurity of the position of many pastors and congregations. It would be impossible to enter into detail as to the cause of this condition and its possible cure. That would require a separate article. It may be said that about 30% of our congregations are finding their own positions so insecure that there is a constant fear in the minds of their members that they will be unable to continue. This fear very naturally reacts on their attitude towards the administration. The pastor in such a congregation must naturally have the feeling that his position is not secure and he fears that any attempt on his part to promote the Kingdom program of the administration would only tend to weaken still more the already hazardous position. For the pastor, there is an added insecurity which lies in the fact that he feels himself at the mercy of his congregation. Where a strong and magnetic personality is lacking or where, with the coming of the years, vitality is ebbing, this fear results very naturally in a certain hesitancy in stressing administrative affairs. While it is true that the administration cannot alone solve the problem of insecurity of both pastors and congregations, it is certain that it can-

not be solved without a strong administration. For the problem is greater than the individual church or the individual pastor.

Another difficulty is found in the insufficient information about synodical affairs which is at the command of the average pastor and congregation. This has a twofold root: On the one hand is the constantly decreasing subscription list of our periodicals and on the other hand the impossibility of reaching our entire membership by other promotional methods. The only present solution lies in the proper use of the regional conferences which may show, for those who make the most of them, the way out of this difficulty.

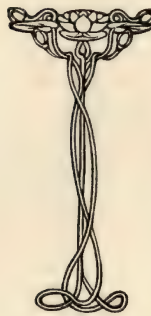
Insufficient or improper organization is another reason why things in the field do not go as well as we might wish them to. In spite of the constant cry of over-organization, there are still too many churches whose councils have no stated meeting dates and are inadequately organized to carry on the work of the congregation. This is especially disastrous in churches where the membership is small and needs to make up for the lack of numbers by efficient organization. The only remedy for this is the training of council members and prospective council members in order to help them to function more efficiently. This is now a part of our program and will be carried out in the near future.

Closely related to this is the lack of a real program in many of our churches. They are just drifting along and bemoaning conditions without having the least idea of how to overcome their difficulties, without realizing just what must be done to better their own situation, or inquiring into the methods how it can be done. The way out is always there, for the Kingdom of God cannot fail but many of them are too blind to see it or too indifferent to make an effort to find it.

This again is due to a lack of Kingdom vision. If a church is convinced that its only purpose and task is to provide its membership with an opportunity of worship and fails to see the vital connection between the congregational life and the life of the church and the growth of the Kingdom, there can be no progress in such a congregation. They will only become more and more convinced that their strength and resources are inadequate to the growing difficulties of their own situation. It is only when we catch the vision of the great purpose of God in building an universal Kingdom of Righteousness and conceive ourselves and our congregation as instruments of that great purpose, that we tap the invisible and inexhaustable resources of the Kingdom of God and discover a way out of our difficulties and over our obstacles.

VI. *In Conclusion.*

Times have changed radically and are still changing at a tremendous rate. The church must change, certainly not its message or its fundamental principles, but its methods and measures, to meet the new conditions. The modernistic revolt would never have gained its present strength if it were not for the fact that the church, by its antiquated methods and inefficient administration, hid the light of its message under the bushel of obscurity. In smug complacency, and secure in the walls of its sanctuaries, it broke the bread of religious tradition and left the struggling multitudes in the wilderness of modern life without bread and without hope. There is as much power above and as much work below as there has ever been and there is no reason why the church should not be successful in carrying out any program of Kingdom building if it squarely faces the issues of the day with the power of God.



THE PASTOR'S LIFE AND WORK

BY REV. C. LOOS

A paper read at the conference of the ministerium of the
New York District, in session in Gowanda, N. Y.,
June 18th and 19th, 1930.

Frankly I confess that when this topic was assigned to me by the program committee of this conference, it was not altogether sympathetic to me, not because I failed to see the importance of it, or its good reason and opportuneness, but because I felt that it must involve necessarily criticism here and there. Some enjoy to criticise everything. This is easy, much easier than to live above reproach. Ministers by inclination and training are naturally disposed to criticize. Sometimes they are far too exacting and censorious where they had better be patient and charitable. Sometimes criticism is nothing but faultfinding, knocking and undue censoriousness. Such criticism offends and works nothing but ill. Our Lord had no patience with faultfinders who "cleaned the outside of the cup and permitted the inside to be filled with extortion and excess." Matthew 23: 25. The Word of God takes special account of the harsh, censorious spirit of faultfinding. "Judge not that ye be not judged." Matthew 7: 1.

But there is a sort of criticism which is helpful, producing a better understanding and appreciation of one another and a more efficient and proficient exercise of our profession. This criticism is born of brotherly love and is recommended by Paul in Galatians 6: 1, 2. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness, looking to thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." The law of Christ is love. John 13: 34, 35.

So let it be understood from the beginning that if eventually we may lay a finger on a sore spot, such criticism is made in brotherly love with "Malice to no one and charity for all." We must respect and honor each other's opinions and feelings and convictions, honestly arrived at. I stand before you today not so much desiring to be a critic, but as a fellow-laborer, fully conscious of the sacredness, the responsibility, the difficulty and the joy of the evangelical ministry. I consider myself nothing but "unus inter pares," having suffered defeat where you have failed and enjoying fruit where you have been victorious. I am today in the ministry 38 years (being ordained June 19, 1892), and looking upon the way which I was permitted to go, I cannot but praise the grace of God, his patience and kindness. I can also say

conscientiously, that I have at no time been blind to the glory of my calling and of the ministry at large. Such consciousness has helped me more than once in the perplexing situations, such as come into the life of every minister, in seasons of doubt and discouragement, when we like Elijah of old flee to the secrecy of the juniper tree in the wilderness.

The remembrance of the sacredness and the glory of our calling is an antidote to a poisoned ministerial system. It was Paul's medicine in his many professional afflictions. But even as a "prisoner of the Lord" he does not cease to praise the grace of God which was given him, "the least of all saints." Ephesians 3: 1, 2, 7, 8. The abiding sense of the grace of God and the glory of his calling was the source of his growing zeal and unfading joy in the cause of Jesus Christ. Dr. J. H. Jowett in his Yale Lectures says "If we lose the sense of the wonder of our commission we shall become like common traders in a common market, babbling about common wares."

Perhaps this may be a little difficult to see for young pastors with little or no practical experience, but as time goes on the faithful minister will grow in understanding and will come to experience a joy such as no other work can give him. Reinhold Niebuhr in his "Leaves from the Notebook of a Tamed Cynic" writes in 1915, the year when he entered his ministry: "There is something ludicrous about a callow young fool like myself standing up to preach a sermon to these good folks. I talk wisely about life and know little about life's problems. I tell them of the need of sacrifice, although most of them could tell me something about what that really means."

A little while later but in the same year he says: "Now that I have preached about a dozen sermons I find that I am repeating myself. A different text simply means a different pretext for saying the same thing over again. The few ideas that I had worked into sermons at the seminary have all been used, and now what? I suppose that as the years go by life and experience will prompt some new ideas and I will find some in the Bible that I have missed so far. They say a young preacher must catch his second wind before he can really preach. I'd better catch it pretty soon or the weekly sermon will become a terrible chore."

Niebuhr evidently caught "his second wind," for five years later he writes "I am really beginning to like the ministry. I think since I have stopped worrying so much about the intellectual problems of religion and have begun to explore some of its ethical problems there is more of a thrill in preaching. A young woman came to me the other day in ——— and told me that my talk on forgiveness in the C——— church of that town several months

ago has brought about a reconciliation between her mother and her sister after the two had been in a feud for five years. I accepted the news with more outward than inward composure. There is redemptive power in the message! I could go on the new courage that came out of that little victory for many a month."

Still a few years later, in 1925, we read: "We had a communion service tonight (Good Friday) and I preached on the text 'We preach Christ crucified, to the Jews a stumblingblock and to the Gentiles foolishness, but to them that are called the power of God and the wisdom of God.'" I don't think I ever felt greater joy in preaching a sermon. How experience and life change our perspectives! It was only a few years ago that I did not know what to make of the cross. At least I made no more of it than to recognize it as an historic fact which proved the necessity of paying a high price for our ideals. Now I see it as a symbol of ultimate reality."

You can easily see a steady progress upward in the appreciation and the experience of the joy of the christian ministry in these open and frank confessions of Reinhold Niebuhr. We honor him for that. And I believe that Niebuhr is only one of many who have made this same glorious experience. *If we once cease to believe that in the majority of our ministers there lies dormant a wealth of spiritual powers, an inward groping and seeking and determination for the expression and imparting of the mysteries and the unsearchable riches of the grace of God in Christ, then we may as well despair of the usefulness of the christian ministry and leave the world to its inevitable doom.*

The late Dr. Philip Vollmer said in one of his many helpful articles in the "Theological Magazine": "In my estimation, and speaking in general, the churches in America perhaps never had a more able, consecrated and efficient ministry than they are having today." (January, 1927.) I agree with him. Also with his following remark. "But there is always room for improvement." *Yes, those dormant spiritual forces in the ministry must constantly be awakened and kept awake. The source of power, through which we preach the mysteries of Christ, will run dry, unless we are regularly and systematically replenished with the life-giving Spirit which filled the apostles of 1900 years ago, and which is within our reach. The weight of our appeal will increase or decrease according to the degree of our spirituality.*

MORE SPIRITUALITY

is one of the outstanding needs of the present day ministry, in fact the need of the ministers of every age. Spirituality, or spiritual mindedness means a life fully and unreservedly under the

control of the Holy Spirit. It is not a sickly, sour expression of the face, a put-on artificial piety which repels rather than attracts a thinking man. Neither is it a false, rampant emotionalism, the best known exponent of which perhaps is Billy Sunday, who by his bombastic and boisterous rant is one of them of whom E. Stanley Jones says "The queer have queered Pentecost for us. So much so that one is tempted to leave out the word altogether." (*The Christ of Every Road*, page 48.)

Spirituality is the free and full expression of the Christ Spirit in the life of man everywhere and at all times. "The truly religious man," says F. B. Meyer, "will be as sweet in irritating gnattings as in crushing calamities; as selfdenying for a child as for a crowd; as patient over a spoiled or late meal as over an operation which summons all his manhood to the front." (*Elijah*, page 57.) Or as Mc Laren comments on Romans 8: 6 "To be spiritually minded means to be wholesomely and earnestly religious seven days of the week, in the home, on the street, in the place of toil, in the social circle,—wherever life touches the life of others." (*Christian Family Altar*, page 203.) *The most successful preachers have always been those who spoke from the hidden treasures of their inner life, from their personal inner harmony with God in their heart. This is not of their own. It is the work of the Holy Spirit.*

Alas that the average minister finds so little time regularly to keep his inner life on par with the needs as they are constantly before him in his daily and manifold activities, which so often test and drain his spirituality. The best of men have advised the busy preacher under no circumstances to neglect his private devotional life, Bible reading and prayer. If Jesus had need of seeking His Father in prayer constantly, how can we for a moment expect to do without it? "The victorious spiritual living," we read in E. Stanley Jones "*The Christ of Every Road*," p. 247, "is the outcome of prayer, selfsurrender, appropriating faith and constant adjustment of the human to the divine." A little later on he says "The technique of finding the Spirit is not arbitrary, imposed, unnatural. Rather it is natural, growing out of facts. It is valid today. THE FIRST STEP IS PRAYER and through prayer a drawing near.—But herein is our weakness,—our prayer lives are very ordinary, hence our spiritual impact is very mediocre. While in the West I stated publicly that the ministry was not praying. I did not mean that ministers do not pray, we all do,—but I did mean that *we are not praying in a way that brings self-abandonment, that self-abandonment in turn bringing a venturesome faith which appropriates divine resources and leads to our receiv-*

ing the Spirit as a mighty working fact in life. There are wonderful exceptions, but on the whole we are using oars when we might use the power of steam. We are trying to organize life into being instead of being organism imparting life. In these modern days we feverishly run about on the surface in automobiles, and that surface running is symbolical of our surface living. **WE HAVE LOST THE DEPTHS.** Very often we are feverishly busy doing nothing, but feverishly busy. When we feel there is something wrong and that it is all ending in futility, instead of giving ourselves to prayer, we—appoint a committee! If a monument were erected over the dead situations in christendom, we might inscribe it "Committee-ed to Death!" We call a committee instead of calling to prayer, and the one is often an "alibi" for the other. *The fact is that our taste for prayer determines our taste for God."*

These are words which every pastor does well to heed. Dr. Jowett says to his Yale Students these significant words: "I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God." And John Greenleaf Whittier teaches this beautiful prayer

Dear Lord, and Father of mankind,
 Forgive our feverish ways!
 Reclothe us in our rightful mind;
 In purer lives Thy service find,
 In deeper Rev'rence praise.

Drop Thy still dews of quietness
 Till all our strivings cease;
 Take from our souls the strain and stress
 And let our ordered lives confess
 The beauty of Thy Peace.

Breathe through the pulses of desire
 Thy coolness and Thy balm;
 Let sense be dumb, its heat expire;
 Speak through the earthquake, wind and fire,
 O still small voice of calm!

The proper measure of spirituality is reflected in *the activities* of the pastor. The sphere of these is principally his study, his pulpit and the homes of his members.

THE PASTOR'S STUDY

The pastor's study is his workshop. In it we find his tools, his implements and his weapons. A pastor's study, his desk and his bookshelves help me to make a fairly correct estimate of his work.

Again we say, alas, that the modern preacher, especially the busy city pastor, finds so little time to spend in his workshop. No wonder we hear again and again the complaint that the sermon is too lean, too poor, having neither punch nor kick in it, and therefore is uninteresting and unable to hold the attention of the people.³ The workingman complains of a lack of sympathetic understanding of his condition on the part of the church. He charges the church with catering more to the rich than to the poor, in order to keep them in good humor and increased contributions. Thinking people perhaps complain not so much about the poor delivery of the sermon, or even the lack of logical construction and continuity, as desirable as these may be, as of *the poverty of thought, the lack of ideas and the absence of inspiration*. Let us not forget that in recent years the standard of education has been raised among the laity through better educational facilities, the easy access to the library, the forums and other agencies including the movies and the radio. While this is a fact, it is also true that not all pastors have kept step with these changed conditions, but have rather stayed on their former level.

Of course in all fairness we must say, that not all complaints which are made can justly be laid to the failure of the ministry and the church. The materially-minded spirit of our age, the mad chase after purely earthly interests and the unwillingness to seek higher, spiritual and abiding values to a goodly extent form the true basis of many charges against the church and her leaders. Nevertheless it is true that many pastors do not keep abreast of the times. They do not read enough and therefore starve themselves and others intellectually and spiritually. The fact that our homes are filled with books and magazines of all kinds, and that important questions are constantly discussed everywhere,—at home, in church, in school, in society, in the shop, in the office, even in the Pullman Car, is a challenge to every preacher to read, and *read* and READ. This happened to me recently. After Easter I conducted in my church a "Pentecost Study Class," meeting on Wednesday evenings. A feature was a free-for-all discussion. In one of these discussions a member of the class remarked that he had just returned from the south and that his Pullman was almost filled with preachers, enroute to a church convention. The chief topic of their conversation was "the gospel of humanism"

and one of the preachers asked him what he thought about it. He said that he had not heard much about it and so he asked my opinion. Fortunately not long before I had read a splendid article on this new cult from the pen of Dr. Edgar Sheffield Brightman of the Boston University, and so was fairly able to give an account.

Another thing which I consider of the greatest importance, second to none is

THE PREPARATION OF THE SUNDAY SERMON.

When do you begin to study your sermon, as we usually say? Have you a systematic course of texts connected by a continuous thought? Or do you choose your texts at random, in a haphazard, happy-go-lucky way, depending on the mood in which you happen to find yourself sometime on Saturday? To a noted English lawyer, Lord Bowen, is attributed the statement "Cases are won in chambers," meaning that the root of his success is not in the courtroom but in his office. He will not depend on a triumph by extemporaneous wit and chance, but by the most careful and critical preparation, by hard work in his office. "The sons of this world are for their own generation wiser than the sons of light." Luke 16: 8. If this barrister wins his case before he meets the jury by the victorious strength of his preparations, shall it be otherwise with the preacher before he faces his congregation on Sunday morning? *We too must "win our cases in chambers!"* Only a genius can influence others by extemporized efforts. But most of us are not in this class. Mere talkativeness will interest no one. We quote again from Dr. Jowett: "Happy-go-lucky sermons will lay no necessity upon the reason nor put any strong constraint to the heart. Preaching that costs nothing accomplishes nothing. If the study is a lounge the pulpit will be an impertinence." We cannot therefore stress too much the need and the expediency of the most careful preparation of the sermon.

Having done our duty faithfully in the study, we are ready to meet God and our people in

THE PULPIT

"There is no sphere of labor more endowed with holy privilege and sacred promise," says Dr. Jowett, "and there is no sphere where a man's impoverishment can be so painfully obtrusive," as the pulpit. "The pulpit may be the center of overwhelming power, and it may be the scene of tragic disaster." Who of us has not at one time or another felt the truth and the weight of this statement? What is preaching? WHY do we preach? *It is the distinct activity of leading men and women to Christ, out of their weariness and struggles, their doubts, temptations and sins, to*

find peace for their souls in him who alone can say "Come unto me, all ye that labor and are heavy laden and I will give you rest." *To reach that aim is our glory, to fail in it is our shame.* James closed his epistle with these words: "My brethren, if any among you err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

Keeping this goal in mind it will help the preacher to escape many

PERILS OF THE PULPIT

He will not be tempted to give a mere exhibition of his ability. It will keep him from ostentatious display of any kind. He will have power, but he will not be boisterous. He will shed light and kindle fires from the altar of the Lord. He will warm the hearts and cheer the souls. Dr. Vollmer often used to tell this story, When a scientist said to a church deacon "We are searching now for a way to produce light without heat," the deacon replied "O, we have that. Come around next Sunday and hear our new preacher. He has just graduated from Harvard." Oratorical fireworks and flashlight shots, trivialities and commonplace slang adventures and cheap vaudeville jokes may amuse some of the people some of the time, but *they can never replace the quiet, deep going, earnest appeal to the best in man to seek companionship with God.*

The sense of our high calling will prevent the minister from *riding his hobby in the pulpit.* Perhaps we all have a hobby, a topic or theme or pet idea which constantly occupies our mind and which rears and kicks in season and out of season. I have known pastors who have used practically the same sermon everywhere for years, whenever they were invited to preach outside of their own church. I say nothing against your hobby. It is a poor man who has no taste for anything in particular or special. But I say that a hobby always runs in one direction only and that makes one dull and onesided and is apt to turn the most brilliant mind into a bore and into a spiritual and intellectual pauper. We are to present not one side of the christian way only, however it may appeal to us personally, but we must offer to the congregation the entire plan of God concerning man's salvation. The hobby which many ride in our days with more or less skill is the so-called "*Social Gospel.*" Truly, christianity is activity in a social sense. The great law "Thou shalt love thy neighbor as thyself," is one of the fundamental requirements in the followers of Jesus Christ. "Faith, if it have not works is dead in itself." James 2:17. Jesus Christ, our Lord, himself is the best exponent of social christianity. His

Sermon on the Mount offers the fundamental laws for a solution of most of our problems. This we believe and this we must preach.

But Jesus Christ is more than merely an interpreter of social righteousness, much more. *Social righteousness*, the correction and abolishing of the many ills of mankind, is to him the reflection, the inevitable result of inward spiritual partnership and harmony with God. Matthew 12: 50; Matthew 23: 14, 23, 25. His miracles, these wonderful works through which he rendered social service even to the most wretched ones of his people, were never an end and aim in themselves. Invariably they were a challenge to seek higher things, spiritual values, abiding works. Because he insisted on this he refused to give a sign when unbelief demanded it, or to make an exhibition of his power, when Herod was desirous to see some miracle done by him. For his insistence on spiritual righteousness rather than social righteousness they crucified him. So we say it is wrong to stress continually the emphasis of the social principles of Jesus to the exclusion of his spiritual demands. Professor Rauschenbusch, Dr. Vollmer, Dr. Kamphausen and other experts along these lines warn repeatedly and emphatically to fall into such onesided practise.

Another hobby just now is *Pacifism*. I believe in universal peace. I believe that the glorious visions of Isaiah and Micah shall be realized some day. The time will come when the nations of the earth shall learn war no more and when there shall be peace on earth. I believe these things and preach them, because "the mouth of the Lord hath spoken them." But they will not come as speedily as some seem to hope and expect. They will certainly not come over night. I think that in our days we are making progress towards a warless world, towards universal peace. The atmosphere seems to be clearing. Public opinion to a marked degree has been changed favorably and the dawn of a new day may be seen dimly by such as have eyes to see. *But no impatience of man will hasten the rising of the full and undisturbed glory of the Lord, the Prince of Peace.* So while we preach "universal peace," let us not do this one thing and forget other things of equal or greater importance.

Prohibition is the hobby which is ridden to death in many pulpits, especially in those of what we are accustomed to call "American churches." Very recently I attended a Methodist church. The preacher had previously announced as his text Matthew 16: 19 "I will give thee the keys of the Kingdom of heaven." This attracted me. Of exegesis there was little or nothing in this sermon. The salient point of the text was missed entirely, but a high light was the denunciation of the *Literary Digest* Poll on

Prohibition held recently. I shall say nothing further on this subject, for I fear to cite a spirit which afterwards may be hard to banish.

Keeping the purpose of preaching, the saving of souls, in mind, the living witness of Jesus Christ will never omit *the evangelistic element* in his sermons. Our faith is not an accidental haphazard acquisition of vague uncertain facts or theories, moral platitudes, and pious cant, but it is the firm confidence and trust in God in which man accepts and retains Jesus Christ, crucified and risen from the dead, as his personal and only saviour and redeemer. Our faith rests on direct divine revelations and our sermons must be a witness to these. Unless the pastor is personally convinced of the saving grace of the Gospel and able to say sincerely "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth," what excuse has he to occupy an evangelical pulpit? E. Stanley Jones says: "The philosophers may enlighten me, the moralists may instruct me, the prophets may inspire me, but my need is deeper. I need a SAVIOUR. For I am deeply hurt,—sinhurt. So after the best men have spoken their advice, and even after the BEST MAN has taught and shown me by his example how to live, I know that my need is not yet met, its depth has not yet been reached. I find myself gazing on a cross and my lips are framing the healing words

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

There are other perils of the pulpit, but let these suffice. *If you will make your audience feel that you are filled with life, with spirit, with fire, with a holy passion for souls, the joy of the ministry will be yours.*

A preacher does not cease to be a preacher when the church doors close behind him on Sunday. His mission does not change when he enters

THE HOMES OF HIS MEMBERS

during the week. The sphere and the mode of his activity is different, but his business is the same. Whether in the pulpit or on the street car or on a visit he is the representative of the church, the ambassador of Jesus Christ, the messenger of peace.

To most pastors, especially to young ministers, the regular systematic pastoral calls seem to represent perhaps the least desirable activity of the ministerial profession. If you have read the "Leaves from the Notebook of a Tamed Cynic" you will re-

member how Reinhold Niebuhr, this keen and critical observer of humanity felt, when he made his first pastoral calls in homes and at sickbeds. With eighteen families in his Mission Church, he tells us, it took him six weeks and he had not seen all of them in that time. "Usually I walk past a house two or three times before I summon the courage to go in," he says. "I am always very courteously received, so I don't know exactly why I should not be able to overcome this curious timidity. Usually after I have made a call I find some good excuse to quit for the afternoon." Later on, in 1919, he writes "Here I make one visit (in a hospital) in an afternoon and get all done up."

Perhaps we all could tell of similar experiences. This timidity, I take it, has been in most of us at a certain period of our ministry. There was, to begin with, the lack of experience, or an inborn natural backwardness, a shy and sensitive reserve, the timidity of untried powers, or the deference and respect which a young man pays to a maturer mind or to more advanced years, all these and similar feelings may have had a tendency to check our good intentions and place a restraint on our recognized duties.

Even experienced pastors find it difficult to exercise the duty of what in German we call so appropriately "Seelsorge," the shepherding of the individual soul. Dr. Jowett speaks of what he terms a "certain secularity, often imbedded in our characters," and in which we shrink from speaking on religion in the private home. We talk about business, politics, sport and what not, but religion is often untouched and our most solemn commission is being neglected. Some pastors are "good mixers" but poor shepherds.

We also feel sometimes a certain reluctance which gives us a false sense of assuming possibly an air of moral and spiritual superiority. This kind of a fear however, it seems to me, should not be too difficult to overcome, for most people expect their minister to be on a higher moral and spiritual level than their own and they look to him for advise and guidance.

Sometimes pastoral visits are apt to test our courage. Dr. Jowett tells of an interesting experience which we perhaps could duplicate times and again. "I vividly remember the first battle-royal I had soon after my ministry began. I heard that one of my people was "giving way to drink." He was a man of standing in the church and he was possessed of considerable wealth. I had already preached more than one temperance sermon, but these had been general messages addressed to a congregation. I was now ordered by the Master to carry the message to an individual, and to tactfully withstand to his face, because he stood condemned. How I wriggled under the commission! How I shrank from it!

How I dallied with it! And even when I had fought my way almost to his door, I lingered in the street in faithless loitering. But at length courage conquered fear. I faced my man. Tremblingly I gave him my message, and by the grace of God he heard the voice of God and was saved from a horrible pit and the miry clay. Gentlemen, it seemed as though I could preach a sermon and never meet a devil; but as soon as I began to take my sermon to the individual the streets were thick with devils."

You and I no doubt have fought similar battles. They do not always end in a marked victory. Twice during my ministry a similar occasion brought about a change in the pastorate. But, brethren, I want to say, *your faith and your courage remain, after the smoke of the battle has cleared away.*

Perhaps the most trying experiences are cases of an exceptionally sad nature, when we are expected to administer the consolations of the Word of God, and feel keenly our own weakness and helplessness. Never did I learn to understand better what our Lord meant when He said after the woman with an issue of blood had secretly touched his garment, "Who is it that touched me, for I perceived that power had gone from me," (Luke 8: 45, 46) until one day I was called to attend in an unusually sad affliction which had come to one of my families. I actually did feel how strength had gone out of me. I was not only mentally but physically fatigued after that experience.

But this is only one side of the story. The most blessed adventures came to me at sickbeds, in funeral houses, in homes of tribulations. *It is my firm conviction that nothing binds the hearts of pastors and church members, I mean the sincere ones, more closely together in love than the faithful ministry of comforting and intercession. More hearts are opened, more confidence is won, more heroes and heroines of faith and patience are discovered, more gratitude is found, when we meet life in its afflictions and helplessness than at any other time.* I had a friend in the ministry who was perhaps the poorest excuse of a pulpit speaker that I ever have known. But he built up a large city church and served it for more than a generation until the Lord called him to the higher life. He was a weak preacher but a most excellent Seelsorger. That was the secret of his marked success.

I must come to a close. I fear to bore you if I continue much longer. I have said some things which originally I had not intended to say and I have omitted things which I had planned to stress. Much more than I have said could and should be presented. But the subject is entirely too big and manysided for a conference paper. Besides the time which was allotted me was very brief.

Perhaps I have spoken too much out of my own experience. Many of you could have said the same things in a better, more forceful way. But if in this presentation I have succeeded to touch familiar chords and to revive both painful and blessed recollections and, experiences, or if I, in all modesty I say it, have encouraged and helped one or the other, I feel amply rewarded for the expenditure of time and humble effort which this paper demanded of me. For your indulgence in which you have followed me thus far, I am grateful.

Brethren, our calling is a holy one. Our task is not easy. But our Lord is mighty and kind and patient, and great is the reward of his good and faithful servant. The joy of the Lord shall be his portion forever!



CAN WE STILL LEARN FROM THE JEW?

KARL M. CHWOROWSKY, Elmhurst, Ill.

One of the most hopeful signs of a coming better day is the open and frank fraternising between religious and racial groups that for centuries have been separated and kept apart by prejudice, mutual distrust, and dislike based upon ignorance or only partial information. Not so long ago a public meeting of leaders in the world of Catholicism and Protestantism would have aroused spirited comment, and a gathering of representatives of Christendom and Judaism for the consideration of questions of common interest would have shocked our communities. Today Catholic, Protestant, and Jew meet openly, in the full light of publicity, and about their deliberations there prevails an atmosphere of frankness, their fellowship is encouraged by a mutual respect and understanding that augurs well for the realization of mankind's most daring dreams.

The hope for a humanity united in purpose and aspiration must rest primarily upon a progressive achievement of mutual appreciation between races, nations, and religions, and any attempt of the past to bring men together, whether into political leagues, or economic alliances, or religious fraternities, has clearly demonstrated that any such association is possible only on the foundation of appreciation, upon which can be built the structure of mutual respect, understanding, and co-operation. Nowhere has it been more difficult to achieve such appreciation and therewith a closer fellowship than in the religious realm. It is one of the great paradoxes of history that the one interest of the race which by all logic of the spirit should unite men has more than any other influence divided and estranged them.

Only recently there was held in St. Louis a conference of leaders in religious education representing Catholics, Protestants, and Jews. It was in many respects a remarkable convention; not that it gave rise to any romantic optimism as to the ease with which a united front might be established by these three distinctive groups against the common foes, moral obscurantism and spiritual illiteracy, but the deliberations and debates disclosed that in spite of the frank recognition of far-reaching differences and deep-seated peculiarities the conviction was gaining that a *modus operandi* might be found and some sort of unity might be created to further the high purposes of religious education. The St. Louis conference like other previous conferences may claim a distinct merit in blazing, if only a little farther, the trail through the underbrush of ancient and out-worn prejudices and intolerances towards the

high-way of effective co-operation between America's leading religious groups.

We now know for a certainty that it is possible for Catholic and Protestant to get together for deliberation and for co-operative effort; and this is possible only because both Catholic and Protestant are being steadily disillusioned as regards their ancient mis-understandings that for centuries have raised walls of hostility and ill-will between them. And we know with equal certainty that now Christian and Jew can get together on the same basis, for again here the contacts of mutual interest are many and vital.

Those of us who have not been afraid to face the stark realities involved in these experiments of a finer relationship between groups of traditionally opposed creeds and religions, know how much has already been done in awakening among the ancient divisions of Christendom a more cordial appreciation of the excellencies and virtues abiding in the other group. To achieve the same understanding, however, among Christian and Jew has been a task of much greater difficulty. Into this relationship there has entered as the deposit of almost twenty centuries so much bitterness, so much of superstition, bigotry, and ill-feeling that it must be a matter of great joy to any humane spirit that the actual rapprochement between Jew and Non-Jew has proceeded as far as is now apparent. It has been terribly hard for the Christian to realize that he is a debtor both to "the Gentile *and* to the Jew," and it has been even harder for him to recognize the extent of his huge indebtedness to Judaism.

And yet, what should be easier for the follower of Jesus Christ than to acknowledge this debt? The Jew has been our teacher ever since the days of the Master, who, himself a Jew, passed on to us the Jewish genius of faith and morality, of hope and salvation that inspires the pages of the Old Testament, glorifies the books of the New and speaks to us through all that is abiding and worth while in Christian principle and doctrine. May it not be said without exaggeration, that the soul of Christianity, stripped of its theological trappings is the soul of Judaism? Were they not all Jews, the authors (with possibly one exception) of our sacred writings? Were they not Jews, who first laid down their lives to glorify him, every fibre of whose personality and soul vibrated to Jewish tradition and Jewish spirit? If these statements seem unduly romantic and overly emphatic, may we not be pardoned for once in erring on the side of love and esteem, when for centuries we have so readily indulged the extremes of uncharitableness and hostility?

The writer was deeply moved to think himself anew through the question of our obligation to Judaism when last September he attended a meeting of Chicago Jews held for the purpose of protesting against the recent outrages against Jewish citizens in Jerusalem. I had hoped that sometime and somewhere the voice of the church might be raised in protest against the latest outrage against a people which was daring to enjoy the modest fulfillment of an ancient dream, but my hopes were vain. And it was this meeting which prompted the question leading off this article, "Can we still learn from the Jew?"

This meeting in the Chicago auditorium was in every way a remarkable one. Every seat of the huge hall was filled with earnest men and women; prominent leaders of the race from Chicago and other metropolises of America as well as representatives of European and Palestinian Jewry were among the speakers, but most marvelous of all was the spirit of the audience and the tenor of the orations and resolutions.

There were none of the usual frills and trimmings that commonly go with such public meetings; no singing of sentimental songs, no music, no flare of introductions, nothing but the serious business of speaking out against a wrong, a wrong as old as the race, a wrong in this case perpetrated under conditions that grossly aggravated the crime and painted more hideous its brutality and injury.

I heard here in the course of six speeches, three in Yiddish and three in English, some of the most marvelous oratory it has been my privilege to listen to. The speakers rose to sublime heights of dramatic power and emotional intensity, but at no time, not once during all this outpouring of the Jewish soul in fervor and devotion, in accusation and reproach, was there a hint of the thought of vengeance; not once did any-one even remotely suggest that the thing to do might be to appeal to the military power of the civilized world, to resort to violence, or to demand retribution at the point of the sword. Here men of Jewish blood, speaking to men and women of their race, recalling in connection with the latest Palestinian massacre the two-thousand years of persecution, of oppression, of disenfranchisement and of pogroms spoke for justice, yes, but not for justice by force, for protection, yes, but not for protection by police-power but rather for justice and protection by the spirit of fellowship and love, of forgiveness and understanding.

From the opening words of Judge Harry Fischer of the Chicago court, stating the purpose of the meeting and relating without elaboration and comment the tragic events of the past weeks, through the fiery oratory of Dr. David Rebelsky, leader of the

Palestine labor groups, to the climax in the Demosthenic eloquence of Dr. Solomon Goldman, now rabbi of Temple Anshe Emes in Chicago, the program was dominated by a spirit of restraint, dignity, and self-control that seemed almost superhuman. There were no pleas for punitive expeditions, no demands for reparation and retaliation, no clamor for "an eye for an eye, and a tooth for a tooth," (a quotation so frequently employed by Christian polemics to prove that Jewish morality is inferior to ours); indeed, the sense of injury and outrage was evident throughout every argument and appeal of the speakers; how could there be a blinking of such obvious facts, of so plain a violation of the principles of civilization and democracy. The condemnation of British negligence rang out clearly and convincingly, and the demands that the rights of the Jewish minority be protected by all safe-guards of enlightened statesmanship and righteous government were formulated with unmistakable directness and persuasive logic, but at no time did the spokesmen of an outraged people resort to cheap emotional clap-trap, there was no jingoistic flag-waving, no call to arms for the defense of "our rights and property."

And as I listened, spellbound and profoundly moved, the glory of the moment came upon me, and I could not but feel deeply and intensely that "Israel is still our teacher." The lesson that Christ has asked us to teach an un-Christian world, the great lesson of forgiveness, of suffering rather than doing injury, of retaliating with love and sympathy where injustice and cruelty mock and hurt, this lesson, it seemed to me, Israel has been teaching an unwilling world for centuries.

Was a penitent mood consistent with such thoughts? I remembered the almost twenty centuries of so-called Christian civilization; centuries during which bloody wars convulsed the continents, centuries of oppression and tyranny imposed by Christian rulers and nations upon subject and weaker races and peoples; I recalled those lurid pages of "Christian History" written by inquisition and persecution, I saw the squalid Ghetto, the streams of refugees seeking escape from bigotry and anti-semitic violence; I heard ringing in my ears the words of Calvary "Father, forgive them, for they know not what they do" and remembered that the followers of him who spoke these words in the agony of his heart had cursed the "Christ-killers," had sought vengeance, had rendered evil for evil, had hated their enemies, and had filled the world by stupid policies of retaliation and by inhuman measures of economic and social ostracism with reproach against the name of religion and with hatred of His name who taught us none of these things.

"Can this be true?" I caught myself thinking, "Christianity has become the advocate of war and armed force, of oppression and military power, and here Judaism, long denounced as backward in ethical insight and weak in moral inspiration, is giving to the entire civilized world an example of self-control, of spiritual discipline, of dignity and poise in the presence of injustice and wrong, of forgiveness and charity such as the world has rarely ever witnessed on the part of any people?"

I want to be fair and admit that not all Jews of the world, whether Zionists or non-Zionists, not even all the Jews of Chicago, share the temper of this spirit. They are as human as we are, and it is self-evident that in the first reaction to the reports from Palestine Jewish members of the American Legion and Jewish war-veterans everywhere should offer themselves for service in a punitive campaign against the Palestinian Arabs. But these are the rare voices, and that they were not heard at this meeting and have aroused little sympathy and no action among world-Jewry speaks volumes for the moral quality of modern Judaism.

I am quoting this paragraph from the opening speech of the chairman of the Chicago meeting, Judge H. Fischer: "This is our answer to the Arab fanatic; All your brutality and all your barbarism will not weaken our determination to rebuild Palestine as the homeland of the Jews. It has placed upon the Jews a new task which we cheerfully assume. It is to carry enlightenment and civilization into your very midst. You may fight with the dagger, knife, and bullet. We shall come with enlightenment and civilization.

We will help you to a higher standard of living. Though you murdered our innocent children, our hospitals still shall be open for the care of your children. Though you tortured and slaughtered our old, our nurses shall still visit your homes and teach your mothers how to care for your little ones so that they may grow to healthy manhood and womanhood."

Is there anything vindictive, arrogant, spiteful, or base about such sentiments? Can human tolerance go much further? Can the spirit of restraint and forgiveness speak more sublimely? Surely the reporter who referred to "the only militant note" of the meeting in the speech of Dr. Rebelsky when this speaker mentioned the "Maccabean spirit" strained his point.

I tried during this experience and afterwards to imagine a similar meeting of citizens of any Christian country for a similar purpose. I could not help but remember the slogan of America during the Spanish-American war, "Remember the Maine"; I was carried back by memory to the sinking of the *Lusitania* and its effect upon the war-spirit in our land; I remembered how easily

America, Christian America, was inflamed by the insult to our national dignity and honor in the Mexican disorders of 1916, and how I might heap the record of incidents where the citizens of Christian nations gathered in public protest-meetings and called for the power of the army and navy to protect "our rights and honor" abroad, whether the occasion for protest was the killing of an oil-speculator or the murder of a missionary. I caught myself saying: "Match this protest-meeting of Jewish citizens with any similar meeting of Christian citizens, and tell me whether we may still learn from the Jew."

And it may be well for us to recognize in this connection that the Jew, who is so apt to learn from his Christian environment, might well have adopted another tone and attitude in these protest-meetings which were held the world over. The childish imaginings of a Henry Ford in "The International Jew" have long been disproved as groundless and unreasonable, but we may as well appreciate the fact that the Jew today plays a prominent figure in world finance and politics; how easy it would have been for the leaders of European and American Jewry to make their appeal to the lower instincts of nationalism; how easily they might have used their wealth and prestige to influence popular, and not only Jewish, opinion in favor of military measures; how readily they might have found the ears of governments and politicians, and in this they would have followed the logic and pattern of their Christian fellow-citizens the world over.

In this instance, however, and this is not the only case on record, the Jew, true to his finest traditions, has again refused to use his resources of material wealth and his moral prestige in the civilized world for the purposes of destruction, retaliation, and war, and has preferred to retain his position of leadership on the road of peace, charity, and human brotherhood.

The action of world-Jewry in this latest Palestinian crisis constitutes a powerful challenge to the Christian conscience. We dare not let it pass unheeded, or shall it be said that the sons of Moses are still leading the disciples of Christ?



Buddhismus und Christentum.

Von Professor Dr. Grünmacher, Wiesbaden.

Neben den Christentum können in der Gegenwart nur zwei Religionen den Anspruch erheben Weltreligion zu sein: der Mohammedanismus und der Buddhismus. Diese beiden allein sind ernsthaftste Konkurrenten des Christentums in der Welt des Heidentums und im begrenzteren, wenn auch zunehmenden Maß innerhalb der europäisch-amerikanischen Kultur. Mit ihnen bedarf es einer geistigen Auseinandersetzung. Der **Buddhismus**, um den es sich hier handelt, ist allerdings nicht identisch mit jener Religionsform wie sie im Tibet, der Mongolei, der Mandschurei, China, Annam, Korea und Japan in weiten Volkskreisen herrscht und deren Befenner eine neuere Statistik auf 500,000,000 Befenner angibt — gegen nur 310,000,000 Christen. Denn mit Recht sagt ein Kenner, Pischel: „Ganz sicher ist die Schätzung nicht, da namentlich für China und Tibet die Angaben unsicher sind“ — und er fügt die noch wichtigere Feststellung hinzu: „Der Buddhismus ist überall auf die Volksreligion aufgepropft, die in ihrem Wesen grundverschieden von ihm waren. Nirgends hat der Buddhismus diese Religionen ausrotten können, ja nicht einmal wollen.“ In China und Japan ist der Buddhismus nur **eine** Religionsform neben andern, neben dem Konfuzianismus, Taoismus, Schintoismus, und zwar ist der Buddhismus für den Einzelnen wesentlich die religiöse Haltung, zu der er sich beim Nahlen des Todes und hinsichtlich seiner Hoffnungen auf das Jenseits bekennt — im schärfsten Gegensatz zu der reinen Diesseitigkeit des echten alten Buddhismus. Der **Buddhismus als Volksreligion ist eine polytheistisch-animistische Religionsform, die selbst keinerlei Ansprüche auf missionarische Verbreitung erhebt und noch weniger auf die gebildeten Kreise der westlichen Kultur irgendeine Anziehung ausübt.** Neuerdings machen sich jedoch gerade auch im östlichen Buddhismus Reformbestrebungen geltend, die in einem großen Kongresse der Buddhisten des fernen Ostens 1925 in Tokio zum Ausdruck kamen. Hier beschloß man auch die Missionierung der Welt. Der Buddhismus, den man der Welt darbieten will, ist wesentlich der **alte Buddhismus**, wie er noch heute in Mönchskreisen von Ceilon und Japan, in einzelnen Provinzen des borderindischen Festlandes, in Birma und Siam vertreten wird. Dieser Buddhismus sucht durch Errichtung theologischer Schulen in Ceilon den Buddhismus der Urzeit wieder lebendig zu machen und ihn auch nach Europa und Amerika zu übertragen. Seit Beginn des 20. Jahrhunderts haben sich gerade in **Deutschland** eine Reihe von buddhistischen Vereinigungen mit entsprechenden Zeitschriften gebildet, um auch Europäer für den Bud-

buddhismus zu gewinnen. In der Nähe von Berlin existiert ein buddhistisches Haus, das von einem Arzt ins Leben gerufen wurde, in dem regelmäßige buddhistische Versammlungen stattfinden und Einzelnen auch die Möglichkeit gegeben werden soll in buddhistischer Zurückgezogenheit zu leben. Umgekehrt sind einzelne Deutsche nach Ceylon ausgewandert und dort im vollen Sinn in die buddhistische Ordensgemeinde eingetreten. Noch energischer scheint die buddhistische Propaganda in Amerika einzusetzen, worüber der entsprechende Artikel in der zweiten Auflage des großen Werkes „Die Religion in Geschichte und Gegenwart“ und regelmäßige Notizen in der Zeitschrift „Für Missionskunde und Religionswissenschaft“ berichten. Danach hatte die japanische Schingensekte bereits 1921 in Kalifornien 4, die Schinsekte in Amerika und Kanada 31 buddhistische Missionare. Mit besonderem Erfolg soll der Buddhismus in San Francisco gearbeitet haben. Viel bedeutender aber als diese bisher doch außerordentlich begrenzte Gewinnung durch Uebertritt zu dem Buddhismus ist die **geistige Beeinflussung des westlichen Geisteslebens durch buddhistische Gedankengänge**. Am stärksten hat im ersten Drittel des 19. Jahrhunderts der Philosoph Schopenhauer, in dessen Arbeitszimmer stets eine Buddhastatue stand, die Gedankengänge des Buddhismus mit seiner pessimistischen Philosophie verbunden. Für die weitesten Kreise wurden diese wirksam durch **Richard Wagner**, der besonders im „Ring“ und im „Tristan“ buddhistische Uerlebnisse und Ziele in eindrucksvollste Worte und Töne zu kleiden vermochte. Andre Denker, wie Eduard von Hartmann und neuerdings Leopold Ziegler haben den Buddhismus wenigstens als notwendige Ergänzung abendländischer Religiosität für die Zukunft angesehen. Erst recht sind in den anthroposophischen und theosophischen Bewegungen buddhistische Geisteselemente eingeschmolzen.

Bei dieser Sachlage erwächst der christlichen Apologetik und Mission die Pflicht einer genauen Bekanntschaft und einer inneren Auseinandersetzung mit dem Buddhismus. Dazu gehört erstens **eine genaue Kenntnis des wirklichen alten Buddhismus, der in der Persönlichkeit Buddhas sich konzentriert** und zweitens eine **Herausarbeitung der prinzipiellen Gegensätze zwischen dem Buddhismus und dem Christentum, wie es in der Person Jesu erschienen ist**.

I.

Eine zeitlang hat man ähnlich wie fast alle großen Männer der Geschichte auch Buddha für eine reine sagenhafte Figur zu erklären versucht. Aber eine genauere Forschung, besonders europäischer Gelehrter, wie etwa Oldenberg, Bischof und neuerdings besonders Winternitz läßt über die historische Existenz Buddhas und die Grundzüge seines Wesens und seiner Lehre keinen Zweifel aufkommen. Sie zeigt allerdings auch deutlich, wie sein Bild mehr und mehr

von sagenhaften Zügen umgestaltet wird. Infolgedessen ist es notwendig sich sowohl eine Vorstellung von dem geschichtlichen Buddha wie von den Hauptzügen der Legende über ihn zu machen, da man gerade in der letzteren Verührungen und Abhängigkeiten des Christentums vom Buddhismus hat entdecken wollen. **Die ältesten Quellen** des Buddhismus sind wohl etwa hundert Jahre nach dem Tod des Buddha, das heißt rund um das Jahr 380 vor Christus aufgezeichnet worden. Es ist nicht ausgeschlossen, ja sogar wahrscheinlich, daß wir in einzelnen Bestandteilen die Stimme des Buddha selbst wie in der Predigt über die vier heiligen Wahrheiten vernehmen. In diesen ältesten Werken tritt das Biographische und Metaphysische bei Buddha stark zurück. Man vergleicht ihren Inhalt am besten mit der sogenannten Redenquelle des Evangeliums Matthäus. In diesen ältesten Texten erscheint Buddha wesentlich als Mensch, wenn sich auch einige Ansätze zu seiner metaphysischen Umgestaltung nicht übersehen lassen. Diese kommt dann zur vollen Auswirkung unter Heranziehung zahlreicher allgemeiner Legendenstoffe in einer Reihe von Schriften, die wohl in der Zeit kurz vor oder nach Christus erstmalig niedergeschrieben werden. Unter ihnen hat besonders für uns eine Bedeutung das *Valita Vistara*, da sich hier eine legendenhafte Biographie Buddhas und zwar besonders seiner Jugend dargeboten findet, in der die hauptsächlichsten Erzählungen stehen, in denen man Analogien mit christlichen Vorstellungen gefunden hat.

Als **geschichtliches Buddhabild** ergibt sich etwa das Folgende: Buddhas Leben hat sich wahrscheinlich über die Jahre 560 bis 480 vor Christus hingezogen, da er das Alter von 80 Jahren erreicht hat und sein Tod 100 Jahre vor einem sicher datierbaren süd-buddhistischen Konzil stattgefunden hat. Geboren ist er in der Stadt Capilavasto in dem nordindischen Reich Nepal und zwar als der Sohn eines vornehmen, ritterlichen, sich einer gewissen Herrschaft über die Stadt erfreuenden Geschlechts der Scharfja. Sein eigentlicher Name war Siddharta. Seine Mutter scheint bald nach seiner Geburt gestorben zu sein. Seine Jugend war die eines vornehmen Adligen, der alle Freuden des Lebens genoß. Er selbst soll diese Zeit später seinen Jüngern mit den Worten geschildert haben: „Ich wuchs auf unter sorgfältigster Pflege. In meinem väterlichen Heim hatte man für mich allein Lotossteiche mit blauen, weißen und roten Lotosblumen anlegen lassen. Ich gebrauchte nur die feinsten Salben aus Benares.“ Früh schloß Buddha eine glückliche ebenbürtige Ehe, der ein wohlgeratener Sohn entsproß. Plötzlich aber um sein dreißigstes Lebensjahr befriedigte ihn dieses weltliche Genußleben nicht mehr und er wurde — wie viele Jünger vor ihm Mönch —, ging aus dem Hause in die Heimatlosigkeit

und fastete sich auf das Strengste. Aber auch dieser Wege härtester Askese befriedigte ihn nicht und gab seiner Seele keine Ruhe. Er gab das Mönchsleben darum wieder auf und versenkte sich in strenger Meditation, in sein eignes Innere und erkannte hier die vier heiligen Wahrheiten, die der Grundgehalt seiner Lehre wurden, und von denen im folgenden noch genauer zu reden sein wird. Trotz abmahnender Stimmen in seinem Inneren fand er sich veranlaßt, diese Erkenntnisse allen zugänglich zu machen: „Geöffnet sei allen die Pforte des Heils. Wer Ohren hat, höre die Lehre und lebe ihr nach.“ Er sucht und findet jetzt eine Reihe von Jüngern, von denen einige ihn dauernd begleiteten, unter ihnen ein Lieblingsjünger Ananda und ein anderer, der mehr und mehr zu seinem Gegner wird, Devadotta. Aber auch weiteren Kreisen, darunter wohl auch seinen eigenen Verwandten, verkündet er seine Lehre. In ewig gleicher Form führte er dieses Leben eines Lehrers 45 Jahre lang auf steter Wanderschaft. Seine große Energie erhielt ihn am Leben bis in das 80. Lebensjahr. In ihm trat er in den Mangohain zu Kusinagara. Dort starb er unter freiem Himmel, allein im Kreis seiner Jünger. Er tröstete diese mit verschiedenen Worten, von denen wohl die folgenden auf wesentliche Echtheit Anspruch erheben können: „Es könnte Euch vielleicht der Gedanke kommen: Dahin ist die Unterweisung des Meisters, wir haben keinen Meister mehr. Aber so dürft Ihr die Sache nicht ansehen. Die Lehre und die Satzung, die ich Euch gewiesen und vorgezeichnet habe, die sind Eure Meister nach meinem Ende.“ Seine letzten Worte waren wohl: „Vergänglich ist alle Erscheinung, strebet unermüdet.“

Dieses schlichte Bild eines menschlichen Lehrers, der in einem Jüngerkreis eine feste Gemeinde fand, ist von der Legende ausgestaltet. Nach ihr lebte der Buddha schon in einer jenseitigen Präexistenz und beschloß auf die Bitten der Götter in einer königlichen Familie menschliche Gestalt zu gewinnen. In der Form eines weißen Elefanten drang ein Gott in die Seite der königlichen Gattin. Heißt es doch in der Legende, die man mit der christlichen Erzählung von der jungfräulichen Geburt Jesu verglichen hat, wörtlich so: „Da kam der Bodhrisatwa, zu einem weißen herrlichen Elefanten geworden, er griff mit dem wie ein Silberband aussehenden Rüssel eine weiße Lotosblume, umwandelte dreimal das Lager der Mutter, klopfte an ihre rechte Seite und war wie in ihren Leib hineingegangen.“ In einem heiligen Haine vollzieht sich die Geburt; kurz nach ihr stellt sich das Kind auf die Füße und ruft: „Ich bin der Höchste in dieser Welt.“ Ein alter Büsser kommt und begrüßt das Kind mit den Worten: „Wahrlich dies Kind wird einst ein höchster, vollendeter Buddha werden und den Menschen den

Weg zur Erlösung weisen.“ Weinend aber erklärt er, selbst diese Zeit nicht mehr erleben zu können. Die Brahmanen Weissagen, daß er entweder im weltlichen Leben ein Weltherrscher oder im geistlichen ein Buddha werden würde. Der Vater will ihn im weltlichen Stand erhalten und umgibt ihn mit höchstem Luxus und ermöglicht ihm vor allen Dingen durch ungezählte Frauen neben seiner rechtmäßigen Ehegattin alle sinnlichen Genüsse. Da kam die große Wandlung in seinem Leben. In vier aufeinanderfolgenden Ausfahrten schaut der Prinz zunächst einen Greis, dann einen Kranken, zuletzt eine Toten. Als er hört, daß jeder Mensch einmal alt oder krank wird und zuletzt stirbt, wird ihm alle Freude an seinem bisherigen Luxusleben vergällt und er beschließt, das Leben zu gestalten, wie das eines Mönches, dem er auf der vierten Ausfahrt begegnet. Ohne Abschied verläßt er Weib und Kind. Da folgt ihm der Versucher Mara und spricht zu ihm: „Herr, verlaßt doch Euer Haus nicht, um als Mönch umher zu wandeln. Heute in sieben Tagen wird Euch die Herrschaft über die ganze Erde mit ihren vier Weltteilen und zweitausend Inseln zuteil werden.“ Der Prinz aber antwortet: „Versucher, ich weiß, daß die Weltherrschaft mir bestimmt ist, aber ich begehre sie nicht, ich will unter dem Zujuchzen der ganzen Welt ein Buddha werden.“ Er wird es auch, nachdem er das asketische Mönchstum wieder aufgegeben hat durch seine Erleuchtung, bei der ihn böse Geister fortwährend stören und zuletzt der Teufel selbst ihn an der Verkündigung hindern will. Es gelingt Buddha auch seinen Verwandten die Lehre zu bringen, als er in sein königliches Heim als einfacher bettelnder Wanderprediger zurückkehrt. Er tut auch mannigfache Wunder; in einer Stadt hört eine Seuche sofort bei seinem Eintritt auf. Einmal ruft ihm eine edle Jungfrau zu: „Die Mutter, der Vater, die Gattin ist fürwahr selig, die einen Mann wie diesen hat.“ Einmal lobt er eine Witwe, die ein geringes Opfer bringt. Besonders ausgestaltet hat die Legende seinen Tod. Als er sich von dem Wunsch freimachte zu leben, entstand ein entsetzliches Erdbeben und als er sich ermüdet in dem Hain niedergelegt hat, beginnt sein Antlitz vom himmlischen Glanz überstrahlt zu werden. Er sagt zu seinem Jünger: „Siehe Ananda, an dem Abend, an dem ich ein Buddha wurde, und an dem ich das Nirwana erreiche, habe ich diese Farbe.“ Die Bäume beginnen zu blühen und Früchte zu tragen und ihn mit Blüten und Früchten zu überschütten. Neben den Abschiedsworten verlangt Buddha von den Seinen, daß sie stetig vier Orte besuchen sollten, die Städte seiner Geburt, die Erlangung der Buddhawürde, der ersten Predigt und seines Todes. Der Scheiterhaufen mit seiner Leiche entzündet sich von selbst, aber es bleiben wunderbarerweise einige Reliquien seiner Körperlichkeit

zu dauernder Verehrung übrig. Von einem individuellen post-existent Fortleben, aus dem Buddha in diese Welt weiter hineinwirkt und Gegenstand des lebendigen religiösen Verkehrs für seine Gemeinde bleibt, weiß die älteste Legende noch nichts.

II.

Sind dies die Grundzüge des legendarischen und geschichtlichen Bildes Buddhas, so erhebt sich die Frage, ob irgendwelche geschichtlichen und sachlichen Beziehungen und Ähnlichkeiten zwischen ihnen und der christlichen Ueberlieferung bestehen. Immer wieder hat man sich in der Literatur des 19. und 20. Jahrhunderts bemüht, solche Beziehungen zu behaupten. Diejenigen, die da meinen, daß der Buddhismus irgendwie vom Christentum beeinflusst sei, sind in ganz geringer Minderzahl und zwar mit Recht, denn die buddhistischen Erzählungen sind doch zu früh fertig gewesen, wenn auch manche erst in nachchristlicher Zeit schriftlich fixiert wurden, als das sie von der christlichen Ueberlieferung hätten beeinflusst werden können. Aber auch umgekehrt ist ein exakter Nachweis, daß die christliche Tradition von der buddhistischen beeinflusst wäre, für die Zeit des ersten und zweiten Jahrhunderts nicht gelungen. Der erste christliche Lehrer, der tatsächlich den Buddhismus erwähnt ist Clemens Alexandrinus um 200 nach Christus. Das schließt natürlich nicht aus, daß irgendwelche anonyme Berührungen schon früher etwa durch Reisende aus Indien nach Palästina hätten stattfinden können. Allein auch dafür ist ein Nachweis nicht geliefert. Ein neuerer Gelehrter, Bishel, hat versucht, das Land Turkestan auf Grund neuerer Funde als das Gebiet zu bezeichnen, in dem christliche und buddhistische Ueberlieferungen sich vermischten. Allein, wenn man dieser Behauptung näher nachgeht, so findet man, daß eine solche Berührung erst für das 3. nachchristliche Jahrhundert nachweisbar ist, in welchem syrische Christen in Turkestan Zuflucht fanden. Das aber sind 200 Jahre zu spät, um Einflüsse auf die Evangelienbildung und gerade auch die Vorgesichten des Evangeliums Lukas und Matthäus anzunehmen, deren Fixierung doch heute selbst von stark kritischer Seite in das erste nachchristliche Jahrhundert verlegt wird. Infolgedessen haben alle sachkundigen exakten Forscher eine Beeinflussung der neutestamentlichen Literatur durch den Buddhismus als höchst unwahrscheinlich abgelehnt. So erklärte Oldenberg: „Man hat vor Kurzem gesagt, daß an die Türen des Neuen Testaments Buddha klopft. Gewiß solches Klopfen hört man hier und dort, wenn man die späteren Schriften der altchristlichen Literatur durchforscht. Aber an die Pforten des Neuen Testaments selbst scheint mir Buddha kaum zu klopfen.“ Winternitz sagt: „Es ist nach allem wohl ausgeschlossen, daß die buddhistische Literatur unmittelbaren Einfluß auf die Evangelien geübt hat.“

Kann es sich demnach um keine historischen Abhängigkeiten des Christentums vom Buddhismus handeln, so bleibt nur noch die Frage übrig, ob vielleicht **psychologisch erklärare religionsgeschichtliche Analogien** in dem Sinn, wie in einem früheren Artikel von ihnen gesprochen wurde, **vorhanden sind**. In der Tat bietet sowohl die buddhistische wie die christliche Ueberlieferung, die Erzählung von einer **Versuchung** durch den Bösen, welcher die Begründer der beiden Religionen von ihrer geistlichen Verkündigung zu Gunsten weltlicher Herrschaft abhalten will. In Bezug auf sie erklärt Pischel mit Recht: „Die beiden Züge, in denen sich die buddhistische und die christliche Erzählung berühren, erklären sich ungezwungen aus der ganz gleichen Lage, in der sich beide Religionsstifter befinden. Das ist so durchaus natürlich und menschlich, daß der Gedanke sich sehr wohl zweimal an verschiedenen Orten unabhängig voneinander entstanden sein kann.“ Tritt man in die genaue Prüfung der einzelnen für Analogien erklärten Erzählungen ein, so findet man, daß die Verschiedenheiten unendlich viel größer sind, als die ganz allgemeinen Analogien. Wählen wir als Beispiele die oben berichtigten buddhistischen Erzählungen über die **Geburt Buddhas** und die **Begrüßung durch einen alten Einsiedler**. Zwar soll auch Buddha wunderbar geboren sein, aber keineswegs jungfräulich, wie man häufig ungenau behauptet hat. Er ist der Sohn einer verheirateten Königin, die allerdings in diesem Fall nicht durch ihren Gatten, sondern durch ein mythologisches Wesen in der Gestalt eines weißen Elefanten schwanger wird, der mit dem Heiligen Geist, der Maria überschattete, nicht das Geringste gemeinsam hat. — Ähnlich steht es mit der Vergleichbarkeit des Besuches Simeon bei Jesu und Asita bei Buddha. Simeon freut sich, Asita weint, Simeon erkennt an, daß er die Erfüllung einer Weissagung erlebt, Asita weissagt etwas für die Zukunft, das er nicht mehr erleben wird; Asita macht einen Besuch im Himmel und erfährt dort auf wunderbare Weise die Geburt des Buddha, Simeon trifft ganz natürlich das Kind mit den Eltern in dem Tempel. Als gemeinsame Züge bleiben nur übrig, daß ein Greis einem Kind gegenübertritt und jener über dieses Zukunft seine Gedanken ausspricht. Nimmt man dazu noch den Tatbestand, daß die buddhistischen Erzählungen über die Kindheitsgeschichte des Buddha im Lalita-Vistara ungefähr den vierzigfachen Umfang der Kindheitsgeschichten in unsern Evangelien hat, so würde sich bei einem nebeneinander Drucken beider Texte ergeben, daß auf 39 volle Seiten buddhistischer Texte, erst die 40. Seite auch auf christlicher gefüllt sein würde und das Problem der Analogie in Betracht käme.

Ergeben sich so schon zu der buddhistischen Legende keine historischen Abhängigkeiten und nur ganz allgemeine religionspsycholo-

logische Analogien bei weitüberwiegenden Verschiedenheiten, so zeigt erst recht eine Vergleichung zwischen dem Grundwesen des geschichtlichen Buddha und dem Jesu eine totale Differenz, die wir in einigen Hauptzügen nachzuweisen suchen. — Größe und Eigenart eines Menschen hängt zum guten Teil von seiner Entwicklung ab und zwar in der Richtung, ob sie eine gebrochene oder eine einheitliche ist. Die Entwicklung des geschichtlichen Buddha ist eine dreimal gebrochene. Erst lebte er in vollem Genuß und Bejahung des Weltlebens, dann als völlig weltabgewandter Mönch und erst zuletzt fand er seinen eigenen Erlösungsweg. Bei Jesus ist es anders. Von Anfang an lebt er in der natürlichen Gemeinschaft mit seinem himmlischen Vater und herangewachsen wechselt er nicht zwischen Genuß und Weltverachtung, sondern lebt und verkündet in unbeweglicher Stetigkeit das Reich Gottes auf Erden. **Der unsicher wechselnden Buddhagestalt tritt ein Mann gegenüber, der von Anfang an wußte, was er wollte und wollte, was er wußte.** — Zur Vergleichung zweier Menschen ist die Beobachtung bedeutsam, welche der verschiedenen Seelenkräfte die vorherrschende ist, vor allen Dingen ob Intellekt oder Wille der dominierende Faktor ist. Bei Buddha wie den indischen Menschen herrscht fraglos die Erkenntnis und damit die Lehre vor. Buddha ersetzt eine falsche Erkenntnis über Wesen der Welt und Aufgabe des menschlichen Daseins durch die rechte Erkenntnis. **Er ist wesentlich eine rezeptive und damit eine weibliche Natur.** Seine Lebensleistung geht auf in der Verkündung der rechten Erkenntnis, die er sich auf intellektuellem Weg auf seine Jünger zu übertragen bemüht. Bei Jesus fehlt es selbstverständlich auch nicht an Erkenntnissen und der Mitteilung durch die Predigt. Aber schon bei seiner ersten großen Rede, der Bergrede, haben die Zuhörer weniger den Eindruck, daß ihnen hier neue Erkenntnisse mitgeteilt würden, als daß eine Persönlichkeit zu ihnen rede, „die Gewalt hat.“ Der gewaltige mächtige Charakter einer Persönlichkeit, in der ein ungeheurer Wille lebt und sich betätigt, bedingt den Eindruck von Jesus. In der Tat ist sein ganzes Leben die Auswirkung eines allmächtigen Willens. Dieser allmächtige Wille unterwirft sich nicht nur die Seelen der Menschen, sondern gestaltet auch ihre Leiblichkeit um und vermag in sich sogar wunderbar die Natur zu unterwerfen. **Jesu Persönlichkeit ist durch und durch männlich aktiv.** Diese Unterscheidung der beiden Gestalten wird auch bei ihrem Ende noch einmal deutlich. Buddha lebt bis in ein hohes Alter und löst dann seine Natur schmerzlos auf. Jesus lebt nur bis zur Höhe seines Mannestums und gibt willentlich sein Dasein in Leid und Tod.

— Allein der tiefste Unterschied der beiden Männer und der von ihnen verkündeten Weltanschauung wird erst deutlich, wenn man

auf die **verschiedenen Zwecke ihres Lebens und ihrer Verkündigung achtet**. - Buddha lehrt nur eins, nämlich daß diese ganze Welt nur Leiden und nur Elend sei und daß es infolgedessen nur eine Aufgabe gäbe, sich von diesen Leiden und damit von der Welt loszumachen. Buddhas Lehre umfaßt nur die vier heiligen Wahrheiten, deren Wortlaut wir noch heute vernehmen können: „Dies ihr Mönche ist die heilige Wahrheit **vom Leiden**: Geburt ist Leiden, Alter ist Leiden, Krankheit ist Leiden, mit Unlieben vereint sein, von Lieben getrennt sein ist Leiden, nicht Erlangen, was man begehrt ist Leiden. Dies ist heilige Wahrheit von der **Entstehung des Leidens**, der Durst nach Sein, der von Wiedergeburt zu Wiedergeburt führt samt Lust und Begier, der Durst nach Werden, der Durst nach Macht. Dies ist die heilige Wahrheit **von der Aufhebung des Leidens**: Die Aufhebung des Durstes durch gänzliche Vernichtung. Dies ist die heilige Wahrheit von **dem Weg zur Aufhebung des Leidens**: Es ist dieses heilige, achteilige Recht — rechtes Glauben, Entschließen, Wort, Tat, Leben, Streben, Gedenken, sich Versenken.“

Für Buddha ist danach die gesamte Wirklichkeit nur Leid, er ist radikaler Pessimist. Jesus kennt nicht minder das Leid in der Welt, aber übersieht in ihr auch nicht die Schöpfung des Gottes, der seine Sonne in ihr scheinen und auch Lilien auf ihren Feldern wachsen läßt. Für Buddha ist das leidvolle Schicksal in der Welt wesentlich eine **Naturnotwendigkeit**, die sich aus der Kreatürlichkeit des Menschen ergibt. Für Jesus ist das Leid erst eine Folge der bewußten Abkehr des menschlichen Willens von der Befolgung des göttlichen Willens. Buddha ist kosmisch, Jesus ethisch eingestellt. Entsprechend dieser Auffassung sieht Buddha konsequent das Ziel in der Aufhebung nicht nur des Leidens, sondern auch des mit ihm identischen Lebens. Bei konsequentem Durchdenken, das Buddha allerdings selbst abgelehnt hat, ergibt sich als sein Endziel die radikale Aufhebung aller individuellen Fortexistenz geistiger und leiblicher Art, ja aller kosmischen Wirklichkeit, entsprechend einem buddhistischen Wort: „Aufgelöst ist der Körper, die Vorstellung vernichtet, alle Empfindungen sind vom Feuer verzehrt, aufgehört haben die Betätigungen, das Bewußtsein ist zur Asche gegangen.“ Buddhas Ziel ist der Tod in dem denkbar radikalsten Sinn, den man diesem Begriff geben kann. Jesus dagegen wollte, daß jeder Mensch seine Seele erhalte und gewinne und sie in dieser und jener Wirklichkeit immer lebendiger mache und sein Ziel ist das Leben des einzelnen Menschen und damit auch irgendeiner, wenn auch veränderlicher kosmischer Wirklichkeit. Er ist darum des Predigers des Lebens im denkbar stärksten Sinn.

Zur Erreichung seines Ziels verkündet Buddha neben der meditativen Vertiefung in das eigene Innere auch eine Sittlichkeit, wie sie die vierte heilige Wahrheit näher beschreibt. Diese Sittlichkeit aber hat zum Ziel eine Stillstellung des Willens in der eigenen Persönlichkeit wie bei den Mitmenschen. Am Schluß einer Erzählung, die sogar die Feindesliebe verlangt, steht der charakteristische Satz: „Durch Feindschaft kommt Feindschaft nicht zur Ruhe. Durch Nichtfeindschaft kommt Feindschaft zur Ruhe.“ Das will besagen, daß gerade die unsittlichen Handlungen den Menschen in die Unruhe dieser Welt verwickeln und von ihm darum unterlassen werden sollen, damit er nicht von dem ruhigen Beschreiten des Erlösungsweges abgezogen werde. **Auch die Betätigung gegenüber den Mitmenschen hat vor allem den Sinn, sich von der Unruhe dieser Welt zu erlösen, bei Jesus dagegen haben alle sittlichen Betätigungen den Zweck, die eigene Persönlichkeit immer stärker und aktiver zu machen und ebenso dem Mitmenschen den Spielraum ihrer Aktivität zu reinigen und zu stärken.**

Der tiefste Unterschied zwischen Buddha und Jesus wird aber deutlich erst durch den Blick auf ihr Verhalten zum Göttlichen. Für Buddha gibt es keine objektiv bestehende metaphysische Gottheit, von der sich der Mensch abhängig weißt und an die er sich in seinem religiösen Verkehr wendet. Er ist in dem radikalen Sinn Atheist, daß er nicht einmal die Leugnung Gottes für nötig hält, ja die religiöse Problemstellung überhaupt nicht kennt. Er verweist darum die Menschen nur auf sich selbst: „Seid selbst eure Leuchter.“ Wie er den Weg der Selbsterlösung gegangen ist, so erwartet er das auch von seinen Jüngern, denen er nur Lehrer und Vorbild sein will. Umgekehrt ist bei Jesus das eigentliche Grundelement die religiöse Beziehung zu einem als wirklich geglaubten Vater Gott, mit dem er sich in seinem innersten Sein auf das engste verbunden weiß und mit dem er im stetem Verkehr steht. Auf diesen Gott und seine Offenbarung verweist er darum seine Jünger für ihre Erlösung. **So treten sich letztlich Buddhismus und Christentum gegenüber. Eine Erlösungsreligion in dem strengen Sinn, wie wir früher das Wesen der Religion beschrieben, und eine rein ethische praktische Lebenslehre mit negativem Endziel.** Zwischen beiden muß der einzelne Mensch wählen. Er kann darum nicht dem Buddhismus und dem Christentum zugleich dienen.



Zum Gottsuchen.

Von T. Augler.

Ohne vorhandene Gottsucher konnte es keine pfingstliche Erneuerung der Gemeinde und Geburt der Kirche Christi geben. Ohne Gottsuchen gibt es kein Gotterleben, keine geistvermittelte Erneuerung. Ihrem Meister gehorsame Seelen warteten zu Jerusalem auf das Eintreffen seiner Verheißung. Wer in Liebe mein Wort hält, zu dem werden wir kommen und Wohnung bei ihm machen. Zuweilen erfüllt der Allgütige gar seine denkwürdige Zusage: „Ich werde von denen gefunden, die mich nicht gesucht haben.“

Als einst Schreiber inmitten des festlichen Aufzugs der Schüler seiner Heimatstadt die Nationalhymne mitsang, vermeint er deutlicher wie sonst jene einzigartige Nähe des Erhabenen, allein Heiligen erlebt zu haben. Das Nichtsehen empfand er nicht als Mangel und erwartete kein Hervortreten des Lichtbekleideten aus dem Vorhang wunderbergender Verborgtheit. Macht aber der Unsichtbare sich derart solchen vernehmbar, die ihn garnicht bemußt gesucht haben, so kann es bei den tiefbeschämten Hochbegnadigten doch nur heißen: O Abgrund der Barmherzigkeit! — Meist werden wir freilich die beseligende göttliche Gnadennähe ernstlich suchen müssen, indem wir die Richtung ganz entschieden heimwärts, nach Oben nehmen. An der Danziger Diele steht auch der in Holz geschnitzte Spruch: Von Oben kommt mir Licht, wenn mir's allhier gebricht. — Dies Oberlicht will uns den Heimweg weisen. „Leben, weben und sind wir“ aber schon in Gott, warum sollten wir ihn da erst noch suchen wollen? Weil unsre gewöhnliche Lebensweise den Allgegenwärtigen uns verbirgt, ihn für uns unsichtbar gestaltet.

Manche Forscher aller Art gelangen darum nicht zum Ziel, weil sie das ihnen vergeblich dünkende Bemühen einstellen. Ein Verlangen aber verläßt uns nicht leicht, eben jenes unabweisliche des Gottsuchens; wir sind zu tief davon überzeugt, daß nur der Ewige selbst unser Ziel sein kann. Neben Gottes Selbstbezeugung in Schrift, Gemeinde und Gewissen darf auch dies allgemeine Verlangen als bedeutsames **inneres Zeugnis für Gottes Dasein und die Wirklichkeit seines unsichtbaren Reiches** gelten. In ihm allein ist dann auch jener endliche Ausgleich vollzogen, nach dem unser Gerechtigkeitsgefühl so dringend verlangt und auf den z. B. auch Lukas 16, 25 hindeutet.

Welche Stellung nun etwa Wissenschaft und Philosophie einem ersten Urheber gegenüber einnehmen, ist für unsre Frage von geringerem Belang; da auf jenen Wegen ein Mensch schwerlich zu lebendigem Glauben gelangt, ohne den wir doch nicht Gott fin-

den können. Die jetzt folgenden Ausführungen mögen sich den schlichten Abschnitten angliedern: 1. Gott verlieren; 2. Ihn suchen; 3. Ihn finden.

1. Unser Gottsuchen setzt voraus, daß wir jenes fried- und freudvolle Glück schmerzlich vermissen, das wir in Gott besaßen. Ein derartiges **Verlieren trat ein durch den ersten menschlichen Ungehorsam**, dem ein solcher in der Geisterwelt voran gegangen war. In Dunkel hüllt sich das Gehen eigener Wege vonseiten jener Geister, die durch Sünde unselig wurden. Wahrscheinlich, damit ein solch unheilbarer Fall „nicht wieder vorkomme,“ ließ Gott die Versuchung des Menschen zu, dem ja freie Wahl eignete. In jedem andern Verhältnis zwischen ihm und uns hat Gott den Anfang gemacht, nur nicht in dieser unsrer Verfehlung gegen ihn. Was dann dieser Verlust in sich schloß, wie weit die Kluft, wie hoch die Scheidewand wurde, das schildert die weitere biblische Geschichte. Wir erkennen daraus, daß Gott verlieren den **Verlust des Lebensprinzips** in sich schließt. Indem der Mensch sich vom lebendigen Verkehr mit Gott absonderte, hat er zugleich die Liebesharmonie des Universums zerstört. Dadurch, daß er sich in den Bannkreis des Todes begibt, trägt er den verderblichen Zwiespalt auch in Gottes übrige Schöpfung hinein und macht die Erde zum verfluchten Acker. Der mißachtete Warner seiner Gewissensstimme ist dem Menschen zum quälenden Ankläger geworden.

In ähnlicher Art war auch seitdem mit jeder neuen entscheidenden Sünde einzelner oder ganzer Gruppen ein Gottverlieren verbunden, für das es **ohne eine zu aller Sühne bereite Herzensbuße keine Erneuerung** gibt. Bei den Stammeltern freilich handelte es sich doch wohl nur um ein vorübergehendes Verlieren; was ja auch beim Ungehorsam Moses und bei Hiobs „Verwünschung des Tages seiner Geburt“ zutrifft. Gestützt auf Gottes gnadenreiche Verheißung vom Schlangenzertreter, mögen die ersten Eltern schon bald nach dem Fall auf Wiederherstellung des zerstörten Verhältnisses mit Gott zuversichtlich gebaut haben, da sie wahrscheinlich bereits in einem ihrer eigenen Söhne das Erscheinen des Zugewagten erwarteten. So aber hat ein gewisses Gottesbewußtsein und die Hoffnung auf einen kommenden Erretter seitdem schwerlich irgendeinen Zweig der sich ausbreitenden Menschheitsfamilie dauernd verlassen. Mangelte auch den übrigen Völkern jene klarere Erkenntnis, die Israel durch Offenbarung zuteil ward, so begegnen uns doch in den besten Vertretern heidnischer Völker solch auf-richtige Gottsucher, wie Sokrates und Plato.

Neben dem allgemeinen Abirren heidnischer Völker gibt es jedoch ein **Gottverlieren, das unfägliche Schuld in sich schließt**. Solches geschieht, wenn ein Mensch, wie Judas sich gegen das Heilige

dauernd verschließt; oder eine Gemeinschaft, eine Volkspartei wißfentlich und geßiffentlich Gottes Majestät lästert, ihn gar theatralisch absetzt und wieder einsetzt, wie die französischen Republikaner taten oder auch die auf allerlei unsinnige Weise jenen nachäffenden russischen Gewalthaber heute tun. Solcher Gruppenabfall hat sich noch stets selbst gerichtet; auch schon indem greuliche Unßittlichkeit ihm das Malzeichen des Tieres ausdrückte. Wo Menschen derart Gottes Gegenwart, seinen Geist verleugnen, sind sie dem Zustand und Gericht der Verstockung nahe, wenn nicht schon verfallen. Doch wer vermag jene Irrlichter, mit oder ohne Hebels „führige Märcher“ auch nur annähernd zu benennen, die haltlose Menschen ins Verderben locken; führen doch mehr Irrwege zur Gottlosigkeit, als Straßen nach Rom führen.

Schon längeres gleichgültiges Verhalten gegen den Herrn, sein Reich, das Seelenheil, auch maßlose Sparsamkeit sogenannter Frommer führt endlich zu immer restloserem Gelöstsein vom Lebensquell; weil ja der Mensch je länger desto weniger den Heilsweg in Christo ernstlich beschreitet. Sein: Wer nicht wider uns, ist für uns — wird endlich doch zum entscheidenden: Wer nicht mit mir ist, der ist wider mich! Wohl wurde „dem vornehmsten unter den Sündern“ überschwengliche Gnade zuteil, weil er aufrichtig Buße tat; wer aber, wie Franz Moor gegen alle Geistesmahnung sich brutal verschließt, der findet schließlich keinen Raum zur Buße. Mit recht heißt es dann: Gott verloren, alles verloren. Geht eine derartige Seele „an ihren Ort,“ so geschieht es mit der verzweifeltsten Hoffnungslosigkeit des Genannten: „Gnade jedem Sünder . . . Ich allein bin verworfen!“ — Unvergebene Schuld, über diesen bodenlosen Abgrund der Trennung von Gott hat ja der Erlöser eine Brücke geschlagen, jenen heiligen und sicheren Weg, den auch Toren nicht verfehlen. Doch nur ehrliche Gottsucher beschreiten diesen Weg, Menschen, die sich vor allem sehnen nach Schuldvergebung und erbarmender Gottesgnade, nach Reinigung und Heiligung.

2. Gott zu suchen ist der erhabene Zweck menschlichen Daseins und nichts andres kann den Menschen so heilsam beeinflussen. Im Gottsuchen kommt ja die kindliche Seele jenem liebenden Gotteswillen entgegen, den Paulus auf dem Areopag in die Worte kleidet: Gott hat die Menschen dazu geschaffen, daß sie ihn suchen sollten, ob sie ihn spüren und finden möchten. Vgl. Akt. 17, 27. Wenn nun Sellers, in „Majorenn gewordene Religion“ sagt: „In den Nebeln des Lebens haben wir die Wurzel aller Religion zu finden; in einem irdischen Paradies hätte kein Mensch eine Religion entwickelt,“ so mag das ja plausibel klingen, verschweigt aber des Menschen Ursprung und jenes Gottesbewußtsein, das sich auch unabhängig

einige Sohn, der nach dem Maßstab entscheidet: Das habt ihr mir getan! — Sein Leben als Mensch und Bruder sollte uns auch dies beweisen, daß Gott nicht eine ideale Kategorie, sondern ein gegenwärtiger, heiliger und gütiger Vater ist, uns näher als der Odem oder Hand und Fuß. Nie könnten wir den Unsichtbaren auch nur verstehen, außer wir werden erleuchtet, beseelt, erneuert durch den Geist dessen, der mit dem Vater eins ist und als **Gott-mensch die einzig ausreichende Verbindung zwischen uns und Gott** in sich darstellt.

Die Bibel ist das rechte Buch für alle, die zur Erkenntnis Gottes und in seine Gemeinschaft gelangen möchten. Raumangel verbietet uns, auch nur die hervorragendsten Gestalten biblischer Gottsucher hier zu streifen, denen allen Jesus durch Lebenslangen, heiligtreuen Gehorsam voran leuchtet. Ist er etwa nicht der unerreichte Typ dafür, daß wir eben darum Gott suchen, weil wir mehr als nur Bewußtsein um ihn in uns tragen? Bestätigt uns nicht auch Hiob's heldenhaftes Ringen um Klarheit, sowie eines Luthers bange Herzensfrage: Wie bekomme ich einen gnädigen Gott? — daß **persönliche Gewißheit um Gottes rechtfertigende Gnade allem ernstlichen Gottsuchen zugrunde liegt?** Ohne Gebetsringen ist göttliche Gnade schwerlich zu erlangen, da wir eben durch jenes dem unermüdlichen Suchen Gottes am besten entgegenkommen.

„Ohne den Suchergott gäbe es keine Gottsucher.“ Weil er uns sucht, vgl. Hes. 34, 11, und in seiner gottmenschlichen Verbindung uns fand, können auch wir ihn finden. Suchen wir ihn, wie er uns rät, in kindlichem Gebet, so wird uns seine Größe und Nähe kund und wir werden beseelt zu neuem Gehorsam gegen ihn. Vgl. Theol. Mgz. 1930, „On Prayer, by M. Haas,“ S. 5 und 7. Wir müssen es uns versagen auf die **Arten eines entgleisten Gottsuchens** näher einzugehen, wofür besonders in den heidnischen und im Kreis der sogenannten katholischen Religionen sich eine Fülle von Beispielen findet. Sowohl im Buddhismus als in den früheren (?) russischen Sekten der Skopzen und Duchoborzen, aber auch sonst, wo man mit Hintansetzung der menschlich-sozialen Liebespflicht Gott sucht, handelt es sich im Grunde doch um eine Art sublimierten Egoismus. Nur in Gemeinschaft mit unsern menschlichen Mitbrüdern können wir uns als Kinder des einen Vaters in Christo beweisen.

Auch Scholastiker und Mystiker des Mittelalters gingen eigenartige Wege des Gottsuchens. Ein Teil ersterer geriet auf Irrwege, manche der letzteren auf den Abweg der Geringschätzung der menschlichen Natur. Dafür aber waren es zwei Zweige der Mystiker, die zu **Vorkämpfern für die verantwortliche Haushalterschaft aller Christen** wurden. Einem Mystiker wird auch der Anspruch

von Wohl oder Uebel in jenem Sehnen nach Frieden, dem Heiligen, ganz Anderen, einem sündlosen Dasein unverkennbar ausdrückt. Nicht alles Suchen hat ja Gott selbst zum Ziel und so wird wohl das Gefundene meist dem Gesuchten entsprechen. Suchen wir nur Ideen und Definitionen, so können wir nicht erwarten Realitäten zu finden.

Jener Dorpater stud. philos., der vom Schreiber befragt, warum er so rastlos seine Stube durchschreite, ihm erwiderte: Ich suche einen Gottesbegriff — hätte sich doch selbst sagen können, daß ein Erfassen der Wesensart des Ewigen menschliches Vermögen überschreite. Soll unser **Suchen zielbewußter Art** sein, so dürfen wir die Hilfsmittel, die Gottes Wort uns bietet, nicht außer acht lassen. Gott wirklich zu begegnen, erfordert vor allem noch immer jener von ihm einst dem alten Israel gebotenen **Vorbereitung durch besondere Reinigung und Heiligung**. Die in jener Mönchsfrage geisthaft vermittelte Kunde von einem „totaliter aliter“ im Jenseits enthält schier ebensoviel an Wahrheitskern, als ein Paulus von seinem „Entzüchtwerden“ zu berichten vermochte. Unausprechbare Worte hörte er dabei, die Zustände und Dinge ausdrückten, welche menschlicher Erfahrung entrückt sind; die wir uns aber zuweilen bemühen in gesteigerten Superlativen anzudeuten, wie: Aller Weisheit höchste Fülle, oder etwa: Aller Freudenvonne Krone, — falls wir uns nicht bescheiden wollen mit dem alle Superlative potenzierenden schlichten Ausdruck: Seligkeit. Da aber sichtbare und unsichtbare Schöpfung von dem einen Gott herkommen, können sie freilich nicht derart grundverschieden sein, daß in ihnen etwa die sittlichen Axiome, nach göttlicher und menschlicher Bewertung, nicht übereinstimmen; wodurch ja für uns auch alles Schriftverständnis hinfiele.

A. Alexander sagt in „Christianity and Ethics,” S. 128: Now, while the writers of the New Testament differ in their mode of presenting the ultimate goal of man, they are at one in regarding it as an exalted form of life. What they all seek to commend, is a condition of being, involving a gradual assimilation to, and communion with God. The distinctive gift of the Gospel is the gift of life: „I am the life,” says Christ. And the apostle's confession is in harmony with his Master's claim—„For me to live is Christ.” —Salvation is nothing else than the restoration, preservation, and exaltation of life. . . : „I am come, that they might have life, and that they might have it more abundantly.” More life and fuller, is the passion of every soul, that has caught the vision and heard the call of Jesus.

Eines Philippus' Geißen: Zeige uns den Vater und jenes Jünglings Verlangen nach ewigem Leben, sind doch im Grund

identisch, wie ja auch Jesu Worte, Joh. 17, 30 das dartun: „Das ist das ewige Leben, daß sie dich, daß du allein wahrer Gott bist, und den du gesandt hast, Jesum Christum erkennen.“ Christus selbst aber ist es, der das Gesuchte — Gott und ewiges Leben in sich vereint. Er bleibt die eine Notwendigkeit der Seele, gegen die das Uebrige schwindet, wie Dämmer Schatten beim Morgenlicht. **Somit dürfen wir als Gottsucher solche kennzeichnen, deren innerstes Streben nach dem Heiligen, Erkenntnis ewiger Wahrheit und Erlangung bleibenden Lebens in Christo ergicht.** Er ist es, der das rechte Heimweh in allen lebendig erhält, die aus der Wahrheit sind.

Viel zutreffender als Sellars hat doch ein Lermantow „den Ursprung der Religion“ poetisch abgeleitet in seinem sinnigen Gedicht „Der Engel.“ Ein solcher begleitet ins irdische Leben eine Kindesseele, die seinem Gesang so innig lauscht, daß nichts auf Erden jenes Heimweh danach zu stillen vermochte. Weil ja Gottes ewige Vaterliebe uns noch immer auf mehr wie halbem Weg entgegenkam, hat es auch von Anfang Menschen gegeben, die ihn von ganzem Herzen suchten, da nichts Irdisches ihr Heimweh zu stillen vermochte. In Christo haben alle solchen den rechten Führer gefunden und nur eine in ihm zentrierende religiöse Erkenntnis befähigt uns auch zu einer wirklich abgeschlossenen und einheitlichen Weltanschauung. Mit Recht sagt F. S. Newman, in „The Grammar of Assent,“ S. 480: Heilung für Schuld und sittliche Schwäche finden wir . . . in der Mittlerschaft Christi. Darum hat das Christentum von Anfang einen festen Stand in der Welt eingenommen . . . : Es enthält das Heilmittel, das die tiefe Wunde der menschlichen Natur zu stillen und heilen vermag . . . Darum wird und muß es auch bestehen, so lange die menschliche Natur besteht.“ — Die christliche Religion besteht ja ihrem Wesen nach eben in dem, was das Gottsuchen verwirklicht, so wie Jesus ihr die Bahnen weist. Was er suchte und erstrebte, muß bis zu einem bestimmten Grad das rechte Ziel seiner Nachfolger bilden.

Durch Gebet stand Jesus in anhaltender Gemeinschaft mit dem Vater, dem er Preis und Dank und hingebende Fürbitte darbrachte. Daneben hat er vor allem um Erleuchtung über des Vaters Willen und Stärkung für sein Mittleramt. Dazu wurden ihm wiederholt Engel, einmal Moses und Elias gesandt; doch kein Schauen des Vaters, nur mehrfach eine Zusage seines Wohlgefallens wird uns berichtet. Wollten wir also **mehr erzielen**, als daß Gottes „freudiger Geist“ mit uns sei, dann wollten wir darin „**über den Meister sein**“ und verstießen gegen seine Mahnung: „Selig sind, die nicht sehen und doch glauben.“ Zumal darf keiner, der seinen Weg um Christum herum nimmt, hoffen, seine potentielle Sohnschaft beim ewigen Vater zu verwirklichen. Uns Vaterhaus führt nur der

erlangen, was wir unter Gottsuchen verstehen, dann dürfen wir eins nicht übersehen, das zu all diesem die Grundbedingung ist: Weder Tugend noch Güte, selbst nicht das ewige Gut, Gott selbst, kann einen Menschen beglücken, so lange als es außerhalb der menschlichen Seele bleibt.“ Vgl. „Theologia Germanica“, Kap. 9. Gott ist ohne sein Reich aber nicht zu haben, und sein Reich kann nicht kommen, wenn wir nicht alle Gerechtigkeit dieses Reiches erfüllen. Dazu gehört vor allem, daß wir dem Grundgebot desselben gemäß, in Bruderliebe vereint mit dem Nächsten diesem Reich zustreben. Nicht auf Thomä Einsiedlergängen, in der Gemeinschaft der in Galiläa ihn erwartenden Jünger wollte der Auferstandene sich offenbaren.

Natürlich soll damit dem Gebet hinter geschlossener Tür sein Heimrecht nicht angetastet werden. Den Kindern unsrer Zeit, die durch die komplizierten Lebensverhältnisse arg zerstreut werden, ist jene fromme Einfalt und schlichte Lebensweise der Gottsucher des Mittelalters sogar dringend zu empfehlen. Die Christen unsrer Tage sollten durchaus **mehr Raum gewinnen, sich in die Welt des Glaubens zu versenken**, um religiöse Ideale recht bewerten und im Leben verwirklichen zu lernen. In „Apostolic Optimism“, S. 224, sagt F. W. Jowett: „Laßt uns mehr nachsinnen über den König in seiner Schöne, laßt uns Gemeinschaft halten mit seiner Lieblichkeit, laßt uns mehr wohnen am verborgenen Ort; und die unaussprechliche Herrlichkeit seines Antlitzes wird in uns zu jener begeisterten Passion, die unsre Feuertaufe sein wird, ein Feuer, in dem alles Unchristliche völlig verzehrt wird.“ Diese Worte mahnen an Zinzendorfs: „Ich habe eine Passion und die ist G^{ott}, nur G^{ott}.“ — Aufrichtige Gottsucher sind passionierte Leute, deren religiöse Begeisterung sich an Christi Person heftet. Weil eben auf Erden alles nur beziehungsweise Geltung hat, streben sie nach dem, auf den sich alles bezieht und hinzielt, dem Absoluten, allein Unabhängigen. Folgen wir des Geistes Leitung, so bleiben wir auch in persönlicher Beziehung mit dem ewigen Vater in Christo, durch den wir auf unsre Bitte hin Gnade um Gnade empfangen. Das nun ist die Erfahrung Gottes, wie sie aufrichtige Gottsucher von je machten und über die hinaus auch wir nicht mehr verlangen dürfen. Nicht das Sehen, der Glaube ist es ja, der uns die innere Gewißheit versiegelt von der Tatsächlichkeit unsrer Gnadenerfahrungen und der Nähe der Gnadenmacht. Ein religiös gestimmter Mensch wird darum auch — in diesem Sinn — zeitlebens ein Gottsucher bleiben.

3. Gott finden, ihn endlich von Angesicht schauen, war stets das **Endziel menschlicher Hoffnung**. Es wird dadurch verwirklicht, daß der Ewige selbst allem redlichen Suchen entgegenkommt und es zu seligen Finden werden läßt. Der ernste Trieb des Suchenden

aber verbürgt das Vorhandensein eines Nestes vorjündlichen Wesens, eines überweltlichen Elementes in seiner Seele, wie ja auch Augustin bekennt:

Quia fecisti nos at te, et inquietum est cor nostrum, donec requiescat in te . . . Quaerentes enim invenient eum . . .

Wird aber das Gefundene etwa nicht dem **Fassungsvermögen** der einzelnen entsprechen, denen hierin, recht verstanden, eine Evolution bevorstehen mag, die auch eine weitere Erhöhung im Empfinden der Seligkeit in sich birgt? Das mag auch von jenem dauernden Schauen gelten, wie bereits von dem vorlaufenden, das manche als zeitweiliges Ziel in Visionen und dem ähnlichem erstrebten. Dem gegenüber wurde etlichen Männern der besten Periode hebräischer Geschichte ein **einzigartiger persönlicher Verkehr** mit dem Ewigen zuteil, vor allem einem Abraham und Moses. Nehlich wieder, wie ein Moses ins gelobte Land hinein schauen durfte, ward einem Stephanus zur Sterbensfreudigkeit, einem Johannes behufs seiner Offenbarung und einem Paulus wiederholt ein **Schauen des verklärten Herrn** zuteil. Doch im allgemeinen erfuhr durch Christi Menschwerdung die Auffassung von Gottes Nähe darin einen Umschwung, daß die vordem nur einzelnen Erlesenen gegebene Zusage: Ich will mit dir sein — durch den Erlöser für alle rechten Jünger erweitert wird, in seinem: Ich bin bei euch alle Tage. Und wenn von ihm selbst kein Schauen des Vaters berichtet wird, verbürgt schon sein: Ich und der Vater sind eins — daß er auch als Mensch keines besondern anthropomorphischen Erscheinens des Vaters bedurfte.

Ein ähnliches Entzücktwerden aber, wie es Paulus erfuhr, war wohl auch das **Erstreben vieler Mystiker**; zu dem sie durch asketische Lebensweise sich zubereiteten. War letzteres zwar nur ein menschlich erdachter Nothbehelf, der wohl öfter seines Zwecks verfehlte, so diente ihr Versuch doch einer verstärkten Lebensreinheit und beweist ihre Beherzigung jenes: Selig sind, die reines Herzens sind, denn sie werden Gott schauen. — Dieselbe Wahrheit bildet auch den Kern der Ritterlegenden, die von der Suche nach dem heiligen Gral berichten. Wer die wunderbare Erscheinung jener Schale erleben durfte, die mit Christi Blut gefüllt war, dem wurden geheimnisvolle Segnungen und überirdische Kräfte zuteil. Doch zum Ziel gelangte keiner, dessen Herz nicht durch aufrichtige Bekehrung gereinigt und erbarmend war. Ein solcher durfte in jener geheimnisvollen Vision gleichsam den Unsichtbaren schauen. Dadurch wurde er von Leid und Leiden befreit, geheiligt und vor Schaden bewahrt.

Einen köstlicheren Weg weist uns Christus; er sagt: Wer mich sieht, sieht den Vater. — Durch wiederholtes Versenken in dies Urbild gottmenschlicher Reinheit wird je länger desto klarer ein

Gottesebenbild in uns selbst geprägt und in uns ersteht ein Tempel des allein Heiligen, dessen Geist nun unser innerstes Wesen erfüllt. Dadurch ist „das Himmelreich inwendig in uns“ und damit ist auch **die Bedingung gegeben für das etwaige Zustandekommen irgendeiner Gottschauung.**

Wenn uns doch die seelische Fähigkeit eignet, innerlich vorhandene Ideale oder Bilder auch äußerlich nachzuschauen, dürfen wir eben dieselbe Gabe dem Geist nicht absprechen; daß ihm nämlich in besonders weisevollen Momenten Gottes Immanenz sichtbar werden kann, dem Geistesauge, wie von außen her erkennbar. — Ob nicht Kindern, den legitimen Erben des Himmelreichs, mehr wie andern der Einblick in die wonnereiche Harmonie des ewigen Reiches gewährt wird? — Ein junges Knäblein, das nicht recht wohl war, durfte Schreiber kürzlich im Arme halten, wo es auch einschlief. Da, mitten im Schlummer, bekundete es in lebhaften Tönen ein derartiges Entzücken, wie schwerlich irgendein irdischer Anblick es hervorrufen könnte. — Die Befleckung der Seele ist es, die durch den Schleier des Irdischen uns oft jene geistentzündende Welt ewiger Güte und wonniger Harmonie verbergen mag. Vor allem vornehmlich erstrebten Schauen will uns aber doch das Wort warnen: Wir wandeln im Glauben und nicht im Schauen. Soviel jedoch dürfen wir sagen, daß der Gesuchte selbst einem empfänglichen Gemüt entgegen kommt, ja, einen ernstlich Suchenden zuliebe mitunter auch aus seiner Verborgtheit heraustritt.

Ein derartiges Nahen Gottes geschah ja manchmal unter besonderen Zeichen oder durch Reden allein, wie zu einem Moses in Midian oder zu Samuel im Tempel. Als Schreiber unlängst in seiner Bibelklasse fragte: Wie redet Gott zu uns? — wurde mit Recht erwidert: Durch sein Wort und unser Gewissen. Zur Ergänzung durfte beigelegt werden, daß er auch mit oder ohne begleitende Zeichen oder Visionen direkt zu Menschen und zu seinem Sohn geredet hat. Bedingung und Ziel solcher besonderen Offenbarung ist aber stets **restlose Hingabe des Willens an Gott** und Annahme seines heiligen Willens. Solches mag uns ja durchaus nicht immer unmittelbar beseligen, am wenigsten nachher beim Widerspruch der Welt. Doch ist Gottes Gabe so vollkommen, daß eine stets erneute Hingabe an ihn dazu führt, daß wir großen Frieden erlangen, schon dadurch, daß der Widerspruch unsers eigenen Willens aufgehoben wird und schwindet.

Saben wir erst einmal in Christo das ewige Leben ergriffen, so sind wir schon vom Tod zum Leben durchgedrungen und das ewige Reich ist uns erschlossen. Gott ist uns nicht mehr fern, so daß wir ihn erst noch suchen müßten; und auch uns mag er in einer Vision erkennbar nahen, wenn unser Geist dafür bereitet ist.

nachgesagt: „Und wenn ich mitten im Verzuck wäre, und wüßte um ein Mütterlein, das eines Süppleins bedurfte, ich ließe Verzuck Zuck sein und brächte das Süpplein.“ — „Wollen wir wirklich das **Dauernd beseligen** kann uns aber kein noch so wunderbares Erlebnis visionärer Art; so wenig als etwa alle beseligt wurden, die einst Gott in Christo mit Augen sehen durften. Dieselbe überraschende, beseligende Erkenntnis aber, die einem Hiob einst endlich aufging, soll jedem redlich Suchenden zuteil werden; daß er nämlich nicht erst ins Jenseits versetzt sein muß, um Gottes Gnadennähe zu genießen, sondern daß vielmehr der Gott, den er in Christo von ganzem Herzen suchte, allezeit mit ihm war und ist, und alle Unruhe und Zweifel, die ihn quälten nur von falschgerichtem Suchen herriührten. H. B. Alexander sagt, a. b. a. D.:

Scripture corroborates the yearnings of the heart, and represents life as a growing good, which is to attain to ever higher reaches and fuller realization in the world to come. It is the unextinguishable faith of man, that the future must crown the present: No human effort goes to waste, no gift is delusive; but every gift and every effort has its proper place as a stage in the endless process: "There shall not be one lost good. What was shall live as before."

Abschließend sagen wir, unser ganzes Pilgerleben schließt ein oft erneutes Suchen und Finden ein; doch **selig schauendes Finden soll endlich das Bleibende sein.** Auch viel ernstes Forschen nach Wahrheit und Wirklichkeit, in Natur und Menschenleben, mündet endlich in Gottsuchen. Ohne Glaubenslicht erreicht jenes aber nicht dies Ziel, sondern mag eher einem Haschen nach Irrlichtern gleichen. Wollen wir durchaus bei beschränkter Beleuchtung suchen, so mag uns ein ähnliches Fündlein, wie Wagners Homunkulus, beschert sein, dessen erkünsteltes Wesen der „rauen Wirklichkeit“ nicht standhielte. Ohne Licht von Oben sind schon so manche Forscher tiefem Unglauben verfallen. Die fundamentale Wahrheit und Wirklichkeit brauchen wir ja überhaupt nicht mehr zu suchen, daß nämlich Gott in Christo sich als ewiges Erbarmen geoffenbart hat. Suso sagt mit Recht, daß Jesu Menschheit der Weg ist, den Menschen wandeln müssen, um Gott zu finden. **Nur durch Christum können wir jenes wirkliche Gottfinden erleben,** das uns unverbrüchlich verbürgt ist schon durch die feierliche Zusage: Ich will mich von euch finden lassen; Jer. 29, 14.

Unser Suchen allein kann also nicht Selbstzweck sein, so daß unsers Glaubenslebens Weg und Ziel nur in rastlosem Streben nach Gott und Wahrheit aufginge. Soll es bleibenden Wert erlangen, so muß darin ein wirkliches Finden den Höhepunkt bilden;

wozu wir aber notwendig des untrüglichen Lichtes der heiligen Schrift bedürfen. Dr. Ramphausen legt dies klar, wenn er sagt:

The reality of God and his interest in man can only be taken hold of by the spiritual experience of faith. Christian faith can never do without, or go beyond the scriptures, out of which it originated. Nor can it have a healthy growth unless shared with fellow-believers. These three factors are indispensable elements of the Christian God-consciousness. Vgl. Theol. Mqz. 1929, S. 299.

Jede wahre Religion bedeutet ein wirkliches Gottsuchen. Sie kann aber nicht auf dem beruhen, was von uns an noch so ernstlichem Streben geschähe. Sie wird vielmehr dem ihr volles Vertrauen schenken, **was Gott an uns in Christo getan**, welcher der einzige Mittler auch für alle aufrichtig Suchenden bleibt. In ihm sind wir schon erlöst von sündenbanger Heimatlosigkeit, **wir sind gefunden**, entbunden vom Sündenbann. Der Urteilschluß in Faust: Nicht verloren — gerettet! — ist derselbe, der nach dem Willen der ewigen Liebe auch unser bleibendes Geschick besiegeln soll. Wohl wird ja im Stückwerk auch unser bestes Streben nur ein vorwärts tastendes Suchen und nur zeitweiliges Empfinden göttlicher Gnadennähe bleiben; doch das erstarkende, immer unbedingtere Gottvertrauen führt **endlich zum Schauen des Ewigen**.

Gott suchen und ihn finden, wie scheinen sie manchmal so weit auseinander zu liegen. Wie so ähnlich erscheint das eine oft dem frühen, schier hoffnungslosen Wandeln nach dem Grab des Meisters; wohl gar, trotz offenen Grabes und Engelererscheinung, in die trostlose Lage ausfliegend: Sie haben meinen Herrn weggenommen; und ich weiß nicht, wo sie ihn hingelegt haben! Das andre jenem beseligenden Erkennen vergleichbar: Ich habe den Herrn gesehen; schon im unbekannten Nächsten im Garten war er selbst mir so nahe! — Wer im gnadenreichen Osterlicht solch seligen Erlebens wandeln will, hat nur getreulich der Gottesleitung zu folgen, die das Wort heiliger Offenbarung uns bietet. Ein Leben hingebender Nächstenliebe, ein herzlich dienendes „Fußwaschen der Mitjünger“ erstrahlt schon vom Glanz ewiger Herrlichkeit. Solche Liebe ist der heilende Ausfluß vom ewigen Quell, göttlichen Wesens selber. Herzlich erbarmende Liebe kann ja nur der recht üben, der das Eingreifen heiliger Gnade selbst erlebte. Wer in solcher Liebe bleibt, der bleibt in Gott und Gott in ihm; denn Gott ist die Liebe.

„Wir sind in seiner Nähe und leben immer so,
Als ob das Aug ihn sähe, wandeln von Herzen froh.“

EDITORIALS

AN EXPLANATION

The July number of the "Magazine" went out to its readers with considerable delay. Besides, the Book-Review showed a decided shrinking, filling only a few pages while the average length has been ten to twelve. And there may have been other defects. All this requires an explanation. The editor had been in impaired health for some time. Then trouble developed in his congregation. He began to feel that his days in his field might be numbered. It was a trying experience and fell on his already shattered system with sudden and devastating effect. Pretty soon his nerves gave out, he couldn't sleep; the nervous break-down was complete. He handed in his resignation and on the 10th of May, he went with his wife, to Greenport, Long Island, N. Y., to recuperate. There he stayed 8 weeks and returned to Cleveland on July 3rd. The work on the "Magazine" was done under very great difficulties. The editor couldn't read many books; he was unable to do any work while at Greenport. He hopes the readers will consider all this and exercise great lenience in view of the fact that circumstances not under our control were responsible for our experience.

IN THE VALLEY OF BACA

Psalm 84, 6.

The 84th Psalm has long been one of our favorites; we have preached many a sermon on it, or parts of it. It deals with the blessings of the godly and enumerates four: God is their joy, their strength, their consolation, their goal. Our mind is on the third to-day: "God is their consolation when they pass through the valley of Baca," i. e. of weeping. We have selected this for a very particular reason: this writer has been passing through that valley. Just at this time he seems to be on the upward grade, but for a long time he couldn't see the light.

All of us are at times led into the valley and perhaps may do well by keeping it to ourselves until the clouds lift again. But the editor can't wait that long. For various reasons. For instance, when his paper doesn't come out at the proper time, shouldn't he inform his readers why he, and it, are lacking in promptness? So he may be pardoned if he draws the curtains aside a little and makes out of his own experience an "editorial."

The editor, as most of our readers know, belongs in the class

of ministers many members of our congregations have no use for: he is an old man. For some time there has been, therefore, with a minority the desire to get a young man instead. But last fall, shortly before the General Conference, this desire found more open expression—and now the trouble began. Unfortunately, we brought to the struggle weak nerves and before long our sleep was much broken; a little later we were a victim of insomnia.

Here we must make the confession that we ourselves were much to blame. For a great many years we have used hypnotics of various kinds. We never took any but which were recommended and approved of by the doctors. But we came to rely on them more and more. Finally, when we got into the "Valley of Baca," these remedies became our regular comforters. And they are wretched comforters. It was a case of driving out the devil with Beelzebub, and pretty soon we found ourselves compelled to choose between the devil and Beelzebub, so to say. We chose the former, i. e. we gave up the hypnotics altogether and chose rather to be sleepless. It was a heroic choice, so some said, even our doctor; however, we felt far from heroic.

It says in the psalm: "the godly, in the valley of Baca, make it a well, the rain also filleth the pools." James Moffatt, in his new translation, has it thus: "when they pass through "Weary-Glen," fountains flow for their refreshing, blessings rain upon them." That is an admirable rendering, bringing out the valuable thought that the godly in their trials may count on help whether it comes from below ("fountains") or above ("rain"), from earth (men) or heaven (God, in his more direct and immediate blessings).

We said, we didn't feel heroic, because we found it hard to dig wells of consolation; and the heavens seemed to withhold refreshing rains of divine comfort. We had been preaching the gospel of saving love for 40 years and more. We knew that Paul learned to believe that God who gave us Christ would give us all other things with him and because of him. But we couldn't, like the apostle, shout confidently: "In all these things we are more than conquerors." We found the Valley of Weeping an exceedingly dreary place, and it grieved us that we couldn't live up to our own preaching and the apostle's triumphant experience.

"FOUNTAINS FLOWING FOR THEIR REFRESHING"

Then, when our own spade did not seem to reach deep enough to open the wells below, fountains were nevertheless opened for our refreshing. We looked around and there were many who had had worse experiences and had triumphed over them. It was in a

Long Island village that we had looked for refuge and it was here where the fountains began to flow. The "inn" where we, i. e. the wife and ourselves, registered as guests, gave shelter to some noble souls. There was a Mrs. Jeffery, nearly 85 years of age, who some years before, had broken her hip. She was taken to the hospital and had been fastened by the doctors to a board, to prevent the curvature of the spine which already existed, from getting worse. For 10 long weeks she had remained in that position, day and night. Later she had been transferred to this inn and had now been confined to her room for over three years. She was never without pain and sometimes pain was very severe. But she never talked of her troubles, unless the visitors brought up the subject themselves. Why, she said, if I wanted to tell everybody about my tribulations, I should soon have nobody to tell them to. Instead, she received every visitor in a cheerful spirit. She took a lively interest in the questions and events of the day, and in the experiences of her friends. Her little room was seldom without company, and she dispensed more encouragement and good advice to others than she received herself. She had been the daughter of a once rich family, and while she talked much about her ancestors and took pride in their achievements, she never even mentioned the loss of her fortune.

There was also a man there from Louisville, Kentucky, a brother of the hostess. He had been sorely tried in the furnace of affliction. He had undergone an operation for appendicitis, and afterward the incision began to run. For 8 months he had to have it dressed every morning and evening, the festering sore spreading an awful odor. Finally they filled it with bismuth to take an X-ray picture, and—lo and behold—the bismuth and the puss itself came out, and he was healed!

It seemed a real miracle, and why wonder at it so much—the man's patience, good courage and sweetness of disposition had also been marvelous. We asked him how he had kept up under such trying circumstances. He said he had learned to live each day only for the one day, leaving all the rest to God, and so had been able to do all his office work in spite of his condition. When we heard his story we could only say, with the others: "This is of the Lord's doing and is marvelous in our eyes."

Other cases could be mentioned in this connection of "fountains flowing for our refreshment," in our very neighborhood; not in the bible or in bible times, not when men had not given up yet their belief in miracles. No, in our own age and dispensation, examples of moral miracles, so great and real and astounding as ever happened in the time of the prophets and apostles. They,

without exception, happened to laymen and laywomen, but what minister would not be glad if such cases of self-conquest and victorious faith were to be found in his own life?

"HERE I RAISE MY EBEN EZER"

A number of the guests of our place of refuge were sitting together in Mrs. Jeffery's room (see above). It was a remarkable gathering. We have spoken of Mrs. Jeffery, the heroic old lady, who inspite of insomnia, of lameness, of pain, and of loneliness had achieved an equanimity of mind seldom found among the healthy and fortunate. There was a Mrs. Rose, also 'way above the scriptural limits of life (see Ps. 90: 10), of a critical and somewhat sarcastic spirit, tinged with modernism. She was in the habit of saying that there were many passages in the Bible she couldn't understand and accept (e. g. the doctrine of everlasting punishment); there was the hostess, the genial, tireless, optimistic head of the place; and others. They were all good Methodists but now—as life will have it—a little sophisticated. However, they were not just then discussing the shortcomings of the church and church people. Someone quoted the line we have put at the head of this little article: "Here I raise my Eben Ezer," and someone asked what was the meaning of this phrase, so often sung with vigor and relish. And it was found that none of the godly women had the key to the hackneyed line. That may seem strange enough, but, nevertheless such was the case. So it was decided to lay the matter before the clergyman that had been on the guest list for some time. He, a minister and a Doctor" (D.D.) at the same time, would know. Yes, the Doctor knew. He told them it meant "Stone of help" and referred to the victory Samuel and his people had achieved over the Philistines. He even knew the very place in the scriptures (Sam. ch. 7), where it is told, and so was able to get a little credit for his astounding acquaintance with the scriptures. The "Doctor" knew he deserved little enough praise for that. He only hoped that—it being the end of his stay at the place—he would be in a position to actually raise up for himself that "stone of help;" to say I came here a sick man and now I am well. Unfortunately, this was not so to be. They told him that oftentimes the real beneficial effect of a cure is found later. With that consoling prospect he left Greenport. He is still hoping that those people may not be altogether wrong, that soon it may be an actual experience what is now only an object of hope.

Der Pastor auf der Bank des Zuhörers.

Während unsers Aufenthalts in Greenport, Long Island (siehe oben), hatten wir Gelegenheit, unter verschiedenen Kanzeln zu sitzen und die Sonntagsfeier von dem Sitz des Zuhörers aus zu betrachten. Greenport ist ein kleiner Platz im nordöstlichen Teil von Long Island, im Norden berührt es den Long Island Sund (Sound), im Süden schaut es auf einen Teil der sogenannten Peconic Bay. Von dieser Bay, so hörten wir, hat einer gesagt, er habe die schönsten Meerbusen der Welt gesehen, selbst den weltberühmten von Neapel, aber die Peconic Bay sei die Königin von allen. Der Ort (3400 Einwohner) lebt vom Fischfang, vom Schiffbau und von dem, was damit zusammenhängt. Wohin man blickt, taucht das Wasser auf, und allezeit wehen erfrischende Briesen, Kühlung verbreitend.

Kirchlich scheint der Platz gut versorgt. Methodisten, Baptisten, Presbyterianer, Episkopale und Lutheraner haben je eine Kirche. Auch die Katholiken sind vertreten. Am Sonntag um $\frac{1}{4}$ vor 10 Uhr fangen sie alle an zu läuten, dreimal vor der Sonntagschule in Zwischenräumen von je fünf Minuten, und dreimal vor den Gottesdiensten. Uns war dies vielfache, wenig harmonische Geläute wenig ansprechend. Hätte eine große Kirche voll und dröhnend ihr Glockenspiel ertönen lassen, so wäre es feierlich gewesen. So aber, wie es war, war das dünne und oft wiederholte Geklingel nur eine Illustration des vielgespaltenen Protestantismus. Seine Kirchen wollen alle da sein und gehört werden, im Grund aber hat die eine so wenig Besonderes zu sagen wie die andre.

Den Eindruck hat man auch, wenn man hineingeht. Der Gang des Gottesdienstes ist überall derselbe, von den Episkopalen abgesehen. Und für den episkopalen Gottesdienst haben wir weder Verständnis noch Neigung. Wer darin aufgewachsen ist, mag ihn lieben, wir haben ihn noch stets geisttötend gefunden.

Beim Singen steht man auf, und da manche Prediger viele Verse singen lassen, ist das Stehen eine ermüdende Sache. Beim Beten bleibt man sitzen. Das ist gut, zumal bei dem sogenannten „long prayer.“ Der Methodistenprediger betete zehn bis fünfzehn Minuten. Gott hat mehr Geduld als wir, doch sollte der Beter bedenken, was Jesus von dem „viele Worte machen“ gesagt hat. Uns war es ein Greuel und Scheuel.

Die Chöre waren alle schwach. Zuweilen tat sich eine starke Stimme hervor, wie in dem Chor der Baptisten. Die leitende Sängerin dort hatte ein übermächtiges Organ. Sie mußte es auch und sang deshalb fünf Verse, statt zwei oder drei.

Die Predigtgabe war bei den lokalen Predigern nur schwach vertreten, der Methodist hatte noch am meisten, aber er war lang-

atmig; das ist etwas, das unsre Zeit schwer trägt. Schon Luther sagte: Hör bald auf! Wie vielmehr ist das nötig in unsrer schnelllebenden Zeit.

Im ganzen hatten wir von den Gemeinden den Eindruck, daß sie geistlich im Schlummer liegen. Sie kommen zur Kirche gemäß ihrem „Wandel nach väterlicher Weise,“ aber es fehlt der alte Geist, der Tod ist im Topf. Man ehrt die Kirche als eine übernommene wertvolle Institution, aber ihr Herz ist anderswo, es ist bei den Dingen dieser Erde. Man hängt Sonntags ein feilliches Mäntelchen um, aber im Grund sieht man in der Kirche mehr die Pflegerin geselligen Lebens als die Mutter des geistlichen. Die Pastoren halten „Sermonetts“ für die Kinder, aber es waren keine Kinder da. Jünglinge fehlten auch. Einer von ihnen sagte uns: Warum sollte ich in die Kirche gehen und mich eine Stunde langweilen? Derselbe später: „Wer nicht schlafen kann, sollte in die Kirche gehen.“ Seine Mutter wollte dennoch ein gutes Wort für die Kirche einlegen. Sie sagte: „Wer jeden Sonntag zur Kirche geht, erhält ‚a liberal education,‘ denn der rechte Pastor gibt Wissenschaft, Kunst, ‚current events,‘ Politik und Lebensweisheit usw. in seiner Predigt gebührenden Platz.“ Sie war eine Methodistin, aber vom modernen Geist stark angeweht.

Überall in den vielen kleinen Orten Long Islands sehen wir Kirchen genug. Sie sind ein wesentlicher Teil des Ortsbildes. An prominenter Stelle gelegen, einfach, doch wohl erhalten, fügen sie sich ihrer Umgebung würdig und oft stilvoll ein. Sie zeugen von der Wertschätzung der christlichen Religion seitens der Väter. Das jetzige Geschlecht fühlt, es liegt ein Segen drin, aber es weiß ihn nicht zu heben, oder es weiß nicht, ihn der modernen Situation anzupassen. Der alte Erweckungsgeist mit seiner Methode der Einzelbefehrung ist dahin, wie orthodox man auch sonst in seiner Theologie sei, und das soziale Evangelium scheint der mächtigen Gefühlselemente zu ermangeln, die uns ein so wesentlicher Teil unsers religiösen Lebens waren.

Das neunzehnhundertjährige Fest der Geistausgießung hat uns auf die Notwendigkeit der Entbindung himmlischer Kräfte hingewiesen. Doch das ist nun vorüber, hat es viel erreicht? — Jedenfalls war es heilsam, den göttlichen Machtfaktor stark zu betonen. Was Methode und Ziel unsrer Arbeit in dieser neuen Zeit sein sollte, mögen führende Geister mehr oder weniger klar sehen. Es dauert aber lange, bis die Kirchen als Ganzes sich im Marsch befinden. Inzwischen breitet sich Gleichgültigkeit und Weltfönn mächtig aus, ob es nun in Long Island sei oder auf dem großen Festland, und die Kirche wird einen schweren Stand haben, die Aufgaben zu erfüllen, welche die Zeit und Gott von ihr fordern.

The Christian World

Safe Out of Russia

From a letter by the REV. ALFRED HUEHN, Pastor of the Methodist Episcopal Church at Kaunas (Kovno), Lithuania

Translated by Dr. George A. Simons from Der Christliche Apologete, Cincinnati

"At present we are witnesses of one of the greatest tragedies. By hundreds they pass through Lithuania evening after evening, the German colonist refugees of Russia, in order to find a temporary home in Germany and later, who knows where in the wide world? The world will see and hear little or nothing of the unspeakable misery which has afflicted thousands of these colonists. They come from distant Siberia, from the Volga region, from Crimea, and from my own home, the Caucasus. It is profoundly stirring to hear what these unfortunate ones relate to the people who storm the train; what the poorest of them had to endure, a martyrdom, far worse than the Inquisition.

"It is the —nth transport which passes through Kovno this evening. Having a free evening, I walked down to the station. The train has arrived. I go from coach to coach and seek one of the refugees whose opinion, or judgment, should be reliable. This brother is sixty-eight years old and is a member of the Moravian Society. 'God be praised and thanked,' he says. 'We have escaped from the land of hell.' And then follows the description of conditions in Russia.

"The proclamation of the gospel is made impossible, and is only permitted in the 'House of Prayer' (meeting house). Otherwise the preacher and listener are threatened with a severe penalty. But even with this the enemies of religion are not satisfied. One day the eye of the law discovers some weaknesses in the prayer house, and the building is declared in need of repair and closed, never to reopen.

"Only the unsuspected members of the Communist Party receive ration cards. Preachers, especially, are not entitled to the same because they belong to the *kulaks* (wealthy peasant class) who are also called '*fists*', 'enemies of the new order.' However, the *kulak*, like the preacher, has the 'privilege' to pay taxes. Woe unto them if they do not pay. In such a case the farm of the *kulak* is auctioned and turned over to loyal party friends and the preacher is exiled. O, a faithful God, who provided for us and did not permit us to die a death of starvation!

"Another one tells this story: 'Every tax or levy that was imposed upon me I endeavored to deliver conscientiously. Still, the more I gave, the more was demanded. In addition, I had to care for a number of families which had been allotted to me by the commune. Thus it occurred that we ourselves had nothing to eat and hunger overtook us. So we decided to abandon everything and to hasten away. One

morning very early I led my two horses and three cows out of the stable and in order that they should not starve, let them go out on the field. I took the most necessary things, tied them in a bundle and departed with my wife. The cattle followed us. My dear wife paused with tear-filled eyes, and I called to her, "Escape for thy life!" With hesitating steps she followed and we left everything to its fate. My good neighbor, a Russian, who is faring much the same, weeps bitterly and begs me to take him along. However, since he is a Russian, he dares not cross over the boundary except on penalty of death.

"Our children they take away from us in order to train them in their atheistic ideas. The futility of prayer is demonstrated to the children and they are told, for example: "Children, the God of your parents and teacher does not exist at all. Pray and you will soon learn that He cannot help you. Now you see that there is no God," says he."

"Outside the train the men and youths are standing. In the coaches are the exhausted women and children. Many of the mothers have from five to ten children, some of them with children two days old, which they have lying in a box at their side, or holding in their arms, and these are sucking on the mother's empty breast. Death lies on their little faces. Others on the train are sick. I think of the verse, 'Woe unto them that give suck in those days and pray that your flight be not in the winter.' It is the second of December, cold and raw.

"'And whither are you now bound?' I ask. 'We go to Germany, the land of our forefathers, then, then—we know not. But thank God that we have escaped from hell!'

"I request the old man to give a message to the hundreds of Germans who have gathered at the station. This he does. There is no complaining, no moaning, about the loss and the injustice, but praise of God and thanks to those who have helped them and brought gifts to their children and wives. Thereupon he offers a prayer. I cannot help but speak a word to the parting ones and those remaining behind. No heart remains cold and no eye dry.

"'Now THANK WE ALL OUR GOD,'

the homeless ones begin singing. We join with them singing and then follow with our answer: 'A mighty fortress is our God.' Stanza after stanza is being sung. So we see them continue their journey. Whither? I ask myself. And I give myself the answer: 'To the Eternal Home.'

"The next day we read in the newspaper: 'The —th transport of German refugees from Russia passed Kovno last evening. Four hundred thirty-five souls, among them 265 children. Other transports follow.'—*Christian Advocate*.

Dark Days for Russian Christians

The severity of the Russian Soviet Republic's measures against religion must touch a chord of sympathy in every heart that is capable of religious emotion. The information given by the scant cables from

Moscow is supported by trustworthy accounts from other sources, and leaves no room for doubt that the Communist government, and the unofficial organizations which under other names carry out its policies and shoulder its ugly responsibilities, is bent on the extermination of every religious organization, institution, or agency whose object is to propagate, nurture, or sustain religion.

The following paragraphs, selected almost at random from unpublished reports that have escaped the Soviet censorship, will give some glimpses into the distressful land whose government has declared war on God:

The Christian press is practically extinct. The Christian papers are not stopped officially but gradually exterminated under the pretext of lack of paper, or through the printers being compelled to stop working, and so on.

The tired congregations sent deputations to the headquarters of the central authorities, with innumerable proofs of the continuous and universal persecution of the Christians in Russia, because of their faith. The central authorities merely responded tauntingly: "What nonsense! It is impossible! We have the law permitting freedom of confession." And everything remained as it was.

The terrorized youths are absent from the meetings of believers, at least in the central towns, and the reason for this is that when Christian faith is openly confessed you are deprived of labor and of the indispensable bread-card.

Before the elections of soviets, representatives, even elder brothers are absent from church. Those openly working for Christianity and the sincere Christians are deprived of the right to vote. There would be no trouble if the believers would cease mixing in politics, but such "useless people" who do not take part in politics are deprived of their bread-card, with the general economical collapse that means famine for the "useless citizens" and their families. Congresses of Christians are not forbidden, but are made practically impossible to organize. Someone ventured to ask permission from the Soviet authorities to organize a Christian meeting. The authorities said, "Yes, but you must give us the list of Christians who will take part." Naturally the brethren preferred to resign from the plan of holding congresses for fear that the list of partakers would be used to designate the more active brethren, "useless people," or the "cardless" condemned to hunger.

The foundations of family life are being mercilessly trodden down. I was at a preacher's; he and his wife are white of hair, and two daughters lamented unconsolled, for the communists had insulted them. This wronged preacher was put out from his home, hungry and destitute, and with the daughters sick. They asked me for help and I gave them my three last rubles, and both the parents and the daughters began to weep. The president of an executive committee wrote an official note with seal and three signatures commanding that the wife

should leave her husband and come to them; then you shall have everything in plenty; otherwise neither you nor your husband will have the possibilities for life, as he spreads religious intoxication.

In M. the authorities gave our brethren an old tumble-down house under the condition that they would restore it. All was fixed up in writing and at a notary's. When the Soviet authorities had inspected and approved of the repairs made to the house, a special festival service was announced; many debts had been made for restoring the house and it was hoped to defray them at least in part through offerings. But oh! soon there appeared before me "Komsomolzi," members of young people's communist clubs, and after the meeting part of the benches were thrown out by them; on the rest they seated themselves and declared the house occupied by them. The brethren appealed everywhere to have the house returned to them. In spite of official documents, negative answers were given everywhere. At length even the commissariat refused to return the premises, with the words: "The young men are more necessary for us than your useless religious assemblies," and thus matters remained. I could still relate many other similar occurrences.

Children up to eighteen years are forbidden to assist at (take part in) church service. This is rigorously controlled. Now even home prayers are interrupted.

Much more might be given. What more is needed to demonstrate the deadly purpose of the government to blot out religion in order that its own social and economic principles may hold undisputed sway?

It is said that protests from outside Russia will be futile. The Pope has lifted his great voice, and has been denounced by Russian journals as a "stuffed scarecrow." The Archbishop of Canterbury and great assemblies of English Christians have expressed their horror of Soviet oppression and sympathy with the oppressed. The Russians reply with taunts at these "paid tools of Western capitalism," which uses "kept clergy" to support its privileges against the workers of the world. Yet Christians can not and must not hold their peace when their brothers and sisters are suffering for their faith. The remedy may not lie within the field of governmental action. Probably neither Great Britain nor America should take arms against the Russian on such a quarrel. But that is no reason why prayers for Russian believers should not rise in every Christian congregation, or why protests, broadcast through whatever channels may offer, congregations, preachers' meetings, conferences, etc., should not go out against the satanic policy of STALIN.

Christianity is indestructible. It will survive MARX, LENIN, STALIN and all their kind. Eventually the anvil will wear out the hammers. Meanwhile, let us who are of the day make the spirit of Christ and the fellowship of a common faith effective in every way that may be open.—*Christian Advocate*.

The End of an Era

Condensed from The Outlook and Independent (February 5, '30)

FREDERICK LEWIS ALLEN

One of the editors of "Harper's" Magazine

Recently a magazine editor and a newspaper editor were talking in my office.

"It seems to be getting harder each month," said the magazine editor, "to find live topics for magazine discussion. Divorce, prohibition and law enforcement, the warfare between religion and science, the new psychological theories—they all begin to look stale. And there seems to be nothing to take their place—nothing that really interests people. Is the public mind becoming apathetic?"

"I have noticed the same thing," answered the newspaper editor. "I believe we are approaching the end of an era. We are in for a change in the intellectual weather, and this is the lull that comes before it."

Many things have happened of late which seem to me to substantiate that idea. We seem to have reached the end of an era, the Post-War Period. That period had certain outstanding characteristics.

First, it has been an era of disillusion. The pumped-up idealism and fervor of war-time was followed by cynicism, by a general smashing of idols. Witness the reduction of man from an immortal soul to a biological mechanism; the substitution of the idea of sex for the idea of romantic love; the vogue for debunking, particularly in biography.

Second, it has been an era of revolt and experiment in sex. We have heard much of the tyranny of marriage, and the dangers of being inhibited. In our conversation, our novels, our plays, we have cultivated frankness of speech till it verged on brutality.

Third, it has been the era of science enthroned and of religion dethroned. The Dayton trial dramatized a struggle that went on in countless minds. Never before has the public been so ready to accept uncritically new scientific doctrines and theories. While the churches have lost members, the psychoanalysts have had thousands at their feet.

Fourth, it has been an era of *laissez-faire* in the relation between politics and business, and of getting-rich-quick. The popular president has been the one who gave business its head, and did as little as possible to divert the public from its preoccupation with profits. Prosperity has become a religion, and Utopia is a place where every stock would make a ten-point gain every day. The mystical element in the American mind has done its dreaming about mergers and split-ups.

So much for the chief characteristics of the Post-War decade. Now for the signs of change.

The first two of these have been pointed out by Mr. Walter Lippmann. In 1928 he drew attention to two facts that showed how the wind was beginning to blow. The first was the overwhelming popu-

lar acclaim of Lindbergh after his flight. The public had had too much idol-smashing. When a young man not only took their imagination with his daring but astonished them by behaving like a gentleman afterward, they worshipped him as only a people starved for heroes can worship. Here was a sign that cynicism was waning.

The other sign was the withdrawal of Mr. Coolidge from the 1928 Presidential race. Perhaps, as Mr. Lippmann says, Mr. Coolidge withdrew because he realized that the days of *laissez-faire* were over. At any rate both Messrs. Hoover and Smith, the new candidates, believed that conditions could be improved if the Government did something about them.

These slight changes in the intellectual climate might have passed unnoticed had they not been followed by others.

There could hardly be a more definite sign that disillusion is dying than the tremendous success of Ramsay MacDonald's visit and the cordial reception given by thoughtful people to the out-and-out idealism of his message. Such idealism had not been known since the days of Wilson. The American people, one concluded, had begun to traffic in ideals again.

Only a few weeks later came the panic in the stock market. People learned that it is as easy to get poor quick as to get rich quick, and the speculator's Utopia vanished in the clouds. But the really impressive thing about the crash, from the point of view of my thesis, was the eagerness with which people turned to the Government for action and the vast sigh of relief with which they accepted the news that Mr. Hoover was going to take a hand in things. We heard little of the doctrine of "less government in business" when the President called together the industrial executives.

The widespread interest in Humanism is, I think, another sign for the weather prophets. It would be easy to overemphasize the importance of this religious movement. Nevertheless the establishment of Humanist churches, as well as the grateful acceptance of Mr. Lippmann's *Preface to Morals*, would suggest that the revolt against religion has passed through its first violent stage, and is now trying to answer the question, "What next?"

These are not the only signs of a change in the public temper. Let us list categorically a few others.

The excitement about sex problems seems to be abating. We have talked about sex so much that it is becoming an old story, and we tire quickly of old stories.

The vogue of the new psychologies is declining: if you doubt this, listen to the average intelligent dinner-table group discussing behaviorism or Gestaltism or the Adler theories.

The enthusiasm for brutal outspokenness on the stage is perhaps ebbing: was not part of the triumph of *Journey's End* due to its reticence, and to the fact that it depicted gentlemen—not muckers—at war?

There are those who see in the present flood of plays of the romantic-historical nature a sign that we are becoming less satisfied

that the romance of earlier days was all bunk. The people who used to read *The Mauve Decade* with a patronizing air are now greeting *Sweet Adeline* and *Sherlock Holmes* with sentimental wistfulness.

There are those who, like William Bolitho, think that the new skirt indicates a new trend in the relation between men and women. The short skirt, says Mr. Bolitho, was a symbol of woman's intimate companionship with man on a basis of friendly but unromantic comradeship, and the longer skirt is a token of her withdrawal to become once more the goal of romantic conquest. Again romance is in the offing.

I fully realize that this random collection of varied evidence proves nothing conclusively. I do think, however, that it indicates pretty clearly that we are on our way toward a time when cynicism and disillusion will be less general among thoughtful people; when the debate on the problems of sex will drop out of the headlines; when there will be less interest in debunking religion than in finding a religion which will satisfy the unchurched; when new scientific doctrines, particularly in the field of psychology, will meet with more cautious acceptance; when people will expect politics to be something more than the mere handmaid of business, and when business itself will be regarded with a more critical and analytical mind.—*Reader's Digest*.

A Significant Day in London City Temple

R. K. MARVIN

Dr. Frederick W. Norwood, pastor of the London City Temple, returned to his pulpit to-day after a tour of several weeks in the United States and Canada in the interests of world peace. At the morning service the congregation was of moderate size, but in the evening, when it was announced that the pastor would refer to his trip overseas, every seat was filled even to the top gallery. Evening services at the Temple are generally more largely attended than those in the morning. But there were special reasons for the outpouring on this particular night. As Dr. Joseph Fort Newton chose to consider himself an ambassador from the people of America to the people of England in time of war, so now Dr. Norwood regards himself and is generally conceded to be the ambassador of England to America in the interests of world peace.

First impressions of the City Temple are not pleasing. Unattractive inside and out, it finds itself badly located, as do many city churches fifty or more years old, whose building committees could not prophesy the future and the shifting of population. But the buses cover old London pretty thoroughly, and many come long distances by them to attend the City Temple. The interior is dark and gloomy, and though the sun was shining outside, electric lights in abundance were needed to give visibility. The stranger at once is struck by two events. There is rather more ritual in the service than one would expect to find in the fountainhead of Nonconformity. This only adds to the beauty of the service, however. Then the congregational sing-

ing! It is spontaneous and hearty beyond any I ever heard. The Gypsy Smith revival meetings at Tremont Temple could not equal it, though every inducement was offered in Boston and none in London to get the people warmed up.

In rising to preach Dr. Norwood expressed his gladness on his return to his church and people, referred to the rough voyage which landed him barely in time to preach, and made a brief reference to religious conditions as he had found them in the United States. He said: "America seems to be partly in the clutch of humanism. On my previous visit, it was behaviorism. America is always exploiting some big word. I wonder what it will be next. These things do not require faith in God." This was his only comment, spoken blandly and smilingly. Then he proceeded to preach a convincing sermon on the priority of God and His presence in all evolving life as his answer to the modern "isms." As he witnessed powerfully to the old verities one was reminded of Tennyson's stanza:

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O God, art more than they.

Nearly every one at the morning service returned in the evening and there were new additions. There were many tense and dramatic moments, as when Dr. Norwood detailed what might happen in case of war between Great Britain and the United States. He said: "In all my wanderings in the United States and Canada I always felt I had the sympathy and prayers of the people. I have traveled 17,000 miles and spoken directly to 50,000 people, indirectly on the radio to millions more, to whom I have carried the message of peace dear to our hearts in City Temple and equally so to those on the American continent. Extravagant hospitality and genial friendship have been my personal lot. I went west to Chicago, then San Francisco, to Vancouver and Montreal, by courtesy of the railroad companies and without paying a cent of carfare. The trans-Atlantic company gave us (Mrs. Norwood went with him) the best suite of rooms on board at minimum cost. All this was not for me personally, but an expression of interest in the cause I conveyed.

"Simultaneous with my mission the Five Powers were meeting in London to reduce armaments. That was one reason why I went at this time. I found in the States that the meeting of their President and the Prime Minister had made a great impression on the masses of the people. I found the feeling between the two great nations never so kindly as to-day. They say as we say concerning any war between the two countries, 'Impossible!' But they know also, as we do, that nothing is impossible if two nations get started on a race in competitive armament. They know as we know such a rivalry would be a catastrophe. I pointed out to them as I often have here how relatively little ships have to do in modern times to win wars. Every year thirteen million tons of necessities come to our island from the United States. This is much more than from any other country. In

case of war between us, the greater part of those goods would never reach us. They would never even be placed on ships at all. Lack of these food-stuffs would bring us nearer to starvation in a short time than the four years of German submarine warfare waged against us. Of what use would our navy be if that food were even got on any ships? Then America could send an army into Canada. There are few fortresses on the frontier—a good thing in times of peace but a horrible thing to contemplate in time of war, worse than the invasion of Belgium. What could our army do about that? Then ships could be sent to the West Indies to stop our imports from there, nor could our navy do much to prevent.

"Then what could we do to the United States, for we are not dead yet! We have never been beaten. True, they remind us of a little skirmish between us once, but we were caught off guard that time. Even if we were beaten, we would never know it. Almost all the rubber comes from the British Empire. In case of war, none would go to the States. What would they do then? Almost all the tin comes from our Empire. What would the States do about it? And so one might go on. What could the ships of the United States Navy do?

"Moreover, Great Britain and the United States are responsible for the world's banking systems, and credit would be stopped around the world if these two nations came to war. Unemployment would be universal. Women and children would grow under-nourished and sickly. What could ships and armaments do about that? They would go looking for each other on the Atlantic, gain an occasional victory, wave flags at home, make speeches, award medals and pass resolutions! That is how we have read history in the past. We don't read it that way now. To read it that way now is simply to conform the opinion of that great American philosopher, Henry Ford, who said, 'History is the bunk.' Both nations have reached the point when war reckoned in terms of numbers of people slaughtered is beside the point, but hunger and unemployment are the unshaken facts. I found intelligent people understood this.

"In the midst of my campaign came the crux of the situation. This is the difference of opinion that has arisen between France on the one hand and the United States and Great Britain on the other. France is thinking in terms of submarines rather than cruisers and destroyers. The war left the full use of submarines in doubt. France recently launched a submarine that can go 12,000 miles, or four times across the Atlantic, without refueling. France calls the submarine the weapon of the weaker nation. What is true of submarines is true of aeroplanes. We don't know yet their full significance. We think only in terms of the last war. No one knows the strategy of the 'next war.'

"That's where we stand now. There are two policies here. If France prevails and increases the number of submarines, then there will be a demand for increase all along the line, and what becomes of reduction of armament and parity between the States and Britain? Then we may see the paradox of a conference called for reduction of

armaments ending in the increase of it! That is the state of affairs now. It may all be altered in a day or a week. Really there is no such thing as parity. Geography and the human equation render parity an uncertain quantity. A nation may have the strongest army, as Germany did, but even that doesn't spell security. What we need is the Kellogg Pact, a covenant of nations saying we will not fight you nor any other nation. And still the nations are preparing war! Against what, or whom, if not each other? Is it against some comet in the sky? We want some one to ask bluntly: 'Against whom are you preparing?' The nation that answers that question will have to answer before the judgment seat of humanity. If France chooses to stand out, let her answer to civilization.

"It has been said that if this London conference breaks down, chaos will result. No! The same thing was said when the Geneva Conference broke down. If this one fails at London, we'll have another, perhaps in Berlin. No one believes in the old system any more. If any statesman in the world dares now to speak for humanity, he will be heard. He may be thrown out of office, but not for long. He may meet obloquy to-day. But he will find immortality to-morrow. The law for renouncing war can be made operative.

"Here are the two alternatives—to go after each other to master each other in making the implements of war; or stand by the new law and have faith in our common humanity. May the two great English-speaking nations give the world that leadership in peace that it is waiting and praying for."

So ended a memorable address. One may not agree with all its statements, but it was easy to detect a soul throbbing with the pulsation of peace and goodwill for all mankind. There was no question his audience was with him from start to finish. It was good to have been among those present on this prophetic occasion. Later, we were permitted to wander around the edifice, and view the tablet to the Rev. Joseph Parker, D.D., pastor for thirty-three years, under whose pastorate the Temple was built. A remarkable bust of him stands in the vestibule. The church calendar noted the fact that Dr. Harry Emerson Fosdick has asked Dr. Norwood to exchange pulpits with him six weeks every summer. While for obvious reasons it can not be consummated this coming summer, undoubtedly the future will witness these two mighty preachers of world peace carrying their messages across the ocean as ambassadors of the new and better day.

London, March 9, 1930.

Christian Leader.

Friends of India: Sane and Crazy

Twenty-seven years ago Mr. S. K. Ratcliffe went out to India and became editor of an influential journal in Calcutta. After a service of five years he left, but ever since he has kept in close touch with Indian affairs. During his time in India he saw the end of the old imperialism and the beginning of the Swaraj, or Home Rule Movement. In his editorial work he helped end the old imperialism and helped spread the home rule movement.

A member of the British Labor Party, with a record of steadfast devotion to the masses, he can not be accused of being an enemy of liberty anywhere. Therefore his recent address upon India at the Community Church of Boston is one to be studied with care.

In substance he tells us that the battle for liberty in India is over. She has won her fight for home rule. The one question before us is how will she take what she has won. A constitution must be drafted and agreed to by the various parties in India. This is not as easy as it sounds. The parties are many, and bitterly opposed to each other. There are differences of races and religions. But Mr. Ratcliffe believes it can be done and that the first practical step toward it is the round table conference suggested by the Governor General with the backing of the Government of Great Britain.

Mr. Ratcliffe recognized the danger of catastrophe. He said frankly that the way in which the Simon Commission was appointed and the Mayo book have contributed most to this crisis. But he believes that intelligence and good will can find a way out of the impasse, preserve all that is valuable in the past and help India take her place in the British Commonwealth of nations with all the liberty of Canada and Australia.

Of the Mayo book, without passing judgment on its truth or falsity, he said: "Its publication was an imperial and international event of lamentable character. It so poisoned the atmosphere that co-operation between British and Indian leaders for the time became impossible."

After pointing out the difficulties Mr. MacDonald has faced as the head of a minority government and the burdens that office has brought to him, he said that the Prime Minister had done three important things regarding India:

1. He entrusted the Indian office to one of the ablest of Colonial administrators, Wedgewood Benn.
2. He summoned the Governor General to England for conference.
3. He authorized Lord Irwin to make a declaration supplementary to that of 1917 to the effect that dominion status is the natural issue of British rule in India, and to issue the invitation for a round table conference. "There is only one alternative," he said, "to violent revolutionary action, and that is conference."

For Mr. Gandhi in his own field of social and spiritual inspiration, Mr. Ratcliffe had only words of praise. Of Mr. Gandhi the political leader he spoke with more reserve. He asked us to read Mr. Gandhi's views as given in a recent book by Gandhi's close friend, C. F. Andrews. Gandhi would have India cut loose from all the body of scientific knowledge the Western world has gained. He would have men renounce all natural tendencies. Told that this would mean the end of human life, Gandhi replied, "Only on this earth plane."

Mr. Ratcliffe spoke of the wisdom of Gandhi's spinning wheel movement, and what this would mean back in the remote districts, but showed the inevitable drift in India toward Western knowledge. "The educated classes of India," he said, "will not turn away from science." Speaking of the famous incident when the Mahatma under-

went an operation for appendicitis at the hands of a British surgeon, Mr. Ratcliffe said, "Not even a Mahatma can refuse the gifts of knowledge and science."

In another striking part of Mr. Ratcliffe's address he struck off the phrase: "India must take the results of modern knowledge and apply them to the ending of powerlessness and poverty."

To those who insist that England has only to get out of India forthwith and without conditions, Mr. Ratcliffe said that the business of government is not so simple as that. There are bonds which England has given to millions called the untouchables, those regarded by the ruling classes as outcasts, and who now have direct representation in councils. There are constant efforts needed to keep peace between eighty million Mohammedans and two hundred million Hindus.

"The reason for British power in India to-day," said Mr. Ratcliffe, "is not military strength. She has but 60,000 English troops and a native army of 250,000. Her strength lies in her record of building up a system of administration which can not be hastily ended without terrible loss to India. It lies even more in the great men, known and unknown, like the surgeon who operated on Gandhi, who have unselfishly served India generation after generation."

Mr. Ratcliffe's recognition of what he called ghastly mistakes in British administration in the past, his perfect frankness, high ability, and noble spirit, made a marked impression. He quite won the large congregation, although of course there were those who rose in the question period so hostile and fanatical that they could see nothing good in what he had said. "India must be free," said one woman, "even though it costs the life of every man, woman and child in the country." That is easily said, especially as the lives such a person dedicates are lives far away across the sea.

Far better is it to co-operate in a world crisis so that India may be free without any sacrifice of human life.

It is men like MacDonald and Ratcliffe who are contributing to this end.—*Christian Leader*.

Vom Weltprotestantismus der Gegenwart.

1. Die kommende Lambeth-Konferenz.

Die kommende Lambeth-Konferenz ist ein so wichtiges kirchliches Ereignis, daß sie ein gründliches Studium, eine Stellungnahme, ja eine geistige Mitarbeit erfordert, in der Erfassung der Probleme, die sich nun deutlich heraus zu kristallisieren beginnen. Es ist nicht etwa nur die gegenwärtige anglikanische Problematik, die an dieser Konferenz sichtbar wird und nach Lösung verlangt, sondern es handelt sich gleichzeitig um das Schicksal der englischen Reformation, um Lebensfragen der Missionskirchen, um das Verhältnis zu Rom und zu den östlichen Kirchen und letzten Endes um die ökumenische Bewegung selbst.

An dieser Konferenz entscheidet es sich nämlich, ob der leitende Akzent in der anglikanischen Kirche endgültig auf die katholische oder auf die evangelische Note gesetzt wird. Hier findet für die Kirchengeschichte Englands eine

eigentliche Weichenstellung statt, die dazu führen kann, daß die anglikanische Kirche zu einer wirklichen „Brückenkirche“ wird, oder daß sie einem exklusiven kirchlichen Aristokratismus entgegen geht. Hier wird entschieden, ob die Missionskirchen auch als Kirchen die enge Verbindung mit dem westlichen Christentum finden, oder hoffnungslos und enttäuscht in Zukunft ihren Weg allein suchen müssen. An dieser Lambeth-Konferenz endlich entscheidet es sich, ob die ökumenische Bewegung kirchliche Weite und eigentlichen Tiefgang gewinnt, oder ob es zu dem Ruf kommen wird: Israel, hebe dich zu deinen Hütten: Wenn der Anglikanismus auf dieser Konferenz sich nicht kräftig hinter die ökumenische Bewegung stellt, so wird der Protestantismus zwangsläufig zur Bildung einer besondern und geschlossenen Welteinheit getrieben und wird es andern kirchlichen Gemeinschaften überlassen, welche Freundschaften und Affinitäten sich neben ihm noch bilden mögen. **Man kann gerade auf diesen Punkt nicht nachdrücklich genug hinweisen.**

Die Lambeth-Konferenz kann zu einem breiten und tiefen Strom werden, der wie der Nil befruchtet. Er kann aber auch zerstörend über die Grenzen treten und weithin Enttäuschung in Feldern zerstörter Hoffnung zurücklassen.

Die Lambeth-Konferenz ist eine Versammlung von anglikanischen Bischöfen der ganzen Welt, ohne irgendwelche kanonische und kirchenrechtliche Bedeutung. Trotzdem ist ihr moralisches und religiöses Gewicht außerordentlich groß. Schon jetzt arbeiten die bedeutendsten kirchlichen Persönlichkeiten in verschiedenen Kontinenten, einzelne Gruppen und auch die englischen Kirchen selbst mit an der geistigen Leistung, die von der Konferenz zu erwarten ist. Bereits ist eine ganze Literatur zu dieser kommenden Konferenz entstanden, unter der ich besonders die Darstellung und Dokumente der bisherigen Lambeth-Konferenzen von Lord Davidson, dem bisherigen Erzbischof, hervorhebe, sowie Darstellungen einzelner Probleme oder geschichtlicher Aspekte durch Rev. Williams, Dr. Bell, Sidney Darr, Bischof Gore, Rev. Shephard oder durch die einzelnen Gruppen, die die Problematik der Konferenz bestimmen. Es sind vor allem die Gruppen der „Modern Churchmen“ und der Anglo-Katholiken, zu denen eine eigentlich liberale und eine streng evangelische Gruppe stößt.

Die Konferenz wird im Juli in London eröffnet, gewöhnlich mit einer feierlichen Sitzung in Canterbury, wo der Erzbischof vom Stuhl des Heiligen Augustinus herab (natürlich nicht des Kirchenvaters) diese Vertreterversammlung des gesamten Anglikanismus begrüßt. Die Verhandlungen pflegen in London im Lambeth-Palace stattzufinden. Dessen Gemächer prangen in der Pracht alter Bildnisse früherer würdevoller Kirchenfürsten, darunter solche von Holbein gemalt.

370 Bischöfe aus allen Teilen der Welt sind eingeladen. Die englischen Bischöfe bilden natürlich nur einen kleinen Teil der imposanten Versammlung gegenüber der Hauptmasse, die aus den übrigen Teilen des britischen Weltreichs kommt. Darunter ist eine ganze Anzahl hervorragender Köpfe. An der letzten Lambeth-Konferenz hatte der bisherige Erzbischof, Lord Davidson, eine überragende Stellung. Sein Gewicht wird auch jetzt noch fühlbar sein. Sein majestätischer Blick dringt durch ein wahres Gebüsch tief herabhängender Augenbrauen und läßt den Besucher nur ahnen, welche Weisheit und Vorsicht hinter diesen tiefliegenden Augen walten.

Vorsicht vor allem — das ist die eigentliche Weisheit eines Erzbischofs von Canterbury, und auf seinem Siegelring darf sicher nichts anderes stehen, als was auf dem Spinozas stand: „Prudenter.“ Der jetzige Erzbischof, Dr. Lang, wird wohl nicht dieselbe Führergehalt beanspruchen und wirkt mehr durch Güte und verstehende Liebe. Dagegen wird der jetzige Erzbischof von York, Dr. Temple, an dieser Konferenz wohl zu einer großen Führergestalt heraufwachsen. Er ist der soziale Erzbischof und schafft mit seiner sprudelnden Impulsivität und einem angriffigen Verstand das Gegengewicht zur Vorsicht, die Erbgut des Stuhles von Canterbury ist. Neben ihm wird der Einfluß der Anglo-Katholiken sich geltend machen in der Wirkung von Bischof Gore, des Gentleman-Bischofs, und des Bischofs von London, Dr. Winnington Ingram und Dr. Frere, des Mönch-Bischofs von Exeter. Ihnen stehen Führer des modernen Anglikanismus gegenüber, wie der Bischof von Durham Henry Benson, ein Kampf-Bischof mit scharfem, treffendem Witz, gern gesehen auf protestantischen Konferenzen, wie erst kürzlich auf der schottischen Kirchenversammlung. Sodann der gelehrte Bischof von Birmingham, Dr. Barnes, der den liberalen Flügel darstellt und der Professor-Bischof von Gloucester, Dr. Headlam, (er äußert sich in einem eben erscheinenden Buche „Christian Unity“ [„Chr. Student movement London 1930“] zur selben Frage), bisher tatsächlich ein Professor und manchmal ein Schulmeister in Hirtenschurz und Gamaschen der anglikanischen Bischöfe. Da die Konferenz aber weniger auf Kampf als auf Kompromiß angelegt ist, werden nicht die radikalen Stürmer vielleicht den größten Einfluß gewinnen, sondern Männer einer klugen Mitte, wie der Bischof von Winchester, der Bischof von Ripon und namentlich der Bischof von Chichester, Dr. Bell, dieser besonders durch genaueste Kenntnis der bisherigen Tradition und durch eine Vereinigung von undurchdringlicher Weisheit und unerschrockenem Mut.

Die Amerikaner werden einen Führer senden, der vielleicht weniger ein eigentlicher Führer, als ein Konservator ist: Dr. Manning, den Bischof von New York, daneben den feinen, aristokratischen Bischof von Rhode Island, Dr. Wolf Perry, der soeben auf das Präsidialgehalt von 15,000 Dollars verzichtet hat und mit einem simplen Bischofsgehalt von 7000 Dollars auskommen will. Der anglikanische Osten, Indien, wird durch Bischof Palmer, den bisherigen Bischof von Bombay, dessen Sprachfehler nicht die leiseste Minderung seines geistigen Einflusses bedeutet, sowie den eingeborenen Bischof von Dornakal, eine gewichtige Stimme erheben. Im Ganzen werden Schottland, Südafrika und ein Teil von Amerika starke anglikanische Einflüsse auf den Schauplatz werfen, Irland eher liberal-evangelisch, und die weisse Mitte wird überall zu finden sein.

2. Das Programm.

Die siebente Lambeth-Konferenz hat folgende Fragen zu behandeln:

1. Die christliche Lehre von Gott in ihrer Gegenüberstellung zur heutigen Gedankenwelt, zu den nicht-christlichen Religionen und in ihrer Bedeutung für die Gottesverehrung,
2. das christliche Leben unter besondrer Berücksichtigung der Ehe, der sexuellen Frage, der Rasse, der Regierung, des Kriegs, des Friedens,
3. die Einheit der Kirchen: Berichte und Antworten auf den Appell,

die Lausanner-Konferenz, Einigungspläne, Beziehung der englischen Kirchen zu den übrigen,

4. die anglikanische Gemeinschaft: ihr Ideal und ihre Zukunft, Organisation und Autorität,
5. das geistliche Amt,
6. die Jugend und ihre Berufung.

An diesen scheinbar harmlosen Fragen werden sich aber die eigentlichen Gegensätze innerhalb der Konferenz entzünden. Die Problematik der Konferenz liegt weniger in diesen offiziellen Themen, auch nicht in den Spannungen zwischen theologischen Richtungen, sondern in Gegensätzen, die durch folgende Gegenüberstellung charakterisiert werden können:

1. **Katholische und evangelische Auffassung der Kirche.** Der Kirchenbegriff der Anglo-Katholiken unterscheidet sich nicht von dem der römischen Kirche. Das einzige, was sie von Rom letzten Endes trennt, ist die Anerkennung der Unfehlbarkeit des Papstes. Viele Vertreter dieser Gruppe würden ihn am Ende als Bischof von Rom, nicht aber als unfehlbaren Herrn des Glaubens anerkennen. Weder die Stellung Roms, noch die Ablehnung dieser Auffassung durch die evangelische Richtung läßt dieser Partei irgendeine Aussicht auf völlige Durchsetzung ihrer Auffassung.

2. Der zweite beherrschende Gegensatz innerhalb der Konferenz wird lebendig bei der Behandlung der südindischen kirchlichen Einigungsvorschläge, über die bereits früher berichtet worden ist. (Siehe 1929 Nr. 17 „Der Einigungsplan für die südindischen Kirchen.“ 1930 Nr. 4 „Um den südindischen Unionsplan.“) Hier handelt es sich im letzten Grund um die Frage, ob das Bischofsamt zum „esse“ oder zum „bene esse“ der Kirche gehört. Die katolisierende Richtung fürchtet von der Annahme der südindischen Einigungsvorschläge eine Erschleichung des geistlichen Amtes auf anderem Weg, als durch bischöfliche Weihe. Dadurch müßte die apostolische Sukzession unterbrochen werden, die heute fatalerweise geradezu das Schibboleth der anglikanischen Kirche zu werden droht, wie das auch die heftige Auseinandersetzung zwischen den amerikanischen Blättern „Christian Century“ und „The Living Church“ zeigt. Das hartnäckige Festhalten an dieser Lehre wird verständlich als ein innerer Protest der anglikanischen Bischöfe gegen die Invesiturgewalt des Staates, etwa eines jüdischen Premiers, der die Bischöfe bestellt. Mit dieser Lehre gewinnen sie wenigstens eine geistige Unabhängigkeit von der weltlichen Macht.

3. Der dritte Gegensatz betrifft die Stellung zu den Sakramenten, namentlich zum heiligen Abendmahl. Sie ist zwar im Programm ebenso wenig erwähnt, wie der Streit um das „Prayer Book“, aber selbstverständlich reichen die Grenzlinien des Streites um das „Prayer Book“ auch in die Konferenz hinein und scheiden die Lager streng voneinander. Auf der einen Seite die Reservationisten, die die Abendmahls-elemente aufbewahren wollen, um ihnen womöglich Verehrung zu zollen. Auf der andern Seite die Protestanten, die das zwar nicht mehr eine „vermaledete Abgötterei“ nennen würden, aber doch einen papistischen Sauerteig, den sie nicht dulden wollen. Der Bischof von Birmingham ist kürzlich daher mit dem Gefes und dem Bischof von Truro in Konflikt gekommen und will lieber ins Ge-

fängnis gehen, als einen Priester einsetzen, der sich dem klaren Parlamentsentscheid widersetzt.

In diesen Spannungen wird mehr sichtbar als nur der alte Gegensatz zwischen „High“ und „Low Church“, auf die man manchmal, mit der „Broad Church“ in der Mitte, allzu leicht die Gegensätze zurückführt. Ein Wigbold beschrieb diese, indem er sagte, es gebe in der anglikanischen Kirche drei Richtungen; die „attitudinarians“ (die eine hochkirchliche Pose einnehmen), die „latitudinarians“ (die verschwommenen Weitherzigen) und die „platitudinarians“ (die Flachköpfe); aber letzten Endes liegt das Problem doch tiefer für die gesamte kirchliche Welt. Es liegt in der Frage, wieviel alter Katholizismus in den Reformationskirchen noch Platz haben oder wieder neu aufgenommen werden kann, nachdem die Reformation gleichsam ihre Funktion erfüllt hat und der Protestantismus nicht mehr nötig hat, in einer bloßen Proteststellung zu verharren. **Hier muß die ganze protestantische Welt aufstehen.** Rom braucht das nicht zu tun, nachdem es in der Enzyklika „Apostolicae curae“ die anglikanischen Weihen für null und nichtig erklärte und dem Gespräch von Mecheln den Lebensfaden abschchnitt. Aber der evangelischen Welt wird hier mit dieser Lambeth-Konferenz eine Frage gestellt, wie wir sie von römischer Seite nicht direkt entgegennehmen können. Denn das Festhalten des Anglikanismus an wertvollen alten, katholischen Elementen zwingt auch den Protestantismus auf den großen Weltkonferenzen zu einer ernstlichen, neuen Auseinandersetzung mit dem ursprünglichen Katholizismus. Das eigentliche Gespräch mit Rom, das der Protestantismus seit 400 Jahren fortsetzt, wird daher heute weniger direkt von der einen zur andern Kirche, als in dem ungeheuern weltkirchlichen Konferenzsaal des Anglikanismus geführt.

Darum sind wir an dieser Konferenz aufs lebhafteste interessiert. Wenn die Lambeth-Konferenz durch eine Bestätigung der früheren Anerkennung des evangelischen Amtes, durch eine Annahme der südindischen Einigungsvorschläge den weiteren Weg öffnet für eine Vereinigung der Anglikaner und englischen Non-Konformisten, so wird das nicht nur für den englischen Missionsprotestantismus die größten Folgen haben, sondern für die gesamte protestantische Welt und die Einigungsbewegung überhaupt.

Zum Glück beansprucht auch eine Lambeth-Konferenz nicht Unfehlbarkeit. Das berühmte Lambeth-Viereck kann also nötigenfalls revidiert werden. Oder es kann ihm doch eine Auslegung gegeben werden, die Brücken baut, und das Brückenbauen wird ja von dieser Kirche als besondere Kunst beansprucht. Die „Church Times“ sagt von der anglikanischen Kirche, sie besitze den „Genius des Kompromisses.“ Das ist nicht gerade ein aristokratischer Genius neben dem Genius der Herrschaft, den die römische Kirche besitzt, und dem Genius mähreremutiger Wahrhaftigkeit mancher protestantischer Kirchen. Aber vielleicht kann allein dieser Genius, wenn es wirklich einer ist, verhindern, daß die anglikanische Kirche auseinander fällt und ein Teil den Weg geht, den Kardinal Newman gegangen ist. Die Gegenfälschlichkeit der Konferenz kann daher auch in die Frage gekleidet werden: Wollen wir in einer Kirche zusammenbleiben, oder wollen wir auseinander gehen? Wollen wir eine breite „Comprehensive Church,“ in der viele Bohnungen sind, oder wollen wir eine gereinigte und exflusiv erstarrte Kirche,

die das Sektentum in der Welt vermehrt? Sind die heterogenen geistigen Elemente innerhalb dieser Kirche Salz oder ein Gift?

Vieles hängt von der Beantwortung dieser Fragen ab. Der Anglikanismus hat heute eine solche Bedeutung innerhalb des gesamten Christentums, daß auch die übrigen Kirchen im Geist an dieser Konferenz teilnehmen und im Gebete ihr jenen Geist der Weisheit und der Wahrheit, der Liebe und der Brüderlichkeit wünschen dürfen, die von oben stammen.

Genf.

Adolf Keller, in „Christl. Welt.“



Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Theism and the Modern World, by *Walter Marshall Horton*, Oberlin College. With an introduction by W. A. Brown, Union Theological Seminary. Harper Bros. Publishers, 1930. 189 pages, \$2.00.

The war did more than unsettle dynasties and rearrange the map of Europe. It played havoc with the moral and religious convictions of the age. Before the war we had endowed God with the attributes of an American parent, gentle, lenient, easy-going; only too ready to reward honest effort, and very disinclined to severity. The war changed that. Vast calamities fell upon the earth and God never interfered. Was he then not almighty or was he not the God of love? Some helped themselves with the conception of a finite God, a God who needs us to make this a better world. Others gave up their faith in God altogether. The conceptions of religion are according to these personifications of human ideals. All there is of God is the moral and religious life of the individual and of groups. There is no God apart from man and his feelings of reverence, love and aspiration. There is no hereafter, no immortality. It all begins and ends with man. This view of life is therefore properly called *Humanism*. It has found its chief adherents (Dr. Dietrich and others) in the Unitarian Church.

To the ordinary Christian such a bare denial of the fundamental religious convictions seems shocking. The author, nevertheless, sets out to see whether we cannot, while holding onto our theistic faith, find common ground with the humanist in some respects. The spirit of skepticism has spread far and a desire for sympathetic understanding may be better than harsh condemnation.

Let us remember that modern heresies are but old foes in new garb. The leading issues of the day spring from long-standing issues of the past. Humanism is not simply a product of the war. It connects up with problems that began to be agitated already at the awakening of the modern era. "Renaissance humanism, 18th century humanitarianism, 19th century positivism, expressing itself in the 'religion of humanity'—there in a nutshell you have the historical antecedents of the present humanist movement, and there you have also the pilgrimage of the modern spirit." While Renaissance humanism looked to classical antiquity for light and guidance, present-day humanism looks to psychology and the social sciences. The scientific method must be applied to all areas of human thought. What cannot stand this test is to be abandoned.

If the Humanists claim that the God idea is wholly a product of imagination, one feels at once that they overstate the case outrageously. Because some conceptions of the deity are faulty or inadequate, it does not follow that all faith in God is without foundation. In the light of its universality and of what it has done for man, it would be preposterous to deny to it all reality. Have we not a right to trust in the validity of the God idea when faith in God has been a mighty factor in human experience? Here the author describes the case of a man like Tolstoi. When 50 years of age, he arose, from a period of absolute doubt, to one of personal and powerful faith. He found that God was he, without whom one cannot live. In the words of the author: That God was his own better self; that God is all that is best in our human heritage; that God is a vast human drift or trend toward harmony, fellowship and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained. The author claims that the existence of such a drift is not only an act of faith but an empirical fact which can be verified, or is at least so highly probable that it is practically without dispute. Personality and omniscience are not included in the concept.

The believer in the God of Christian experience doubtless finds the conception of a "cosmic drift" very inadequate as an expression of what God is to him. To him God is not a drift but a personality or a super-personality, endowed with divine greatness and divine goodness, and Jesus Christ the one in whom all things consist, who is the redeemer of man and of society. But if that is his Christian over-belief, it finds in the drift idea a support which seems to have the facts of nature and human experience on its side.

The author has labored hard to show that it is entirely reasonable to hold the faith in God and yet have an open mind for all the teaching of science. And, furthermore, that much in the Christian faith can well hold its own against all that skeptics, materialists, positivists and rationalists have to say. Still he can lead his readers only to probability. There may be a God, almighty and loving, and a Christ his highest revelation so far. But there is no certitude. Such a position is wholly unsatisfactory. The apostles could not have conquered if that had been their view. The Reformers—and all Christian leaders in the great epochs of history—were absolutely sure of their ground. And these were the elements of their God-consciousness: their personal experience of a saving God; the testimony of scripture, especially the teachings of Christ; and the experience of the church in all ages.

The author is well acquainted with the "modern mood" and its preferences, its objections and its strivings. He notes the trend towards mysticism; the desire for better forms of worship; the quest for religious certitude; the urge for self-realization. He quotes freely from the rich literature on his subject and kindred matters. The book is not just easy reading, but it expresses well the position of the liberal theologian who gives to science all it can claim—and perhaps a little more—and is yet unwilling to give up anything of real value in the Christian heritage.

John Wesley, by *Arnold Lunn*. With a Foreword by S. P. Cadman. The Dial Press, New York, 1929. 371 pages, \$4.00.

This biography is, according to Dr. Cadman, a twentieth century estimate of J. Wesley, and one, he adds, that is "more than likely to prevail with the oncoming generation." The author is an Anglican and as such he writes with the necessary detachment. He likes to point out that the difference between Wesley, the Methodist, and Wesley, the Anglican, was after all not so great; that his conversion did not break the continuity of his religious life and that he never intended to start a new church but only a society or order in the old. At the same time, the writer has a due appreciation of the greatness of his hero and of the importance of the contribution Methodism made to England and the English-speaking world. He says, J. Wesley was, perhaps, the greatest Englishman of his age. He endorses Lecky's statement that Methodism had saved England from revolution. The England of his day was almost wholly given to material interests. Its moral condition was low—witness the literature of the day, e. g. the novels of J. Fielding. There had hardly ever been such indifference to spiritual things as in that era of Rationalism and Deism. J. Wesley and kindred spirits brought about a revival that was as deep as it was far-reaching and permanent. These things are facts of the moral and religious history of the country and ought to be just as well considered and explained as the facts of the natural world.

The author gives an interesting description of Wesley's development. We naturally get much that is well known, but also many incidents, well authenticated and worthy of note, that are new.

Wesley's mother was the 25th child of her parents. From her Wesley received his sense of vocation. His early life and, especially, his Oxford period, are dwelt on with great care. His conversion, brought about by his reading Luther's preface to Romans (and Peter Boehler's earlier influence) is vividly told.

The point is made that "the Wesley's in belief, assertion and practice were always sacramentalists of a comparatively High Church type, and wished their people to be the same." This, it is said, was true after 1738 (the conversion) as well as before. He maintained his early Oxford (religious) club habits through life and so became "the most useful saint in the British empire." In this club he was and remained the dominating leader, but he had great helpers in kindred spirits. Here his brother Charles, the poet, and Whitfield, the impassioned orator, are mentioned. The author seems to us to give the latter less recognition than is his due.

A number of chapters are now devoted to the great revival that broke out as a result of the preaching of these earnest souls. It began with field preaching. Since the churches were forbidden them, they resorted to the open air. It is well known how the common people heard them gladly, how they came by the thousands and how deep was the effect on the popular mind. The preaching of Whitfield was very emotional. The feelings of the multitude often got out of con-

trol altogether, but Wesley always knew how to check them. To him the nature of the emotions was always to be judged by the permanent effects on character and life.

Wesley had now come to believe that the world was his parish, at least the English world. His travels through America, his daily work, his journal, his loves and his marriage are described.

Finally his theology (the "Mind of Wesley"). Wesley had always been a scholar, a keen logical thinker, an independent religious leader. Nevertheless he never made a great contribution to systematic theology. While he stood firmly on scriptural ground and was always able to give a good account of his belief and practice, religion was to him life. In "opinions" he was little interested. The Christian religion was to him faith in the love of God, and this faith produced the new life of obedience and trust in God. The love of God was shed abroad in the regenerated Christian. Methodism's mission was to spread the contagion of holy living in the world, not to build a new creed or a new system of doctrines.

Wesley's belief in the literal inspiration of the bible was responsible for some survivals of strange or even revolting views in his teaching. See e. g. his sermon on hell (text Mark 9: 48: the worm that dieth not and the fire that is not quenched). Here he paints the horrors of hell in all their terribleness. The doctrine of everlasting punishment, according to the author the most damnable of all Christian teachings, seemed to him based on the ipsissima verba of Christ. If Protestantism had only, continues the writer, rejected the hell fire and accepted the purgatory of Catholicism!

Wesley, to the end of his life, so does the writer delight in emphasizing, remained a High church man. He thoroughly believed in the episcopacy and hated dissenters. The liturgy and the prayer book of the Church of England he prized highly. He never had any design of separating from the Church. He lived and died a member of the Church of England, and none, he said, who regard my judgment will ever separate from it.

Well, the author brings out again and again his strong preference for his Anglican Church. History, however, cannot be stopped by hereditary loyalties. It has a way of bursting old limitations and shaping new channels for mighty movements. So the Methodist Church left the mother's house and built one of her own, and the spirit and legacy of its founder enabled it not only to become the largest Protestant denomination in this country but also the most influential.

A delightful book on a great subject, written with fullest information and warm-hearted sympathy.

Livingstone, by *R. J. Campbell, D.D.* A new biography with hitherto unpublished material. With illustrations. New York. Dodd, Mead and Company, 1930. 295 pages.

Sixty years ago the first official life of Livingstone came out. After the lapse of sufficient time to permit a well balanced and impartial

account of the great explorer's life and work to be written, here comes Dr. Campbell's book. He is far enough away from his hero's time to avoid indiscriminate adulation; he has also had access to a considerable amount of new material, such as the "Locked Journal" and other sources. Besides he writes with great skill and natural ability in showing what manner of man he was "whose spiritual force and moral grandeur were unequaled in his generation" (London Times, October 31, 1929).

Livingstone occupies an even higher place to-day in the esteem of students of social history than he did at the close of his career. He must be counted as one of the foremost pioneers of a new age. This book analyzes the factors that contributed to making him what he was—his dogged courage, his principles and prejudices, his lifelong struggle against the narrowness in his fellow-workers, and the innumerable dangers of the task to which he sacrificed his life.

The book shows him in his governmental, economic, educational and social activities, but it aims primarily at giving a *clear connected narrative of his life* in its *more personal aspects*. Livingstone is to-day a living memory in Africa. His character was the explanation of his lasting influence on the African soul. The book explains the process whereby he became to the Africans the embodiment of Christian love and the noblest specimen of humanity they had ever seen. We see the Scotch lad, poor but determined to overcome all handicaps. Early he was filled with the desire to alleviate human distress. Africa seemed to him the place where distress was greatest and help most urgently wanted. He acquired all the intellectual culture and the manual training needed to be of greatest benefit to the helpless races peopling that continent.

He gave his services to the London Missionary Society as a missionary. Still, he also fitted himself to be a physician in a land where doctors were non-existent. And the longer he worked at his task the wider his outlook became. He did the work of an explorer to throw the land open to commercial enterprise as well as to the labors of the missionary. As he went on he concentrated his efforts on the suppression of the African slave trade as carried on by the Sultan of Zanzibar and Arabian raiders. In this he was greatly successful in so far as he enlisted the cooperation of the English government in a relentless war on this inhuman traffic.

It is impossible to even sketch all the arduous labors he undertook, his many and eventful journeys, his discoveries, his indomitable energy, his sufferings, his ceaseless zeal in spite of sickness and hardships. His imperfections, impatience, harshness, indifference to privation of himself or others—even his own wife and children—all receive just and honest treatment. His career is full of romance and full of sacrifice. He reminds one of the apostle of the gentiles in his consecration and undying devotion to his task.

In his last chapter "The Harvest," the author attempts a delineation of Livingstone's greatness in character and service. We commend this chapter to the careful perusal of the reader. It says in

closing: "On Livingstone's greatness as a missionary and an explorer all men are now agreed. Of the outstanding importance of his contributions to geology, botany, ethnology there is no need to argue, subsidiary though these were to his geographical discoveries. The dynamic he communicated to commercial enterprise was in itself enough to establish his claim to eminence during his life time and much more since. But far and away beyond all those is the heritage of his faith in righteousness and brotherly-kindness. The nineteenth century produced no greater moral force than he, and his propulsive energies show no sign of diminution. He has been the means of evoking more zeal for human welfare, more honest belief in the capacities of human nature, more unselfish willingness to labor in the cause of human emancipation from the shackles of hatred, and fear, and hoary antipathies than almost any single personal influence that could be named, certainly none other has been more fecund in operation. And the work goes on, and will go till the race of man has reached that inconceivably distant goal towards which all the men of vision of all generations have raised their eyes and led the way."

England: Its Character and Genius. By *Wilhelm Dibelius*.
Translated by Mary Agnes Hamilton, M. P. (Harper. \$5.00.)

It is a great tribute to this book that although it was written during the World War for Germans by the professor of English at Berlin, it can be published today for English readers and for the wider world and find ready acceptance as a work worthy to be classed with Bryce's study of the American Commonwealth. The comparison is a wholly appropriate one, for it has many of the qualities of Lord Bryce's famous work. There is no study of English history, literature, institutions, and character which can at all be compared with this interpretation offered by a German scholar. It is comprehensive, concerning itself both with outwardly observable facts capable of statistical statement and with the more intimate aspects of the Englishman's life and thought. It is fair even when most critical, and generous in unexpected ways. And while the author's aim has been to reach and state conclusions which will go far to explain what goes on in Britain's statecraft, in her foreign relations, in religion and education, in industry, in journalism, the reader is made to feel throughout that such conclusions rest upon definite study of matters of recorded fact.

The introduction contributed by the Master of Balliol College, Oxford, makes it very clear that one who is identified with English institutions can find in this work an illuminating interpretation of the English character. "The things about us that strike other people are mostly the things we ourselves so much take for granted that we are ourselves hardly conscious of them. All nations—but perhaps above all the English—are apt to take for granted that their own ways of doing things and of looking at the world are the natural and inevitable ways, and that foreigners are just funny." Dr. Lindsay finds much in the book to help Englishmen see themselves as others see them.

The quality thus generously recognized makes it especially valuable to other than Englishmen, and Americans will learn much of English character from Professor Dibelius that many visits to England might not teach them.

Of course there are Englishmen who would bitterly resent the conclusion that over against England's achievements must be set one fact that the world can not but regard as a source of danger, "the Englishman's one domineering quality, his lust for power." Herr Dibelius sees in this the basic fact of his character. "It appears not only in wars and forceful colonization, but quite as well in English home politics." This is, however, "not a mere force of destruction: wherever the Englishman appears as a conqueror, he will bring with him not only material benefits in abundance, but also his religious and high ethical sense in all questions which do not touch his sense of supremacy." The author distinguishes rather aptly the incidental benefits from the power by saying: "The Englishman is apt to point to this pleasant accompaniment, he is generally deaf to the tune. But it is the tune that grates upon the ears of others. . . . The achievements are not sufficiently unique to give the moral warrant for absolute world power." Elsewhere the author shows penetration in pointing out that "England's power always recognizes its own limits. That is why its effect, instead of being destructive merely, has always created fresh centers of power." This fact, which gives a distinctive character to what Herr Dibelius calls (in a war-time book, we may remember) the English "lust for power," raises the central issue now facing the British Empire. Can Britain accept this high destiny? Can she be content to have created fresh centers of power? Can she relinquish control when those on whom she has conferred power believe they are ready to use it under their own direction? The difficulties in the way are real. In the first place there are Englishmen who will suffer material loss if and when control is relinquished, for control means economic advantage for some one. In the second place there are other Englishmen who are very sure that native populations long under British rule are not yet ready for self government. These men, in all sincerity, can not accept the full implications of the liberal doctrine that to develop responsibility in others one must first give it. They are spiritual descendants of men who refused self-direction to the American colonies. In the meantime India feels humiliated by the delays in applying long-promised reforms. South Africa shows her sensitiveness by declaring her right to secede from the Empire at any time.

In the course of nine pages Herr Dibelius states the Indian problem with rare clarity. This section is indeed a masterly treatment in short compass of a complex problem. The historical background is sketched in, the inner meaning for both India and Britain is indicated fairly, the future is envisaged with good judgment. "If the Europeanization of India proceeds,—and, despite all Gandhi's efforts, all the evidence is that it will—the decline of imports of raw materials such as coal and low-grade textiles may well be compensated by an increase

in those of high-grade articles, since generations will have to pass before India can supply these needs from its home production." (We may pause to point out that these are "needs" only from the Western viewpoint; Gandhi's hope is that India, remaining truly Oriental, may repudiate any such "needs.") "So, while the number of English administrative officials goes down, that of engineers, forestry and technical experts will rise. . . . While a decline in British power in India is taking place, there is as yet no sign of its being driven out."

A fine passage (pages 502-3) which embodies a tribute to the healthy-mindedness of English life ends with a statement that the English state rests on two specifically English assumptions, common sense and the transformation of the antagonist into a privileged colleague. To the last words, all the more noble if they appeared in the original war-time edition, every lover of England will respond. Sportsmanship in games (recognition of the antagonist as a colleague) has stamped England's use of power. No greater evidence of this has been given the world than the attitude of England to Germany since the terrible years of recrimination and hate when the two empires fought for the supremacy of their very different ideals.

We have given this book extended space because it is an important contribution to the understanding of present issues of interest to the whole world. It describes and interprets a complex national character in the light of its history and its past, in the light of its profession and its ideals, in the light of its economic and political situation. The bibliography is a valuable survey of relevant literature. Every good library should possess this work.—H. E. B. S. in *Christian Leader*.

Breslau oder Missouri? Wo findet man die rechte lutherische Bekenntniskirche? Von Pastor A. Guebener. 190 S., M. 3. Verlag des Schriftenvereins (E. Märner).

Obiges Schriftchen wird uns von dem genannten Verlag zur Besprechung zugesandt. Es gibt in Deutschland eine Breslauische und eine sächsische Freikirche. Die letztere ist missourisch, die erstere ist nicht so schroff und sucht neuerdings Anschluß an oder Anerkennung durch die lutherische Landeskirche. Einer ihrer Pastoren, Dr. Slotky, hatte kürzlich eine Warnungsschrift gegen die sächsische Freikirche geschrieben: „Stellen die sogenannten Missourier die rechte lutherische Kirche dar?“ Auf diese Schrift ist die hier vorliegende die Antwort.

Pastor Guebener, der Verfasser, sucht zu zeigen, daß Dr. Slotky nicht die rechte Stellung zur Schrift hat. Ihm ist sie lehrverpflichtendes Gotteswort, soweit sie Christum treibt. Den Missouriern ist sie Gotteswort von Anfang bis zu Ende, sie halten fest an der absoluten Verbalinspiration. Es gibt in ihr keine Stufen der Werthöhe.

Auch in Bezug auf die Glaubenslehre sind die Breslauer nach Slotky nicht lutherisch. Der Missourier lehrt, daß wenn ein Mensch zum Glauben kommt, es bloß Gottes Gnade ist, und wenn er verloren geht, es bloß seine eigene Schuld ist. Pastor Slotky dagegen will dem Menschen die Freiheit der Selbstbestimmung wahren. Besonders die Gnadewahl erhält durch den Verfasser missourische Beleuchtung.





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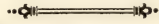
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"OUR REVOLUTIONARY RELIGION"

H. J. HAHN

Pastor of Salem Evangelical Church, 23 Calumet Place, Buffalo New York

For years I have found myself and my ministry in a sort of "No man's land" between two contending forces: the extreme revolutionists out there ahead of me and the army of Christian soldiery behind me. I have suffered the shell fire of both. When confronted by the revolutionists attacking religion as a vendor of opium, I have defended religion as an essentially revolutionary movement. When face to face with the church group vindictively waging war against the social radicals as anti-religionists, I contended that inferentially, if not actually, the radicals were religious in their blind faith that right must triumph against all odds. I sought to show that they were not as hopelessly antagonistic in principle as they assumed and that approachment and even a close alliance was not only possible but inevitable as a matter of consistency.

Both groups should find common ground in the premise or working hypothesis that behind this world life there is a force making for progress. That man is the measure of all things; the source of value is found in human desire, purpose and satisfaction. Progress then connotes the achieving of an increasing fullness, and satisfying abundance of life for man. This is the objective toward which the creative impulse of the world is straining. It is the objective toward which every human creature should bend his energies. *This procedure implies religion functioning as a revolutionary force.* As to the technique of revolution, as to whether it

should proceed through violence and bloodshed to paroxysmal change or through orderly educational parliamentary procedure, that is a highly controversial matter. Christianity is committed to the use of spiritual weapons, but the church has been known to resort to the strategy of armed force, to achieve moral progress and change. But revolutionary it must be. A forward looking religion lacking all revolutionary temper is a preposterous anomaly. Revolution, according to the dictionary definition is "extensive or radical change as in government, social or other conditions, relations, methods and ideas." And if religion aspires to a world-life better than the prevailing one, it must endure the discomfort, strain and annoyance of changing things, of becoming revolutionary.

Christianity is the world's religion to-day because it is by far the most revolutionary. Its vitality and vigor is retained in direct ratio to its pioneering mood, its readiness to push ahead to new moral and ethical frontiers. H. G. Wells pronounces the Kingdom teaching of Christianity "one of the most revolutionary doctrines that ever stirred and changed human thought."

Let us then trace this vital strain of revolutionary ferment through the pages of our religious history. At times we find it reduced to a thin red line, almost crowded out by priestcraft, ritual and institutionalism. Then again we come across pages that flame with revolutionary ardor and the demand for change.

First Wistful Yearning for Better Conditions

Where shall we begin. With the first parents brooding over, "paradise lost"? Already the aspiration to win it back by crushing the evil, symbolized by the serpent. Or with Noah commissioned to make a new beginning in society building? Or with Abraham revolting against moral decadence in Mesopotamia and launching a new social venture in Palestine? All faint beginnings, indicative of human yearning for better things, the germ of revolution.

Or shall we begin our search for the first spark of revolutionary religion in the Book of Exodus? Here there is no mistaking the rebel nature of religion. It is carried as a firebrand by Moses to arouse a whole race to revolt against the unbearable economic, industrial and political conditions. With divine sanction they broke their chains, death stalked in the streets of Egypt, and a great people took up their long march to freedom.

And then the laws of Moses! What demands of revolutionary changes they entailed: political, legal, economic. There were to be no kings, no landlords, no exploitation in this new land of promise.

The Cry of the Prophets

But the noble venture founded on the rocks of human frailty. Selfishness and acquisitiveness corrupted the pristine idealism. Kings arose, grasping and predatory; the equalitarian land laws became dead letters and landlords added field unto field until there was no room for the poor. For centuries the people groaned and agonized under oppression. Priestcraft in league with the exploiting hierarchy did its utmost to quench the fires of social aspirations. For long periods they succeeded in reducing it to a faintly smouldering spark. But periodically that spark would burst into flame in the utterances of some rugged, impetuous heroically reckless religious prophet who would invade the innermost courts of kings to read them the "riot act," strike terror to their hearts. Most revolts in Jewish history against tyranny were super-induced by religion, touched off by prophets of righteousness.

It is significant that Jesus later identified himself with the revolutionary line of prophets, not with the reactionary priesthood of Israel. What a challenging, stimulating, refreshing company of men those prophets were in that long dreary age of moral and ethical degradation and corruption. Persecuted, stoned, imprisoned, exiled by the beneficiaries of a rotten political system, yet they felt impelled of God to speak out for justice, for relief of human misery, to keep bright and untarnished the vision of a divine commonwealth where everyone should have his own vine and figtree and none to make them afraid; where strife and hostility should disappear and the lamb and lion would lie down together; where the orphan and widow, the most helpless and weak, would be cared for and enjoy utmost security. These men: Elijah, Elisha, Amos, Micah, Isaiah, hurled themselves with revolutionary ardor and passion against the oppression that blocked the social progress of their people, and their words have come down to us as the most inspiring literature of history.

The prophets were the radicals of that age, scorning the superficial, ineffective ceremonialism of the priest and calling the renegade nation to serve God by correcting the social sins of injustice and exploitation: "What does Jehovah require of them, but to do justice, and to love mercy." They centered their attack on profitable social sins, landlordism, usury, economic exploitation and political tyranny, quite as much as did the French, English, American or Russian revolutionists of a later day. Their hope, their aspirations? A Messiah shall appear, a Prince arise, Who would smash the forces that militate against human wellbeing and happiness; God's Kingdom would be established here on earth, a social order in which righteousness, peace, security and prosperity would be the

heritage of all. In the history of Utopian thought there is nothing more stirringly revolutionary than the acts and utterances of the Jewish prophets.

A "Social" Gospel

Coming then to the New Testament records, which after all constitute the blood, sinews and spirit of our religion, we are on even surer ground, for the contention that ours is a revolutionary religion. Even before the days of the rediscovered Social Gospel intelligent reading of the Gospels filled the hearts of men with grim forebodings as to the far-reaching, disturbing, revolutionary implications of Jesus' program. Says James Russell Lowell: "There is dynamite enough in the New Testament, if illegitimately applied, to blow all our existing institutions to atoms." Emile de Lavelaye, Belgian economist of the last century arrives at the same conclusion: "If Christianity were taught and understood conformable to the spirit of its Founder, the existing social organism could not last a day."

Let us briefly consider the historic economic setting of the Christian movement, take a hurried glimpse into the home-life of Jesus and then review a few of His most outstanding pronouncements and teachings.

Economic Background

The writers of Scripture tell us that in the "fullness of time," God sent the Messiah. The modern revolutionist, explaining events by "economic determinism" arrives at the same conclusion, that back there in the first century of our era the time was ripe for the rise of a revolutionary movement. The Roman Empire 1900 years ago was at the height of its cruel glory. Unabashed imperialism was its frank policy. The Roman legions had marched forth to beat into subjugation every people in the known world. These legions were stationed in every land to collect tribute with which to satiate the perverted appetites of the Roman ruling class.

Palestine was also being ground under the iron heel of imperial Rome. This province was not only being taxed to death by the foreign invader, but the Jewish proletariat was likewise being bled white by unconscionable exploitation at the hand of native landowners, profiteering merchants and a grasping priest hierarchy. The common people were in bad shape. Endlessly they toiled only to have the fruits of their labor appropriated by rich "fools," "foxy" Herods and unscrupulous priests. The Bible record presents a picture of a land overrun with beggars, the hungry, sick, blind, helpless, while the ruling class flaunted their luxury and extravagance before their eyes.

In such soil discontent thrives. The Jews with their heritage

of pronouncedly revolutionary strain, did not take this oppression docilely. We have already pointed out that their greatest prophets and leaders had been rebels. It was to be expected then that throughout Palestine there were rumblings of revolt and erratic uprisings quickly and brutally suppressed by Roman soldiery.

The Galilean Carpenter

The most hot-headed, inflammatory group in Palestine were the Galilean peasants and shepherds of Northern Palestine. They nursed a deep-seated, bitter grudge against the proud aristocracy of Jerusalem. It is a matter of historic record that whenever the Galileans made a pilgrimage to the capital city, a few extra regiments of Roman soldiers had to be called out to keep order.

Jesus, was a Galilean. His father was an exploited carpenter. His mother, Mary, was a flaming revolutionist, a Joan of Arc, inspired with the idea that, if ever she became the mother of a son, that son would be dedicated to the task of liberating the oppressed. When she felt that time approaching she cries out exultingly:

"He hath routed the proud-minded.
He has dethroned monarchs and exalted the poor
He has satisfied the hungry with good things
and sent the rich away empty-handed."

It would be difficult to find in the whole field of literature a passage more revolutionary than the Magnificat.

If the Behaviourists are right, then Jesus was properly conditioned before and after birth to be an inspired revolutionist, undertaking the task of discrediting and overthrowing the old Mammonistic order and establishing the new Kingdom. As a youth He associated with rebels. On every street corner He heard the fiery, denunciatory language of the mal-contented. His only literature was the prophetic literature, teeming with woes against those who add house to house and field to field until there is no room for the poor. His near relative was John the Baptist, the outstanding radical of that day whose vitriolic condemnation of acquisitive society caused him to be beheaded by a cautious Roman governor. Considering all this, it is not surprising that Jesus grown to manhood should go forth on the declared mission of organizing the common people into a movement for the establishment of a new order of human life. Jesus referred to this new social arrangement as God's Kingdom of righteousness.

The Revolutionary Ring in Jesus' Teachings

There are certain fundamental concepts that are common to all social radicals of the past and present. Among them the following are perhaps in the forefront: Internationalism, opposition

to exploitation or the profit system, public ownership and control, the theory of class struggle and bitter criticism of religion. Now if we turn to the teachings of Jesus, we can find practically all these ideas incorporated there.

Internationalism: Over against Roman imperialism and Jewish nationalism, Jesus urged world brotherhood or internationalism. He insisted, as dogmatically as any Communist, that all racial and national lines must be wiped out; that His people must regard as comrades and brothers, the white, the black, the red and the yellow—the Samaritan, Syrian, Ethiopian, all. No followers of His were ever to bear arms in international conflict.

Exploitation: Jesus was the implacable foe of exploitation, the system by which men are used by other men for their own enrichment. According to Jesus the man who used men to fill ever more barns with surplus was a "rich fool." The man who revelled in luxury at the expense of a starving Lazarus courted the dangers of hell. "Woe unto you that devour widow's houses." He had naught but contempt for those who "lorded it over" their subjects. He insisted that in the new social order, service rendered to society would be the only criterion of greatness.

Common Ownership: He utterly rejected private ownership because it stimulated greed and predatory selfishness, these disintegrating, disrupting forces in society. A house divided against itself (the "haves" against the "have-nots") cannot stand. "Do not store up riches," He warns. He visualizes a society, as do the modern Socialists, in which food, clothing and shelter will come to all as naturally as it does to the birds of the air or the lilies of the field. Give men economic security, and you remove the cause and justification for this insane, mad scramble for private possession. It was Jesus' teaching about property that actuated the early Christians to experiment with simon-pure communism—"they had all things in common."

Class Struggle: Condemnation is frequently heaped upon the radicals of our day on the score that their's is an appeal to one class, the working class; that thereby class hatred is fomented. Their answer is that social peace and harmony is impossible until all classes are merged into one. Jesus seems to have felt that way about it likewise. He addressed himself to the working class: "I am come to preach deliverance to the poor." His gospel was characterized as "good news for the poor." The common people heard Him gladly. According to the story of the rich young ruler, Jesus received rich men into his group only on the condition that they ceased being rich through ridding themselves of their wealth. "Where your treasure is, there is your heart also." "You cannot serve God and Mammon"—society and vested rights.

Anti-Religious: By the bigoted, socially blind religionists of His day Jesus also was regarded as an enemy of religion, a blasphemer of God. It appeared so because His condemnation of the rigidly ritualistic religion of the Pharisees, devoid of all human compassion was harsh and ruthless. "The scribes and Pharisees have taken Moses' seat—they talk but do not act. They tie up heavy loads and have them put on men's shoulders, but they will not lift a finger to move them—Woe unto you, you hypocritical scribes and Pharisees for you pay tithes on mint, dill and cummin, and you have let the weightier matter of the Law go—justice, mercy and integrity. You blind guides! straining out the gnat, and yet swallowing the camel. Etc., etc." Matt. 23.

The Early Church

Up to the 4th Century the Christian Church maintained its revolutionary character — an outlaw organization — hunted down with a severity unequaled in history. But it would not yield to force. Then under Constantine, the Roman Empire learned a new trick. Instead of force and intimidation, it tried bribery, blandishment and flattery. They subsidized the Christian church; made it the state religion. They wrested the property from the old pagan religious groups, their temples and treasures, and turned it over to the Christian church. They flattered and patronized the leaders in the church, the bishops and archdeacons, showed them favors and preferments and tied them securely to their chariot wheels. And lo, the church became respectable, conservative and regular. The great writers of the church and preachers, living in the luxuriant atmosphere of the rich and powerful, began to explain away the hard sayings of Jesus and to tone them down. They built up a justification for private property, landlordism and interest and urged upon men a meek submission to injustice as a means of attaining the rewards of heaven beyond.

Primitive Communism in the Middle Ages

But in spite of the fact that the church as an institution capitulated and, instead of championing the cause of the oppressed, turned to resist them in behalf of the ruling class that fed and financed a corrupt priesthood, nevertheless the revolutionary spirit of primitive Christianity would not down. In his books "The Social Struggles in the Middle Ages" and "Socialist Forerunners," M. Beer, a radical writer, traces the rise of modern revolutionary movements. As one reads this treatise, it strikes one as a chapter from church history, so constantly does Christian sentiment and religion permeate it all as a powerful ferment and incentive to

social unrest and aspiration. Beer says: "The heroic struggle for Communism and social justice was nourished by religious forces." "Christian ideology powerfully influenced all conceptions of social life." "Medieval Communism may theoretically be traced back to the traditions of primitive Christianity."

Of course, I do not mean to imply that the established church espoused the cause of primitive Christian communism. It did not. In fact it was bitterly anti-communistic, a defender of private property. But out of the ranks of the church there flowed a continual stream of non-conformists, dissenters, who had caught the ideal of primitive Christian socialism and raised the torch of liberation. *They were born of the church even though the church disowned them.*

They became monks living in communistic settlements or heretics. Both groups nurtured the love of human freedom and stirred up the masses against autocracy, actuated by Christian motives. Throughout the Middle Ages this was practically the only source of radical social thought and action. Churchmen carried on the struggle for human liberty. Practically every heresy which was hunted out and persecuted was based on Christian communism and almost every monastic order set out with the idea of repudiating private property and living a communal life. The Benedictine and Franciscan orders were out and out Communistic, until they were curbed and subsidized. They produced such outstanding champions of social and scientific progress as Duns Scotus, William Ockham and Sir Roger Bacon. These men and hundreds like them were influenced by the philosophy of early Christianity. Only gradually these monastic orders became secularized and tamed.

Revolutionary Religious Sects

With the beginning of the 12th Century all of Western and Central Europe was honeycombed with religious sects, whose aim was to establish their ethical, social, economic life on a primitive Christian basis. They were known as the Cathari. They inspired various armed revolts of the peasants against feudalism, as for instance in Bulgaria. Another sect was the "Waldensians," who regarded private property as evil and supported communism. Dollinger, a learned historian, who had made a thorough study of all these various sects, declares that all of them "which arose in the Middle Ages had explicitly or implicitly a revolutionary character and threatened to dissolve the existing political order and effect social transformation.—They had to be put down in a series of bloody struggles.—They were the Socialists and Communists of their time."

In Bosnia these religious radicals captured the government and held out until they were crushed by a "white" army, the Hungarian-Polish crusade, in a grim struggle, in which 60,000 perished. In Italy, France, England, everywhere the equalitarian, social, ethical teachings of Jesus were appealed to in opposing autocracy and exploitation.

Commencing with the 14th century peasant uprisings and wars were the order of the day. Certain groups were taking advantage of the hard times and misery of the people to show them the wrongness, the maladjustments of the old system of things and to lead them to try something better. M. Beer tells us that the seat of this revolutionary agitation was Oxford University "whence" says he, "the poor priests and heretical theologians propagated their doctrines to the 'open-fields' or peasant communes." He says: "There is no doubt that the underlying ideas of the agitators' speeches were taken from the social ethics of primitive Christianity and the Church Fathers."

We haven't time to go into all the historic phases of this movement. Our purpose is merely to indicate the very large and leading part taken by early Christian, religious thought in the social struggles almost down to our own age. In conclusion let us just make mention of John Wycliffe. Not only did he get into difficulties for advocating Communism but he translated the Bible into the popular tongue and as H. G. Wells declares, the printed Bible loosed floods of Communist sentiment. Then there is that dramatic figure, John Ball, known as the "Mad Priest of Kent," who with his inflammatory speeches helped to kindle the English Peasant Revolt. That he drew his inspiration from the Bible is indicated by that bit of rhyme that comes down to us from his campaigning:

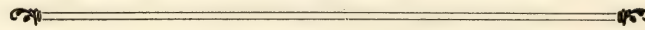
"When Adam ploughed and Eve span
Where was then the gentleman?"

John Hus, too, deserves mention here. Under his leadership Bohemia was up in arms against autocracy. The Taborite movement, so widespread among the workers, is placed in parallel with the Russian Revolution 500 years later. Historians declare it was the center of social and communistic aspirations of Europe; and in Germany during the 16th century, it was the religious, "back-to-the-Bible" movement that loosed the Peasant Wars there.

In short, I refer just sketchily to all these men and movements to indicate that the fundamental philosophy of our religion has proven to be of an extremely revolutionary character—a veritable leaven generating a consistent social ferment—even when the re-

actionary forces within the church frowned upon and persecuted the revolutionary movements. The church let it loose inadvertently. The social struggles of the Old Testament days were inspired by the spirit of the ancient prophets, the struggles of the Christian era can be traced directly to the influence of the Man crucified on Calvary, the Man Whom the church accepts as its inspired Leader.

If then the church in the past indirectly, even against its conscious will, loosed such social, democratic ferment by virtue of its fundamental principles, it is interesting to speculate what would happen if the powerful, influential church of today, as an organization, could be forced by logic and the trend of social events to seriously undertake the realization of its espoused program of "God's Kingdom come on earth as it is in Heaven."



Dear Friend:

This is the last number of the Theological Magazine in 1930. If you have been a reader of it before, we trust we can count on you in 1931. If you have not been a reader, we are sending this issue to you so as to get you to give us a trial in the coming year.

There are quite a few among us who don't expect much from our own theological periodical. They take it for granted that the Evangelical Synod, with one or two exceptions, hasn't produced any men whose writings are worth knowing. They reflect the attitude of those otherwise well-meaning men who, in the time of Jesus of Nazareth, tried to justify their skepticism by saying, "Can there any good thing come out of Nazareth?"

To these we say, with Philip of Bethsaida, "Come and see!"

Nathaniel did come and was soon convinced. You come to us and give us a year's chance. We can't promise you that you will see the heaven open and the angels of God ascending and descending. But we believe that what you get at our table will be just as good, if not better, than the crumbs you pick up from the tables of the strangers.

Very fraternally yours,

H. Kamphausen, D.D., Editor.

THE ORIGIN OF LIFE

H. J. SCHICK

Past and Present Theories

It will be of great assistance to us if before we take up the speculations regarding the origin of life, we first endeavor to define the meaning of life. Life has no adequate definition. Whether we define it as did Aristotle as "the sum of the functions that resist death"¹ or as Bechat who defined it as "the assemblage of the operation of nutrition, growth, and destruction,"² we still find that the definition is far from satisfactory. H. H. Newman, a professor of the University of Chicago, says that we may be aided in defining life by contrasting it with the lifeless. He then proceeds to give what he believes are the main differences between living and lifeless matter. Some of these differences are the method of growth, reproduction, metabolism, and adaptability.³

L. L. Woodruff has said that "life is so complex that it can not be described concisely and so unique that it is impossible to resort to the lexicographer's trick of comparing it with something else."⁴

From the earliest time, the origin of life offered an interesting subject for speculation. How far back these speculations went in the history of the human race is not known. We find among the Greeks, however, that Thales believed the ocean to be the parent of all life.⁵ Anaximines, on the other hand, believed that the air gave life to all.⁶ Aristotle's belief, however, was the one which gained almost universal acceptance. He believed that sometimes animals are formed in putrefying soil, sometimes in plants and sometimes in the fluids of other animals.⁷ This theory seemed borne out by the every day experience of man. It gained such general recognition that it became known as the theory of spontaneous generation or abiogenesis. Thus we find that Virgil gives us a specific method for obtaining bees from bullocks. His method is of such interest that we shall quote his words here. "First a space of ground of small dimensions is chosen; this they cover with the tiling of a narrow roof and with confining walls, and add four openings with a slanting light turned toward the four points of the compass. Then a bullock, just arching his horns upon the forehead of two years old, is sought out; whilst he struggles fiercely, they close up both his nostrils and his mouth; and when they have

¹*The Evolution of the Earth* (Yale: University Press, 1919) p. 86.

²*Ibid.*, p. 86.

³*Outline of General Zoology* (Chicago: University Press, 1920) p. 40.

⁴Woodruff, *Evolution of Earth* (Yale: University Press, 1919) p. 86.

⁵Newman, H. H., *Outlines of General Zoology* (Chicago: University Press, 1920) p. 40.

⁶*Ibid.*, p. 40.

⁷*Ibid.*, p. 40.

beaten him to death, his battered carcass is macerated within the hide which remains unbroken. Then they leave him in the pent-up chamber, and lay under his sides fragments of boughs, thyme, and fresh cassia. This is done when the first zephyrs stir the waves, before the meadows blush with new colors, before the twittering swallow suspends her nest upon the rafters. Meanwhile, the animal juices, warmed in the softened bones, ferment, and living things of wonderful aspect, first devoid of feet and in a little while buzzing with wings, and more and more take to the thin air till they burst away like a shower poured down from summer clouds."⁸ While this account is undoubtedly poetic, it certainly is not scientific. In the sixteenth century, Van Helmont, a famous chemist and physicist, describes a method for engendering mice by putting some dirty linen into a receptacle together with some grains of wheat or a piece of cheese.⁹ While we are apt to criticize our ancestors for lack of careful observation, we must and should keep in mind that in rural communities the idea of spontaneous generation still lingers. H. H. Newman points out that in rural communities the idea is rather generally believed that frogs come down in rain and that mosquitoes arise spontaneously in stagnant water. He says further that "all of us have heard that a black horsehair, if left in a watering trough will transform itself into a wriggling thread worm."¹⁰ In 1680, however, Redi proved that by putting fine gauze over decaying meat that no maggots developed in the meat as was generally believed to be the case. Redi noted that flies laid their eggs on the gauze and that these eggs developed into maggots.¹¹ This experiment was so conclusive that it generally broke down the belief in spontaneous generation. In the opinion of L. L. Woodruff that such ideas of the origin of life were prevalent and their truth untested, before Redi's experiment, is an eloquent commentary on the general state of the scientific method before the Renaissance.¹²

Not more than three years later, however, the belief "took a new lease on life." Strangely enough, one of the greatest scientific discoveries of all time was responsible for its revival. The newly invented microscope disclosed bacteria for the first time. Bacteria were so small and simple that it was not believed impossible that they were generated spontaneously. Various experiments seemed to substantiate this point of view. Thus, fluids which were found

Press, 1920) p. 41.

⁸Newman, H. H., *Outlines of General Zoology* (Chicago: University Press, 1920) p. 41.

¹⁰*Ibid.*, p. 42.

¹¹Schaefer, A. E., *Life: Its nature, Origin* (London: Longman's Green Co., 1912) p. 20.

¹²*Evolution of the Earth* (Yale: University Press, 1919) p. 86.

⁹Newman, H. H., *Outlines of General Zoology* (Chicago: University

to be free from bacteria after being exposed to the air a short time were found to contain these microscopic organisms.¹³ It was not until Pasteur proved that these organisms were not spontaneously generated in the fluids but were carried in from the air¹⁴ that the idea lost ground. Tyndall and Cohn later verified these experiments of Pasteur. They proved that when fluids were boiled to kill off existing bacteria and then the fluids sealed up so as to prevent the entrance of other bacteria from the air, no bacteria developed in the infusion.¹⁵

Thus the old idea of spontaneous generation died. "It is now regarded as one of the best established laws of life that all life comes from pre-existing life. That however life may have originated it is certain that at the present time all life comes from pre-existing life."¹⁶ *Omne vivum ex vivo*.

It may be added here that in recent times there has been only one scientist, the late Dr. Charlton Bastian, who still adhered to the old idea. Dr. A. E. Schaefer while he regards Dr. Bastian as "an eminent scientist" says that nevertheless, if life appears in flasks containing hermetically sealed fluids which have been boiled the explanation is that either there has been a fallacy in carrying out the operation or else the organisms have resisted the heat.¹⁷

Other scientists in attempting to explain the results of Dr. Bastian, who claims to have seen the origin of bacteria in infusions which, he claimed, had been heated to a point that must have killed all life and which were afterwards kept sealed, say that his results are due to complex chemical reactions such as vortex motion which gives rise to matter which simulates living organisms.¹⁸

Modern speculation as to the origin of life is divided into three camps. The vitalists who believe that life was created by a supernatural power and, therefore, never will be explained through the medium of Physics and Chemistry. The Mechanists who believe that when a final analysis is made there will be a perfect series between the inorganic and the organic world. They further believe that life is merely a chemical and physical phenomenon. Last, there is a growing group which believes that while life may ultimately be explained through physics and chemistry, yet there is a supernatural power guiding these natural forces.¹⁹

¹³*Ibid.*, p. 86.

¹⁴Pasteur, L., *Studies on Fermentation* (Paris: 1879) p. 48.

¹⁵Woodruff, *op. cit.*, p. 90.

¹⁶*Science*, vol. 21 (1905) p. 1080.

¹⁷*Life: Its Nature, Origin and Maintenance* (London: Longmans Green & Co., 1912) p. 14.

¹⁸*Lancet*, vol. 197 (1919) p. 175.

¹⁹Newman, H. H., *Outlines of General Zoology* (Chicago: University Press, 1920).

No modern biologist subscribes to vitalism although some have come to see the third point of view.²⁰ Biologists object to Vitalism on the ground that it is negation of the scientific method and at once removes the problem from the realm of scientific investigation.²¹ Biologists naturally object to any theory which removes the problem from their hands. All biologists at the present time will admit that we are utterly unable to give an adequate explanation of the fundamental life processes in terms of physics and chemistry.²² Dr. Woodruff further says that the twentieth century finds relatively few representative scientists who really expect a scientific explanation of life ever to be attained or who expect that protoplasm will ever be artificially synthesized.²³ Dr. E. B. Wilson, the dean of biologists, has said that the study of the cell has tended to widen rather than to narrow the enormous gap which separates even the lowest forms of life from the inorganic world.²⁴

We may sum up the biologist's position, then, by saying that while the biologist firmly believes that life can be described, or defined by natural laws operating about us he does not expect life itself ever to be explained. The more he studies the question, the farther from the explanation he seems to be. Thus we see that the vitalist can never be dislodged from his position, in fact, he may, according to biologists, be correct. Dr. Newman speaking on this point quotes a prominent zoologist "that the mechanistic hypothesis of living things is not fully established, it may not be adequate or even true; yet I can only believe that until every other possibility has been exhausted, scientific biologists should hold fast to mechanism."²⁵

This is the spirit of modern biologists and it is in this spirit that the following mechanistic theories were proposed. Mr. Woodruff says that "in justice to the authors of the various theories it may be said that the theories are not advanced as final solutions of the origin of life, but rather as gropings toward the formulation of the conditions which might have attended and contributed to its genesis."²⁶

Perhaps the best known of all the mechanistic theories is the Cosmozoa theory. This theory, which had great vogue a number of years ago, was propounded by Sir William Thomson in his presidential address before the British Association for the Advancement of Science in 1871. It simply states that life was carried in from another planet or star in the crevices of a meteorite. The Cos-

²⁰Woodruff, L. L., *op. cit.*, p. 95.

²¹*Ibid.*, p. 96.

²²Woodruff, L. L., *op. cit.*, p. 96.

²³*Ibid.*, p. 96.

²⁴*The Problem of Development* (New York: Appleton & Co., 1905) p. 271.

²⁵*Outlines of General Zoology* (Chicago: University Press, 1920) p. 47.

²⁶*Evolution of Earth* (Yale: University Press, 1919) p. 95.

mozoa theory depends on two assumptions—that life exists elsewhere in the universe and that life can be maintained during the interstellar voyage.²⁷ “The apparently fatal objection was raised that it would take some sixty million years for a meteorite to travel from the nearest stellar system to our earth, and it is inconceivable that life could be maintained during such a period of time. Even from the nearest planet one hundred and fifty years would be necessary. The temperature of space is two hundred and seventy-three degrees below zero Centigrade. Furthermore, the heating of the meteorite in passing through our atmosphere and its impact with the earth would, in all probability, destroy any life which might have existed within it.”²⁸

It has been pointed out, however, that certain types of bacteria can successfully endure a temperature of nearly two hundred degrees below zero Centigrade for six months, and lower temperatures for shorter periods. They can also withstand temperatures as high as one hundred and twenty degrees Centigrade for a short time. Spores of bacteria are known to keep their vitality over a period of fifty years and there is no reason for assuming we have found the most resistant bacteria.²⁹ It is, therefore, believed possible by many scientists that life could be transported in the way suggested.

A variation of the Cosmozoa theory was suggested by the renowned chemist Auhenius. He has suggested that the radiation pressure of light is sufficient to overcome the attraction of gravitation for living particles of great minuteness and that some germs might make the journey to the earth on bits of cosmic dust without undergoing the heating which is experienced by a meteorite. Auhenius states that if germs were carried through space in this manner it would take only nine thousand years from the nearest stellar system and only twenty days from Mars.³⁰ It is apparent that the theory can neither be proved or disproved.³¹ “The Cosmozoa theory does not answer the question. It simply removes its origin to a conveniently inaccessible corner of the universe where its solution is impossible.”³²

Dr. Schaefer believes “that it is not courageous to put off the problem of life’s origin into cosmic space instead of resolutely seeking it within the forces and elements of our own planet.” And again, “Knowing what we know and believing what we believe as to the part played by evolution in the development of terrestrial matter, we are, without denying the possibility of life in other parts

²⁷*Ibid.*, p. 96.

²⁸*Popular Science Monthly*, vol. 70 (1909). Pp. 280-285.

²⁹Woodruff, *op. cit.*, p. 97.

³⁰*Worlds in the Making* (Chap. VIII, 1908) p. 221.

³¹*Scientific Monthly*, vol. XIX, pp. 175-177.

³²Woodruff, *op. cit.*, p. 96.

of the universe, justified in regarding these cosmic theories as inherently improbable."³³

Let us now turn our attention to one of the more favorably looked upon theories, namely, Pflügers theory. Pflüger starts with the assumption that the earth was once in a highly heated incandescent condition. He believes that the proteins are the most characteristic compounds in the protoplasm. He states that the difference between a living and a dead protein is a combination of carbon and nitrogen which is known as the cyanogen or CN radical. Add this cyanogen radical to a bit of protoplasm and it is equivalent to adding life. This cyanogen radical takes up a great deal of heat when it forms and is, therefore, a source of great energy for the proteins. The question before us is "How did the cyanogen arise?" Pflüger says that "Nothing is clearer than the possibility of the formation of cyanogen compounds when the earth was wholly or partially in a fiery or heated state."³⁴ This implies the origin of life out of fire. Once the cyanogen radical had formed and when the temperature was sufficiently low to permit the precipitation of water this with salts and gases in solution joined the growing cyanogen complex and gave rise to proteins. Thus arose a relatively simple homogeneous material from which evolved the protoplasmic masses or cells of organic life today. An interesting side-light on this theory is that Pflüger believes that a cyanogen compound called cyanic acid displays qualities which he believes show it to be half alive.

Directly opposite to Pflüger's theory that life arose from heat is Moore's idea that life arose from cooling. Moore says that as the earth began to cool, various kinds of chemical compounds began to appear. First, came the most stable and the most simple, and finally came the most complex and unstable. Moore believes strongly in what he terms the "law of complexity." He says, "This note can not be too strongly sounded that as matter is allowed capacity for assuming complex forms those complex forms appear."³⁵ Atoms, molecules, colloids and living organisms arise as a result of the operating of the "law of complexity." He goes on to say that as soon as oxides can be there, oxides appear; when the temperature admits of carbonates, then carbonates are forthwith formed. Next in order of development, prior to life, the inorganic colloids appear in the waters of the cooling globe. Finally came many kinds of organic colloids which united in various proportions to form colloidal aggregates. Organic colloids are characterized by their highly complex molecular structure, their instability, their slowness of reaction, and their sensitivity.

³³Schaefer, *op. cit.*, p. 16.

³⁴Woodruff, *op. cit.*, p. 99.

³⁵Moore, B., *The Origin and Nature of Life* (New York: H. Holt & Co., 1913).

Some of these colloidal aggregates become organized into the first cells which among other qualities had the ability to reproduce. From this point evolution steps in.³⁶

We have seen that both Pflüger's and Moore's theories have postulated a heated earth. This is in accordance with Laplace's Nebular Hypothesis of the origin of the earth. The Nebular Hypothesis states that the earth arose from a hot, gaseous, rotating nebula. Many scientists have now turned to the Planetesimal Hypothesis of Chamberlin and Moulton in which it is stated that the earth never was in a heated condition and that temperature has always been as it is today. In accordance with this theory we have Allen's theory of the origin of life.³⁷ Allen believes that the conditions which support life are also favorable for its origin. He says that life arose at a period when the physical conditions of the earth came to be nearly what they are today.³⁸ Discharges of lightning in the damp air produced ammonia and oxides of nitrogen. Gradually large amounts of these substances accumulated in the land waters. The water also contained metals and carbon dioxide. Thus in the land waters all the materials necessary for life were present. The heat of the sun acting on these raw materials caused atomic rearrangement. In this way compounds of nitrogen, carbon, etc. accumulated in the waters of the damp earth and further reaction occurred among them. Gradually substances were built up which began to have the aspects of living matter. These substances at first simply traded energy with each other. After an enormous lapse of time these diffuse substances gradually changed into cellular masses.³⁹

But why does not new life come into existence if the conditions now are favorable for its origin? Dr. Allen believes that bacteria would eat all new life as fast as it were formed. He says, however, that were life completely wiped out, a new cycle would begin.⁴⁰

In recent years we are hearing more and more of enzymes and the part they play in the life functions. An enzyme may be defined as an unorganized or chemical compound of vegetable or animal origin that causes chemical transformation such as hydrolysis, oxidation, coagulation, synthesis, reduction, etc. An enzyme is produced by an animal or vegetable cell. Its function is not definitely understood, but it is apparently a catalyst which has the ability of hastening a chemical reaction without undergoing any change itself. The enzyme is so important that it is small wonder

³⁶ Moore, B., *op. cit.*, p. 100.

³⁷ Allen, F. S., *What Is Life?* (Nat. Hist. Soc., 1899) p. 44.

³⁸ *Ibid.*, p. 45.

³⁹ Allen, F. S., *op. cit.*, p. 45.

⁴⁰ *Ibid.*, p. 45.

that we should have a theory of the origin of life based upon them. This theory⁴¹ states that a small portion of autocatalytic enzyme appeared in the ocean waters and reacted with the substances present to form an oily liquid. The enzyme gradually became enveloped in the oily liquid and continued to react thus causing the oil drop to increase in size until it split in two. Thus, continues the theory, arose the first and simplest life-substance, possessing the power of indefinitely continued growth by virtue of the enzyme. The only objection which can be raised, say the adherents of this theory, is the fortuitous formation of the original enzyme. But, they insist, since only a molecule is needed we can easily imagine this being formed.

The last theory which I shall present is Osborn's theory.⁴² Osborn says that the earth, air and water contain all the chemical elements necessary for life. These elements were combined at temperatures of between six and eighty-seven degrees Centigrade. An initial step in the origin of life was the coordination or bringing together of these elements which so far as we know had never been combined before. These elements were bound by a new electrical attraction while they were in a state of colloidal suspension, for it is in this state best suited for actions and reactions. Enzymes arose along with these new substances. Gradually these substances changed into organisms and were characterized by the fact that rudiments of competition and selection arose among them.

These theories do not, of course, cover the entire field of mechanistic speculation. They merely point in the direction to which scientific minds are turning. We have seen that these theories all differ greatly and that there is much generalization and guess work within them. However, the biologists assert, that there is no reason for assuming that life could not have originated by these methods, for, as Dr. Schaefer says, "we know that the inorganic materials of the world are continually undergoing changes. New chemical combinations are constantly being formed and old ones broken up; new elements are making their appearance and old ones disappearing."⁴³ "Well may we ask ourselves," says Dr. Schaefer, "why the production of living matter alone should be subject to other laws than those which have produced and are producing the various forms of non-living matter."

"Over against these various theories as to the origin of life, we have the simple, yet sublime statement of the Holy Scriptures that life originates in God. In the very first words of the Bible the emphasis is put upon God. It is God who creates the heavens

⁴¹Troland, L. T., *Chemical Origin of Life* (Monist, vol. 24, 1914).

⁴²*Scientific Monthly*, vol. 3 (1916) p. 5.

⁴³*Scientific Monthly*, vol. 3 (1916) p. 6.

and the earth. It is God who causes the planets to appear upon the earth. It is God who creates the water animals, the birds, and the land animals. It is God who by a special act creates man. Everywhere and throughout the story of creation the word God appears. God is the great force, the directing wisdom and power back of it all. And apart from God creation cannot be understood and becomes meaningless.

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AN INTRODUCTION TO THE BARTHIAN MOVEMENT OR THE THEOLOGY OF CRISIS

BY REV. A. J. MUNSTERMAN, B.D.

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Soon after the war a book appeared that was widely discussed, pro and con, namely: Spengler's, "The Decline of the West." Spengler as an historian, saw the decline or collapse of a definite culture. About the same time there appeared another seer, Karl Barth, who read the sign of the times as a world crisis in theology. Spengler's and Barth's philosophy and history are variant, but both are prophetic voices.

The Barthian movement takes its name from Karl Barth, born in Basel in 1886. He studied in Marburg, Tuebingen and Berlin. At the end of his University work, he took over a church at Aargau, north of Lucerne, Switzerland. This was a German Protestant church made up of peasants. Aargau was near the war zone in Alsace. Here he studied, dreamed and wrote. In the fall of 1918 there appeared his first book, a commentary on the Epistle of St. Paul to the Romans. It is in reality a series of short sermons or expositions upon the verses, taken in order. When we read it we are somewhat puzzled. We have never seen such a commentary before. There is an absence of all literary and historical material that commentators are in the habit of furnishing. The book lacks sequence, and one becomes exasperated with the task of trying to enjoy or understand his message. No doubt interested readers of German theology gave up trying to understand the Barthian movement after reading parts of the "Roemerbrief." This is to be regretted.

Upon the publication of this book, he was called to Goettingen. Here he remained four years. He is now teaching to crowded class rooms at Muenster in Westphalia. Bixler describes him at a conference with students in his home, thus: "From the way he conducted himself during the evening, it was not difficult to see why he is considered the leader of the movement. He is a most vigorous and energetic personality, the type which we call "dynamic," exceedingly intent upon the matter in hand, ready to listen, yet quick to emphasize his own point, winning the interest of others because of his own confidence in the power of his ideas, not at all a domineering mind, but certainly a dominant one."

Barth's books and writings became the foundation of a new theology. Barth at once found other theologians rallying to his cause. Edward Thurneysen studied at Marburg and Heidelberg,

and is now a Pastor in Basel. He has more of a quiet reserved nature than Barth. He is collaborator with Barth in much of his work. The outstanding collaboration is an excellent volume of sermons: "Suchet Gott, so werdet ihr leben." Friederich Gogarten, who studied at Heidelberg, is now teaching at Jena. He writes in a dogmatic strain like Barth.

Friederich Gogarten echoes Barth's plea for a return to the rugged and independent faith of the reformers and prophesies death for the Protestant church if it continues to treat theology as a branch of the history of philosophy, to concern itself with ethical movements as if they were of truly religious significance, or to regard the aesthetic experience as if it were allied to religion. Religion and the church must return to God, their author and founder. Gogarten differs from Barth chiefly in making a Lutheran emphasis where Barth is strongly Calvinistic.

Bultmann of Marburg, another exponent of the movement, has developed similar ideas while working in the field of New Testament criticism. His use of the word, "Entscheidung," that is, "Decision" or "Crisis," has given its name to the whole group. For Bultmann the crisis comes when a man is confronted by the teachings of Jesus and realizes their import for life. By them he is brought face to face with the significance of the kingdom of God. Complete renunciation and complete obedience are then demanded of him.

Besides Barth, the best known in America is H. Emil Brunner. He was a Swiss Fellow of Union Theological Seminary in New York, 1919-20. His special field is systematic theology. In the fall of 1928 he made a tour through the eastern part of America, lecturing at schools and seminaries. These lectures were published under the title of, "The Theology of Crisis." This book is by far the best, and more understandable to me than any other. Other leaders in the Barthian or Crisis movement are Knittermeyer and Heinrich Barth.

The Swiss and German theological reviews were full of articles debating the value and significance of this new theology. Dr. Keller calls it, "the most remarkable theological phenomenon on the Continent since the theology of Ritschl." Count Keyserling called Barth, "the man who saved Protestantism in Germany." Harnack broke his silence of years and wrote a series of articles against the new movement. Troeltsch, before his death, and Prof. Juelicher, treated Barth with seriousness and apprehension. Prof. Lange, who is known for his researches in reformation and post-reformation history, calls Barth the "greatest man since Schleiermacher." Friends have been won among the Roman Catholic

writers. In general, it was well received by the Lutherans and Calvinists. In fact, it was better received than anything else produced by Protestantism since the Reformation. The reason for this will be seen later. The strange thing is that the Barthian movement found the readiest acceptance with the conservatives, although he had originally belonged to the liberal school, Prof. W. Hermann of Marburg being his revered teacher.

In America Barth is little known, and those who know him do not know what to make of him. Prof. Knudson calls him "the German fundamentalist," which explains little, and is only true in part. The Barthian school accepts the results of Biblical criticism and has no magical conceptions of revelation. Neither has it any quarrel with physical sciences and evolution. It tends to escape the relativity of thought through dogmatism. It is a new kind of fundamentalism, or rather an old kind of orthodoxy. It is a revival of the theology of the Reformation, Calvinistic in its conception of God, and Lutheran in its emphasis upon the experience of justification by faith.

The new group, and especially Barth, do not admit themselves to be a new school, but consider their work as the necessary criticism of every theology, as a critical footnote to be placed under all theological and ecclesiastical activity, or as a bit of cinnamon strewn on every theological dish which present-day Protestantism is enjoying.

Barth, as Pastor of a church in Switzerland, within hearing of the big guns of the war, and seeing and feeling the effects of the great catastrophe, was under the task of preaching. He felt the utter inadequacy of current theology which speaks about incidentals of historic explanations, of textual conjectures, of psychological data, but not of the essential and paradoxical data that the absolute and holy God has a specific message for man; all the exegetic work, all the work given by a better knowledge of the historic situation are of no use for the conscience in its terrible need when it feels itself contemplated in the eternal eye, which looks through all the barriers we erect against it. The theology of Barth must be considered as an expression of that deep and incurable crisis into which men, the church as well as theology, are thrown irresistibly as soon as they are confronted with the living God. Crisis is the only word which depicts adequately this situation; and in fact, this crisis always breaks out when God, the totally other, "totaliter aliter," is discovered to be something quite different from anything that men thought of him in their religious convictions. This crisis starts from the conflict between the eternal human desire to know God, to make an image of him, to possess

him, to express his being in human form, and the terrifying discovery that there is no way from man to God, that no human thinking, not even the highest moral or religious vision, can get hold of him.

Barth blames the whole modern theology for laying too much emphasis on the immanence of God, and for suppressing thereby the distance between God and men. The assurance with which modern theology speaks of God is nothing else than a manifestation of the same revolutionary spirit which led humanity to the fall. In the eyes of the Barthians, the theology of Schleiermacher, Harnack, Troeltsch, Bousset, and Wernle are designated as "Kulturprotestantismus," a deplorable deviation from the truth underlying the Christian religion, a kind of theological fall for which they do penance in sackcloth and ashes.

Barth, in his task of preaching, noticed that the reformers, in all their preaching and writing, are bearing testimony of another, or pointing to the totaliter aliter. The reformers got this from St. Paul, who bears testimony and points to God. Jesus walks here upon earth, and what is his mission? To bear testimony of the totally other. And so Barth also went through the Old Testament and found evidence of pointing to God. This, I find, gives the Barthians or the Theology of Crisis their authority for their theology.

Here it would be well to describe the picture in Barth's home, which had a great influence upon his theology. He once said to a student, (pointing to the picture), "I get most of my theology from that picture." The picture is a painting of the Crucifixion by Matthias Grunewald, which was placed in the church at Isenheim in 1510. It is a picture of contrasts. The crucifixion is set against a background of darkness, denoting the unknown and mystery. The letters I. N. R. I. appear at the top of the cross. On the right side one sees John the Baptist, a powerful, unshakable figure, full of confident assurance, with a great outstretched finger pointing to Christ, the Lamb of God. At the feet of John the Baptist is a little lamb, clasping a cross. On the left side, overcome with anguish, is Mary in a nun's robe, sinking into the Apostle John's arms. At the foot of the cross is another nun, Mary Magdalene, wringing her hands wildly because of the terrible fate which has overtaken her Lord.

The pointing finger of the Baptist is religion, piety and experience. What is behind and within? Beside the mighty finger of John stand the words: "He must increase, but I must decrease."

The mother of Jesus, Magdalene and John indicate that it is possible to stand before the secret of the cross in helpless despair,

so long as one sees only the outward. Thus stands our whole age today, in fear and need, before the closed door of death, scarcely conscious of the news—the good news—that waits behind.

This altar picture at Isenheim was made, as were many other altars years and years ago, in panels that could be moved or turned around to fit the various seasons of the church year. So the picture of the crucifixion is literally a Door, and when the door is opened there is seen on the other side a new world, full of light and beauty.

There are four inner panels, and we shall describe them only briefly. The first panel shows the Annunciation to Mary, with the simple Gothic chapel window showing the bright afternoon sun and the angel of annunciation. In the second panel Mary sits in the open air, gazing with intense love on her sturdy little son, while behind angels are singing. On the third panel there is a high mountain, and one feels, rather than sees, the golden light of heaven—symbolizing the Divine Father. Around the light one sees cherubim encircling the Creator in joyous song. In the fourth panel Christ appears in a starry sky, with an aureole of shimmering beauty about his head. He has come forth from the tomb in a fiery red, wildly fluttering mantle. He is a blinding and glittering supernatural figure.

This whole picture is for Barth a just and impressive parable. It symbolizes for Barth this thought—out of life into death; out of death into life—which occupies the very middle point of the Bible. The door is all that many see. They stand before the outer picture of the cross with its pain and horror, and are dismayed. What does it mean? How can they believe in a God of love? They cannot, until they get the vision beyond the door, and the heavenly meaning of the whole is plain. Until we see the inward, we stand before the outward dumb and uncomprehending.

The spiritual forefathers of the whole movement are Blumhardt, Overbeck, Kutter, Dostoievsky, Kierkegaard; the Reformers, Luther, Calvin, Zwingli; and, first of all, St. Paul. Upon this subject investigations and studies are being made at the present time. R. Birch Hoyle, in his recent book, "The Teaching of Karl Barth," gives some thought to his phase of the movement.

Since the nature of this article is an introduction to the Theology of Crisis, a discussion of all the main and important doctrines of theology would make the article too long and abstract. In the next few paragraphs the writer is deeply indebted to the dynamic and thought-provoking book of Brunner's, "The Theology of Crisis."

When we consider their doctrine of God, we touch the center of their theology. They criticise very severely the doctrine of the immanence of God. God is transcendent. The Barthian basic thought is the same as Herman Kutter's—God is God, and Man is Man. God is hidden for man. He is the unknown God. God is in heaven. We are on the earth. What we call God is not the living God, but a human image of him. The crisis or conflict arises when man desires to know God and find him, and makes the discovery that there is no way from man to God.

According to the dialectic method, we are always between an "either" "or," a "yes" and "no," or between two poles of thought. It is a dualistic concept of God on the one hand and the world as we know it, on the other. Man may try to find God, but it will profit him nothing. There is no way from man to God. Barthianism has been called Neo-Calvinism. God is the sovereign God of Sinai.

Even in the revelation of Jesus Christ, God remains transcendent. Even here He is not accessible or graspable as the manifest deity. Jesus is from the other side, the God side. God crosses the boundary, the dividing chasm between God and man. God comes disguised, in a lowly figure. The chasm is bridged from God to man, and not from man to God. Jesus is unique. He is a Word, an act of God. He is what God has to say to us. The coming of Jesus Christ is not a supernatural miracle that we may or may not consider true. This is not within the province of human thought. A revelation that is capable of proof would not be a revelation, because then it would be subordinate to a superior principle. Then the human would be equal or superior to the divine. The historical appearance of the human personality is not as a revelation; it is revelation only in so far as in this historical human personality the eternal Son of God is recognized. The incognito of his historical appearance can be pierced only by the eyes of faith. Christ's origin is different from ours. The eternal Son of God must be seen by faith as the mystery of the man Jesus. This is the incarnate word of God. The privilege of seeing the real Christ is for the believer and not for the historian. If Jesus is merely a teacher, example, genius, then it does not matter whether he lived or not, whether the world remembers or forgets him. To admit the last sentence would be to believe in the immanence of God and the Barthian claims that the Christian faith has nothing in common with it. To prove that Jesus Christ, the incarnate Word, was God and became man, one cannot be a spectator, but must be a believer.

Briefly, What is sin, according to the crisis theology? Man's

will is in contradistinction to God's will. The original fellowship with God is broken. Man's will does not conform to the will of God; it appears as a crooked line, when tested by the straight rule of the law. Sin means that I am in wrong relation to God. Brunner, in "Der Mittler," is not concerned with particular sins, but with the irrationality of sin.

Man is separated from God. It is impossible for man to re-establish the broken personal relationship. God in his mercy threw a bridge between himself and man. God blazed a trail where man himself could not go. God takes the initiative and effects an entrance into the human sphere. God does this because he is a God of love. Forgiveness is not an idea or thought over which man himself has power. It is an act of God. God is a sovereign God. The condescension of God to man constitutes the mystery of divine revelation and reconciliation in the incarnate and crucified Christ. God removes the contradiction by bearing it himself; this is the cross. The chasm is bridged and the door is opened, and the new life beyond history is founded. At this point in this finite world, entrance is made into the eternal world of God.

Faith belongs in the realm of theology and not psychology. Only a believer can discuss it. Soeren Kierkegaard defined faith as: "Trusting God is to be alone in a great sea with 70,000 fathoms under one." Man clings and holds on to the hand that is stretched out from the beyond. Faith is an act of acceptance that is a decision. Salvation is not at once completed, but it is begun. Salvation is a promise. Man realizes his helplessness and hopelessness and desires deliverance. So repentance is despair of self, a radical turning away from self-reliance to trust in God alone. The life of a Christian is never a possession. He never becomes content. He remains in a state of tension. The life of a Christian is decision. To be a Christian upon earth means to know that we are called through Christ, that is, that God has accepted us. Our citizenship now as Christians is in heaven. The Kingdom of God cannot be realized here on earth. The kingdom of God is not coming by the striving of men heavenward, but it comes earthward, from heaven to earth. The consummation of the Christian life is in the other world.

We have left for our last consideration the most difficult idea of the theology of Crisis—the Bible. I fear that some have given up trying to understand this movement by beginning it with their interpretation of the Word. There seems lack of unity among the leaders of the movement here. From Barth one can deduct a literal, verbal inspiration view of scripture, and from Brunner a very liberal view, accepting all the latest findings of historical and

textual criticisms. In the Bible we find not the history of man, but the history of God. We do not find the way to form the right human thoughts about God. The Bible tells us not how we should talk with God, but what he says to us. The believer finds the central and unifying theme, the revelation of God, in Jesus Christ. The believer and not the historian finds the whence and not the what of the character of the incarnate Word, in Jesus Christ. We hope more light will be given upon their view of the Bible; especially would I desire something exhaustive and penetrating from the pen of Bultmann.

In the *Christian Century* of March 26, 1930, page 395, there appeared an excellent sermon by Brunner on Zaccheus, the Publican. Let us analyze this sermon in the light of the foregoing. The text is the story of Zaccheus in Luke 19. The paradoxical method is used. In speaking of money he says, "Mammon is the opposite of God, and so the Lord characterized it—Ye cannot serve God and Mammon." Zaccheus follows the pursuit of money and stands in opposition to God. The quiet cry of God urges Zaccheus to see the prophet. Along comes Jesus, the only one who was able to say, "I am Come." He is not in the world as man but as God in man. He is from above; we are from beneath. He is the one through whom God deals with us, in whom God himself comes to us. He is not our model, not our greatest religious genius, not a prophet, not a founder of a religion, not like ourselves, but something different. He bears testimony of the love of the totally other.

As you will recall, the Pharisees murmured. This was due to their secret pride of establishing differences among themselves. Before God we are all one,—the one sinner, Adam. God crosses the differences and variations which are man-made, and comes to all the people of the world. For you are all one, all in need of a physician. The only real difference between us is that some of us see this and others do not.

Jesus goes, not to make a convert, but because he loves him. He loves him unconditionally. People do not take to this gospel because we do not care to confess that we are all alike bankrupt. In pride we want to hold spiritual property. This marks the contrast between us and Christ. For Christ makes an end of all spiritual property. He says in effect, that you are all bankrupt, but God will give you all things if you will only let him—by recognizing your bankruptcy. God comes to him; the old creation has passed away, he becomes a new man. Zaccheus is willing to restore fourfold.

The bond between Zaccheus and the world is broken. Something new happens within the man, he conceives the desire, he him-

self makes the decision, and rises to do a deed. This decision is faith.

Jesus says, "This day is salvation come to this house." This day something has happened, which comes from the eternal and leads man to the eternal. And so "He also is a son of Abraham, a part of that great processional which is testimony of the totally other. The light from the eternal shines in the heart of Zaccheus and you have a reflection of the eternal, the infinite. This light from behind and within the door shines in Zaccheus' heart and it is not that the reflection or light in the heart of man calls the light of God to shine.

Barth definitely threw down the gauntlet to the cherished German view that religion is a branch of culture and is to be understood and estimated by the standards which culture provides.

Barth's real achievement is his success in making the theocentric emphasis in Europe at a time when defeat and revolution threatened to lead to chaos, and to warding off pessimism as to human life pointing to the realm of the eternal. Barth is really a reaction against the finite conception of God as of H. G. Wells, and is rightfully such a reaction.

Let us consider the elements of strength in this movement. No doubt it exerted a great influence upon public opinion in favor of the church at the end of the war, with its aftermath of pessimism, disillusion and defeatism. It came at a time of theological bankruptcy, and the Barthians were not slow in proclaiming this fact, and offering something definite and absolute in a time of chaos and relativity. They struck a note of reality at a time when everything seemed in a state of flux. The Barthian movement enlisted brilliant and earnest men who are keen critics. The Barthian movement came as a help to faith from many blind alleys of intellectual and cultural reflections. The theology of Crisis is theocentric and attacks the anthropocentric tendencies, philosophies and theologies, cultural protestantism and non-theological humanism which have been developing for many years. Barthian theology is a wholesome antidote for the easy-going optimism of the above mentioned current thought and tendencies. Their idea of sin with guilt is a point of strength in our complex social life of today. The fact that the Barthian theologians do not claim a finished system, but a growing and developing insight into theology is an element of strength.

The points of weakness are many and varied. The philosophical basis is skepticism, which will turn into an impersonal philosophy, and religious faith cannot be looked up to with such a basis. It has a very pessimistic view of human nature. Human nature

is bad enough without putting it so extremely far from the good or from God. Barth puts the minus sign before everything human. The only way to test or find the authenticity of this theology is in the way it meets a human need. They contradict this method by brushing aside the attainments or theologies that were satisfactory and met a particular human need. They are too dogmatic in their position, and are apt to become intellectually intolerant to others of different philosophies and theologies. I would question the use of their dialectic method of the either-or situation. "Religion is, as they would have it, not so much a matter of clear alternatives, complete breaks in nature, infinite chasms, sharp contrasts, paradoxes, and crises, as it is a realm in which the shadings and gradations are exceedingly fine and the colors delicate, rather than sharp and outstanding." Barthianism fails to give a great social emphasis and is too individualistic. It makes the mistake of thinking that an institutionalized church is the same as a social note in theology. Barthianism can become the norm of a pulpit-centered church life, but is handicapped and meets difficulties in a pew-centered religious community. Our greatest criticism is their concept of God. Their God is not primarily a God of love, but more of a Judge. The extreme transcendence of God brings about an aloofness. A doctrine of transcendence, to be effective today, must be coupled with a doctrine of immanence. The Barthian movement expels from theology any semblance of immanence. This, I believe, is their greatest defect. It is because of this fact, I believe, that the Barthian movement will never be strong in America; because our approach to life, religion, the Bible and God is so different from theirs. It is extremely difficult to find parallels in our thought and experience to correlate this new theology. The moment we do this, we are doing it an injustice and read into history what they are doing themselves by their dogmatic position and tendencies. It would be almost hopelessly impossible to impart to our younger generation by the technique of religious education the Barthian view and consistencies in regard to their views of the Bible.

We need more light on their explanation of the Word. The subjective side is almost entirely omitted. Brunner tries to correct this by using a statement of Luther, "Wer glaubet, der hat"—"Who believes, has." The Barthians lose sight of the great development of religions and civilization. They do not take into consideration the history of other religions.

It lacks a real social message, although it grew as a social movement, since it grew out of Barth's own passionate desire for the social welfare of the masses. It is an alarm theology, and no

doubt we are asking too much in desiring to know the place of personal religious life, especially the place of prayer and the Lord's Prayer.

The Barthians certainly smashed lots of ecclesiastical furniture and pottery to their assured and basic principles, but we wonder who is going to pick up the wreckage and put the place in order again. At any rate, the movement had strength, and should be studied, but it has apparently reached its zenith in Europe. It has some adherents outside of the church especially among theological students, and has attracted the favorable notice of such a figure as Keyserling. On the whole, the general impression I receive in my reading is that it has been viewed unfavorably in University circles, and although it has drawn the interest of some Catholics, it is now opposed by a strong group within its own Protestant field. A lasting influence seems to be handicapped by its insistence that a 20th Century religion shall use terms and conceptions drawn from an age with an entirely different philosophical view.

After this criticism is written, I wonder whether it is not a little too early to criticize so severely, and whether we ought to wait until more expositions appear for us American readers. Perhaps we should await further developments of the movement.

In conclusion, I am suggesting a plan or method of study. It is very easy to begin with the wrong book, and after spending money and valuable time, to give up the task and miss the joy of new sunshine, light and fresh air in preaching. Here is a big challenge for the intellectual manhood of the ministry. A thorough study is bound to add power and new vitality to one's preaching. The first book to read is Brunner's, "The Theology of Crisis." Then read the Christian Century sermon mentioned in this article. The best German book of sermons is Barth and Thurneysen; "Suchet Gott, so werdet ihr leben." The sermons which it would be best to read first are Nos. 3, 4, 9, 6, 7, and then the others. In the German one should follow with Barth, "Dogmatik," vol. 1, and Brunner, "Der Mittler." Many ministers have purchased Barth, "The Word of God and the Word of Man." In this book, read first chapters 1, 4 and 6. Anyone wishing a criticism of Schleiermacher should read Brunner, "Die Mystik und das Wort." Barth's "Roemerbrief" can best be used more as a reference book, after one has studied some of the other writings. Thus far about 33 books have been written by the Barthians and by others, explaining the theology of Crisis or giving a critical evaluation of it. Many articles have appeared in American, English, and German religious journals and magazines.

Mohammedanismus und Christentum.

Von Professor Dr. Grünmacher, Wiesbaden.

Der kürzlich verstorbene Göttinger Kirchenhistoriker Mirbt hat einmal erklärt: „Im Grund ist der einzige Rivale des Christentums der Mohammedanismus“ und der Berliner Missionsprofessor J. Richter meint, der Schwerpunkt der Mohammedanermiſſion liegt zurzeit in dem Geisteskampf, der literarischen und wissenschaftlichen Tätigkeit zur inneren Ueberwindung des Islams. Sind diese beiden Feststellungen durchaus richtig, so ist eine der Hauptaufgaben der christlichen Apologetik **die religionsgeschichtliche Auseinandersetzung zwischen Mohammedanismus und Christentum, deren Grundzüge im Folgenden dargeboten werden sollen.**

Mußten zwischen Buddhismus und Christentum jegliche historische Beziehungen für die älteste Zeit als höchst unwahrscheinlich abgewiesen werden, so ist es umgekehrt ganz selbstverständlich, daß **der Islam** dessen Zeitrechnung erst im Jahre 622 nach Christus beginnt, **vom Christentum beeinflusst ist.** In Arabien lebte zur Zeit Mohammeds eine ganze Reihe von Christen, die im Süden von Abessinien eingedrungen waren, und außerdem im Nordosten der arabischen Halbinsel in den Grenzgebieten des Oströmischen Reiches. Von da aus waren Kenntnisse vom Christentum in das Innere Arabiens eingedrungen. Mohammed selbst kam als reisender Kaufmann in seinen jüngeren Jahren mit diesen christlichen Kreisen in Berührung. Noch stärker war allerdings in der werdenden Umwelt des Islams **das Judentum** vertreten. Denn nach der zweiten Zerstörung Jerusalems und noch stärker nach den großen Kriegen Hadrians und Trajans waren zahlreiche Juden nach Arabien ausgewandert; besonders stark verbreitet waren sie im Süden, wo sogar einzelne jüdische Herrscher vorkamen. Eine große jüdische Kolonie lebte in der Stadt Medina, der Hauptstätte der späteren Wirksamkeit Mohammeds. Infolgedessen kannte Mohammed auch die das Christentum vorbereitende jüdische Religion. Allerdings waren weder das Christentum noch das Judentum, das Mohammed kennenlernte, in ihrer Urgestalt in Arabien erhalten. Das alttestamentliche Judentum war stark von talmudischen Gedankengängen durchsetzt, das Christentum mit manichäischen und gnostischen Elementen verseht, sodaß es den altkirchlichen Sekten näher stand, als dem offiziellen Christentum der Kirche.

Diese Tatbestände reflektieren sich deutlich in den **mannigfachen Bezugnahmen des Koran auf Judentum und Christentum.** Namen wie Adam, Abraham, Jakob, Moses, Salomon, Zacharias, Jesus kommen im Koran vor. Die Josephgeschichte des Alten Testaments wird wiederholt, aber auch zugleich mit allerlei wunderlichen Zu-

fähen verstehen. Von Jesus weiß der Koran, daß er nach christlicher Ueberlieferung von der Jungfrau Maria geboren ist, die allerdings mit Mirjam der Schwester des Moses verwechselt wird. Auch Wundertaten Jesu werden berichtet und anerkannt, dagegen sein Kreuzestod abgelehnt. Die Vergottung Christi wird verworfen und damit auch das christliche Trinitätsdogma, das dahin mißverstanden wird, als sei der Vater, der Sohn und Maria zu einer göttlichen Einheit zusammengefaßt. Tiefer als diese äußerlichen Beziehungen geht die Verwandtschaft und Abhängigkeit des Islams von Judentum und Christentum im Aufbau seiner Religion. Der islamische Monotheismus ist fraglos eine Schöpfung des Alten Testaments. Die sittlichen Gebote Mohammeds berühren sich auf das Engste mit den mosaischen. Die Gerichtspredigt Mohammeds hat ihre Anknüpfung sowohl an die Drohungen der alttestamentlichen Propheten wie in noch stärkerem Maß an die Vorherverkündigung des Jüngsten Gerichts durch Jesus. Auch in der weiteren Ausmalung der eschatologischen Ereignisse, sowie in der Schilderung von Himmel und Hölle sind Spuren der christlichen Gedankenwelt nicht zu verkennen, wenn sich auch neben ihren Einwirkungen aus der persischen Zarathustrareligion gerade hier nicht verkennen lassen.

Auf Grund all dieser Beobachtungen ergibt sich, daß der Islam ein durchaus sekundäres, synkretistisches Gebilde in der Religionsgeschichte ist, bei dessen Zustandekommen Judentum und Christentum entscheidende Einflüsse geübt haben. Manche Forscher wollen ihm darum jede Selbständigkeit als Weltreligion absprechen. Hat ihn doch Harnack einfach der christlichen Sektengeschichte einzureihen gesucht und der Philosoph Spengler will ihn höchstens in demselben Sinn eine neue Religion sein lassen, wie man das vom Protestantismus gegenüber dem mittelalterlichen Christentum behaupten könne. Sind diese Urteile auch zu weit gehend, so bleibt doch der Tatbestand bestehen, daß der Mohammedanismus die unoriginellste Schöpfung der Religionsgeschichte ist.

Verliert für unsre Meinung der Islam dadurch an geistigen und religiösen Werten, so sieht man auf islamischer Seite diese Beziehung wesentlich anders an. Der Mohammedanismus hält sich selbst für eine Reinigung und Fortbildung der jüdisch-christlichen Religionsgeschichte. Die jüdisch-christliche Religion — so meint er — ist durch die „Schriftbesitzer“ verunreinigt, die allerlei falsche Lehren aufgebracht haben, während der Mohammedanismus die Zurückführung auf die echte Urreligion bringt. Heißt es doch einmal in Bezug auf Abraham: „Abraham war weder Jude noch Christ, sondern Hanif und Moslim und Feind der Abgötter.“ Mohammed hat die Aufgabe, der Reinigung und der Vollendung der jüdisch-christlichen Religion. Er beseitigt die morischen Nester und

setzt dem Baum die fehlende Krone auf. Mohammed ist der letzte und abschließende Prophet in der Religionsgeschichte und steht als solcher auch über Moses und Jesus. Mit einer relativen Anerkennung der jüdischen und christlichen Offenbarung verbindet sich die schroffe Leugnung ihrer Absolutheit. Gerade in dieser Stellungnahme des Islams liegt die besondere Schwierigkeit seine Anhänger für das Christentum zu gewinnen. Denn diese sind zwar durchaus bereit, einzelne Gedankengänge des Christentums und gerade auch die Gestalt Jesu positiv zu werten, aber doch immer nur als Vorstufen für Mohammed und seine Gedankenwelt.

Infolgedessen ist es notwendig, gerade die Unterschiede zwischen beiden Religionen, trotz ihrer geschichtlichen und sachlichen Berührungen mit besonderer Schärfe zu formulieren und zur Entscheidung für die eine oder andre Religion zu drängen. Islam und Christentum besitzen beide ein heiliges Buch, dem sie grundlegenden Wert beilegen. Sie sind beide Buchreligionen und führen diese Schriften letztlich auf Gott zurück. Aber Koran und Bibel unterscheiden sich prinzipiell voneinander, wenn man sie genauer miteinander vergleicht. Das gilt zunächst in formaler Richtung. Nur ganz wenige Abschnitte des Korans sind wirklich ästhetisch schön und poetisch eindrücklich formuliert. Infolgedessen hat selbst ein so weitherziger Religionsphilosoph wie Pfleiderer erklärt: „Der Stil des Koran ist durchweg gereimte Prosa, bei den Sprüchen aus älterer Zeit noch prägnant nach Art der alten Orakelsprüche, bald aber mehr und mehr weitschweifig, voll künstlicher Rhetorik und zahllosen Wiederholungen, eine unerquickliche Lektüre für einen Menschen von gesundem Geschmack.“ Der Hauptgrund für diesen Tatbestand wird darin liegen, daß der Koran inhaltlich verhältnismäßig wenig Religion und Geschichte und statt dessen umsomehr Recht und ethische Kasuistik enthält. Parallelen zwischen dem Koran und den christlichen Evangelien gibt es überhaupt nicht, wohl aber gleichen zahlreichen Ausführungen des Korans den mittleren Gesetzbüchern des Pentateuch, da man auf beiden Seiten bis in die Einzelheiten des Erb- und Eherechtes eingeht. Auch der Gottesgedanke beherrscht nicht entfernt den gesamten Stoff des Koran in dem Maß, wie es im Neuen Testament der Fall ist. Die Gegensätzlichkeit zwischen Mohammedanismus und Christentum — die für uns zugleich den Charakter der Inferiorität des ersteren gegenüber den letzteren an sich trägt — kommt bei einer genaueren Vergleichung zwischen Koran und Bibel zum Ausdruck.

Grundgehalt des Korans und der Predigt Mohammeds ist die Unentrinnbarkeit des nahenden Endgerichtes und der Einheit Gottes. Mit Recht hat ein guter Kenner des Islams, Goldzieher, das Verhältnis dieser beiden Gedanken so bestimmt, daß die genauere

Fassung des Gottesgedankens in Abhängigkeit von der Gerichtsverkündigung steht: „Die monotheistische Idee ist bei Mohammed umgekehrt erst die notwendige Folge des Glaubens an die schrankenlose Macht des Herrschers des Gerichtstages und die unbegrenzte Abhängigkeit des Menschen von dessen unverantwortlichem Urteilspruch. Ein Gefühl, so absoluter Abhängigkeit, wie es Mohammed erfüllte, konnte nur einer, durch Zugesellung nicht verminderten Allmacht gelten, dem allein einzigen Allah.“ Mohammeds religiöse Grundtendenz kommt in dem Ausspruch zu Tag: „Wahrlich die Strafe deines Herrn wird eintreffen, welche niemand abwenden kann am Tag, wo der Himmel erschüttert und Berge sich fortbewegen werden. Wehe an jenem Tag dem Leugner.“ Für das Verhältnis dieses Gottesgedankens zu dem jüdisch-christlichen wird man sich dem Urteil des Mohammedanermissionars Simon anschließen können, wenn er sagt: „Der Gott des Islams ist nicht der des Alten Testaments, vielleicht der des talmudischen Judentums. Er ist der Gott der fürchterlichsten Willkür, der kein Vertrauen einflößt, sondern nur Furcht.“ Allerdings soll nicht geleugnet werden, daß unter den sogenannten 99 schönen Namen Allahs, die man aus dem Koran zusammengestellt hat, auch die der Güte und Barmherzigkeit vorkommen. Diese Güte aber wird im Mohammedanismus wesentlich mit der Schöpferfähigkeit Gottes identifiziert, die wir ebensowenig als besondere Güte empfinden wie die Tätigkeit menschlicher Eltern zur Erzeugung ihrer Kinder. Die Barmherzigkeit Allahs besteht vor allen Dingen darin, daß er das Endgericht nicht ohne vorherige Ankündigung durch seine Propheten, besonders Mohammed, eintreten läßt. Zugleich gibt er durch diese Verhaltensmaßregeln an, wie ein Mensch dem Gericht entgehen kann. Allah ist und bleibt im wesentlichen doch Richter-Gott, allerdings ein Richter, der eine zeitlang Geduld beweist und eine Reihe von Verbesserungsvorschlägen macht, ehe er das Endurteil fällt. Auch der christliche Gott ist gewiß — vom Alten Testament her — ein heiliger Gott und der Gerichtsgedanke hat auch in der Predigt Jesu seine Stellung behalten. Aber das eigentümliche Wesen des christlichen Gottes ist doch die Liebe, die die Heiligkeit in ihren Dienst stellt, die das Gericht verflündet, um es durch Gnade zu überwinden. So ergibt sich der grundlegende Unterschied zwischen den beiden Religionen, daß bei Mohammed Gott wesentlich Richter, im Christentum Gott wesentlich Retter ist.

Aber auch in der näheren Ausgestaltung des Monotheismus unterscheidet sich der mohammedanische und christliche Gottesgedanke. Mohammed hat seinen Monotheismus nicht nur in Gegensatz gestellt zum arabischen Polytheismus, sondern auch zum christlichen Trinitätsglauben. Selbst wenn wir von dem oben mitgeteilten Miß-

verständnis des christlichen Dogmas durch Mohammed absehen, bleibt ein Gegensatz. **Mohammeds Gottesbegriff ist deistisch** gerichtet; zwischen ihm und der Welt besteht im Grund nur eine doppelte Beziehung: am Anfang durch die Schöpfung, am Ende durch das Gericht; zwischendurch läßt er die Welt und den einzelnen Menschen ganz die eignen Wege gehen. Im Christentum dagegen tritt mitten in der Geschichte Gott selbst erlösend in die Welt ein und wird dem Einzelnen ganz persönlich immanent durch das Eingehen seines Geistes in das individuelle Innere der erlösten Menschen. Das Christentum läßt Gott in Jesus und im Geist so eigentümlich und real in der Weltwirklichkeit werden, daß es dies beiden Wesenserscheinungen Gottes auch in seine ewige Persönlichkeit zurückverlegt und infolgedessen seinen Monotheismus trinitarisch erweitert. Auch Mohammed kommt in Wirklichkeit nicht mit seinem weltenfernen und starren Gottesbegriff aus, sondern ist genötigt, zwischen Allah und die Menschen als Vermittler die Engel zu setzen. Der Engel Gabriel bringt Mohammed die Offenbarung Gottes und jeder einzelne Mensch erscheint von Schutzengeln umgeben. Infolgedessen wird der aus dem späteren Judentum stammende Gedanke von besondern Zwischenwesen zwischen Gottheit und Menschheit wieder aufgenommen und **der echte Monotheismus dadurch viel stärker gefährdet als bei der trinitarischen Ausgestaltung des christlichen Gottesgedankens**, für den auch die Engel rein geschöpfliche, die Erlösung keineswegs vermittelnde Wesen sind.

Als zweiter Bestandteil des islamischen Glaubensbekenntnisses kommt Mohammed als der alleinige Prophet Allahs in Betracht. In der ältesten Ueberlieferung hat Mohammed für sich keineswegs Sündlosigkeit und Vollkommenheit und auch nicht die Kraft, Wunder zu tun, in Anspruch genommen. Er erscheint vielmehr als echter irrender und sündiger Mensch. Müssen wir uns auch hüten, die streng christlichen Maßstäbe an Mohammeds Erdenleben anzulegen, so beobachten wir doch bei ihm eine Reihe von Zügen, die auch einen herabgeminderten sittlichen Ideal einem Propheten nicht entsprechen. Dazu wird man etwa eine Reihe grausamer Handlungen, wie die Hinschlachtung 600 gefangener Juden zu rechnen haben, diplomatische Täuschungsversuche bei Verhandlungen mit seinen Gegnern, zunehmende Sinnlichkeit im Alter, die ihm gestattete auf Grund angeblicher besonderer Offenbarungen noch mehr als vier Frauen in Anspruch zu nehmen. Dem gegenüber läßt die geschichtliche Ueberlieferung Jesus als sündenrein und besonders als Feind von aller Grausamkeit und Unwahrhaftigkeit und erst recht sinnlicher Exzesse erscheinen. **Schon eine Vergleichung der Charaktere Jesu und Mohammeds unter reinen humanen Gesichtspunkten wird zu Gunsten des ersteren ausfallen.** Für die religiöse Betrachtung

erscheint es als Vorzug, daß Jesus sich bestimmt auf die Seite Gottes gestellt hat und auch als solcher geglaubt und angebetet sein wollte, während Mohammed einmal ausdrücklich erklärte: „Preise mich nicht, wie Jesus den Sohn Mirjams.“ — Simon wird darum aus der Erfahrung des Missionars heraus richtig urteilen, wenn er sagt: „Der Mohammedaner, der Jesus überhaupt annimmt, nimmt ihn als Gott an. Jede Abschwächung dieser Einzigartigkeit Jesu raubt der evangelischen Verkündigung an den Moslim die Berechtigung, denn nur dann ist Jesus mehr als Mohammed, wenn er der Sohn ist.“

Ein weiterer Unterschied zwischen Jesus und Mohammed ergibt sich auch aus dem Blick auf ihr **Ende**. Je weiter das Leben Mohammeds vorschritt, desto behaglicher und bequemer wurde es. Zwar behielt Mohammed verhältnismäßig einfache Lebensformen, hielt keine Sklaven, nahm auch geringen Anteil von der Kriegsbeute. Aber er umgab sich doch in seinem Haus mit zahlreichen Frauen und Kindern und ließ sich von diesen verwöhnen und pflegen. So starb er ruhig und behaglich im Jahre 632 auf seiner häuslichen Lagerstatt in den Armen seiner Lieblingsfrau Aischa. Je mehr Jesu Leben sich dem Ende näherte, um so mehr bewahrheitete sich an ihm das Wort, daß zwar die Furcht Gruben, die Vögel unter dem Himmel Nester, des Menschen Sohn aber keine Stätte habe, wohin er sein Haupt legen könne. Die Zahl seiner Feinde wuchs stetig, die Treue seiner Jünger wurde immer unzuverlässiger. Sein Ende wurde das Kreuz mit seinen harten Qualen, unter dem ihn nur von Ferne Mutterliebe und johanneische Jüngertreue stärkten. Wendet man als Maßstab für die Beurteilung gerade religiöser Propheten den Blick auf ihr Ende an, so unterscheidet sich deutlich, das Kreuz Jesu und der Tod des in seinem Heim sanft entschlummerten Mohammed. Im Mohammedanismus lebt dadurch auf der einen Seite eine starke Neigung, den Kreuzestod zu ignorieren, auf der andern Seite eine Furcht vor seiner faszinierenden Kraft, seiner verlockenden Wirkung — um Ausdrücke Nietzsche's zu gebrauchen. Eine spätere mohammedanische Legende läßt darum den wiederkehrenden Jesus sein Kreuz eigenhändig zerbrechen — eine Andeutung dafür, in welchem Maß man das Kreuz als für Jesus charakteristisch empfand —, ein Hinweis für das Christentum, gerade bei der Verkündigung Jesu an den Mohammedanismus die Gestalt des Gekreuzigten in den Vordergrund zu rücken.

In dem Gekreuzigten erscheint besonders deutlich das **Christentum als Religion der Versöhnung und Erlösung**. Gott überwindet von sich aus aber nicht ohne eigenes Opfer — die Distanz zur fündigen Menschheit und wird dadurch frei und fähig zur Erlösung

und Vergebung. Dieser ganze Gedankenkreis fehlt aber vollkommen im Mohammedanismus. Er ist **keine Gesetzesreligion**. Gott stellt bestimmte Forderungen und gibt einzelne Gebote. Diese ist der Mensch von sich zu erfüllen in der Lage. Tut er es, dann wird ihm der entsprechende Lohn von Gott durch Versetzung in das Paradies zuteil, befolgt er aber die Gebote nicht, so empfängt er die gerechte Strafe in der Hölle. Der Islam baut das Verhältnis zwischen Gott und Menschen durchaus auf den Moralismus. Trotz aller Betonung der Abhängigkeit des Menschen von Gott — bedeutet doch das Wort Islam Gottergebenheit —, rechnet doch der Mohammedanismus auf der andern Seite durchaus mit der menschlichen Leistungsfähigkeit. Heißt es doch in der die sittlichen Forderungen zusammenfassenden zweiten Sure des Korans: „Wer das Gebet verrichtet und die Armensteuer leistet und diejenigen, die ihren Vertrag erfüllen und die geduldig sind im Unglück und in der Not, die sind es, die das Rechte erkennen und die sind die Gottesfürchtigen.“ Menschliche Leistungen bedingen mithin die Anerkennung der Gottesfurcht und geben die Sicherung im Gericht für gerecht befunden zu werden. **Der christlichen Erlösungsreligion steht im Mohammedanismus wie im Judentum und in der Zarathustra-religion die Gesetzes- und Leistungsreligion gegenüber.**

In der Durchführung der einzelnen sittlichen Forderungen begegnet man ganz ähnlichen wie sie im Dekalog zusammengefaßt und von Christus in seiner Bergpredigt aufgenommen sind. Heißt es doch im Koran: „Behandle die Eltern mit Güte, tötet nicht eure Kinder, begeht nicht Unsitlichkeiten, tötet nicht die von Gott für unverlektlich erklärte Seele. Nührt nicht das Gut der Waisen an, gebt rechtes Maß und Gewicht. Wenn ihr redet, so redet wahr, haltet den Vertrag Gottes.“ Diese sittlichen Gebote sollen nicht nur äußerlich befolgt werden, sondern auch von einer entsprechenden inneren Gesinnung begleitet sein, ohne daß diese allerdings eine solche Vertiefung empfängt, wie sie Jesus in der Bergpredigt vollzogen hat. Eine Veräußerlichung der mohammedanischen **Sittlichkeit** vollzieht sich durch ihre immer enger werdende **Verknüpfung mit dem Recht** und seinen erzwingbaren Forderungen. Schon der Koran enthält ganz genaue rechtliche Bestimmungen über das Ehe- und Erbschaftsrecht, über die prozentualen Anteile der Kinder an der Hinterlassenschaft der Eltern. Umgekehrt ist es gerade die Tendenz Jesu gewesen, die im späteren Judentum vollzogene Verklammerung von Sittlichkeit und Recht zu lösen, etwa die Form des gerichtlichen Eides aus der religiösen Gemeinde wieder auszuscheiden. **So steht sich denn im Christentum und Islam gegenüber: eine vom Recht geschiedene reine Sittlichkeit und eine immer**

mehr sich in Recht verwandelnde und darum ihre Sonderart verlierende Ethik.

Im Zusammenhang mit diesen Tatbeständen steht es, daß der Mohammedanismus immer unmittelbarer und direkter in **staatliche und politische Verhältnisse** eingegriffen und sich aller dazu nötiger Mittel und Verfahrensweisen bedient hat. Am schärfsten spricht sich diese Stellungnahme konkret aus in der Forderung des sogenannten **heiligen Krieges**. Heißt es doch in einer Sure des Korans: „Kämpfet wider jene, die nicht glauben an Allah, bis das sie eigenhändig den Tribut gezahlt haben und gedemütigt sind.“ Das Ziel des heiligen Krieges ist danach die äußere Unterwerfung unter die mohammedanische Herrschaft, um durch entsprechende Tribut- und Steuerzahlung die finanzielle und wirtschaftliche Kraft des islamischen Staates zu stärken. Damit ist auf der einen Seite allerdings die Religion entlastet, sofern nicht eigentlich diese durch das Mittel des weltlichen Schwertes ausgebreitet werden soll. Auf der andern Seite befremdet es aber außerordentlich, daß man die Ungläubigen ruhig ungläubig lassen will, sich nicht um ihren Gewinn für den wahren Glauben bemüht, sondern sich mit ihrer politischen und wirtschaftlichen Abhängigmachung begnügt. In der Tat ist die **rein religiöse Mission**, wie man sie von einer ihres Wertes bewußten Weltreligion erwarten sollte, im Islam stets stark in den Hintergrund getreten. Seine große Ausbreitung hat sich wesentlich im Gefolg der politischen Ausdehnung der islamischen Staaten vollzogen und sodann vielfach dadurch, daß islamische Kaufleute in niedriger stehenden Völkern, wie in denen Afrikas und in den unteren Schichten des Chinesentums eine unwillkürliche und wenig religiöse Propaganda trieben. Die heutigen Versuche des Islams eine rein religiöse Propaganda in Europa und wohl auch in Amerika zu treiben geht auf bestimmte und begrenzte Kreise des Islams zurück, die vornehmlich in Indien und zwar in der Stadt Lahore ihren Sitz haben. Für sie ist der Islam die rationale Urreligion der Menschheit überhaupt, so daß im Grund jeder Mensch, der seine natürliche Vernunft sprechen läßt, ein Anhänger des Islams ist. Man verzichtet im Grund darauf, den Islam als spezifische und eigenartige Weltreligion zu begreifen. Aber selbst bei dieser begrenzten Zielsetzung sind **die Erfolge einer rein geistigen Mission des Islams in den christlichen Ländern noch geringere als die des Buddhismus**.

Ein letzter Unterschied zwischen Islam und Christentum ergibt sich daraus, daß auf der einen Seite die engste **Verbindung zwischen staatlicher und religiöser Gemeinschaft** besteht, während auf der andern Seite mindestens prinzipiell von dem Staat die besondere Gemeinschaft der Kirche unterschieden wird. Zutreffend hat einer

der besten Kenner des Islams der Professor Surgronje in Leyden festgestellt: „Die Schöpfung Mohammeds war eine Religions-gemeinde, aber ebenso ein Staat und zwar ein Militärstaat mit zunehmend aggressiver Tendenz. Mohammed ist in demselben Maße Prophet wie Staatsmann, seine Gemeinschaft im gleichen Maße Kirche und Staat.“ Die alte Form der Theokratie, des Kirchenstaates, aber auch der Staatskirche hat sich bei ihm erhalten. Infolgedessen gehen religiöse und staatliche Ordnung, geistliche und weltliche Maßnahmen unentwinnbar ineinander über. Jesus aber hat umgekehrt die religiöse und staatliche Gemeinschaft auf das Bestimmteste unterschieden und darum verlangen können: „Gebet dem Kaiser, was des Kaisers und Gott, was Gottes ist.“ Er hat infolgedessen die Form, in der weltliche Herrscher in ihrer Sphäre sich durchsetzen als für seine Gemeinde völlig ungeeignet erklärt und die gegensätzliche Form unbeschränkter, demütiger Dienstbereitschaft aller Glieder untereinander verlangt. **Urchristentum und Urislam unterscheiden sich auf das Bestimmteste durch ihre verschiedene soziologische Struktur.** Auf der einen Seite steht die Bildung einer rein religiösen, sich nach besondern sittlichen Prinzipien ordnende Gemeinschaft, auf der andern Seite eine restlose Verbindung von staatlicher und religiöser Gesellung und darum die Uebertragung der staatlichen Zwangshandlungen auch in die religiöse Sphäre. Im Lauf der Geschichte hat allerdings auch im Christentum eine enge Verbindung zwischen staatlicher und religiöser Gemeinschaft sich ausgebildet und über das Mittelalter hinaus sich auch im europäischen Protestantismus bis in das beginnende 20. Jahrhundert weitgehend gehalten. Aber im amerikanischen Protestantismus und auch Katholizismus ist die Selbständigkeit der christlichen Gemeinschaftform wieder deutlicher hervorgetreten und auch die europäische Christenheit ist mehr und mehr auf dem Weg, sich der Unabhängigkeit ihrer kirchlichen Lebensform bewußt zu werden. Dadurch würde die Differenz zum Islam gesteigert werden, wenn sie sich nicht gerade in der neueren und neuesten Zeit auch im Islam der Unterschied der religiösen und politischen Gemeinschaftsform immer deutlicher geltend machte. Diese Entwicklung ist einmal dadurch herbeigeführt, daß ein sehr großer Teil, ja sogar der weitaus größere Teil der Befenner des Islams gar nicht in einer islamischen Staatsordnung lebt, sondern wie in Indien, in China, in Japan, in europäischen Ländern nicht unter islamischer, sondern unter christlicher oder heidnischer Obrigkeit steht. Aber selbst in der Türkei hat in der neuesten Zeit eine immer stärkere Trennung zwischen der islamischen Religion und zwischen der staatlichen Ordnung stattgefunden. Infolgedessen nähern sich Islam und Christentum in der Gegenwart dadurch, daß beide mehr und mehr rein religiöse Ge-

meinschaften werden und infolgedessen auf die Auseinandersetzung mit rein geistigen Mitteln angewiesen sind. In früheren Jahrhunderten bis nahe heran an die Gegenwart war der Uebertritt eines Islamgläubigen nicht nur für ihn selbst mit der allergrößten Gefahr bis zur Tötung verknüpft, sondern nicht minder auch für den Missionar, der als Urheber dieses Uebertrittes galt. Schwinden in Zukunft diese Hemmnisse, so ist damit der Aufnahme einer Islam-Mission eine gewisse Erleichterung gegeben. Allerdings wird man sich auch dann nicht überschwänglichen Hoffnungen hingeben dürfen. Denn auf der einen Seite ist im islamischen Kreis, wie der Türkei und auch Aegyptens, westliche Aufklärung in starkem Maß eingedrungen. Sie hat nicht nur die spezifisch islamischen Sitten und Glaubensvorstellungen zerlegt, sondern einen Skeptizismus gegen jede Religion und religiös bedingte Lebensordnung hervorgerufen. Infolgedessen findet gerade hier auch die christliche Verkündigung keinerlei Anklang. Auf der andern Seite aber bleiben bei den religiös gerichteten Anhängern des Mohammedanismus all die früher skizzierten Widerstände gegen das Christentum in Kraft. Infolgedessen wird die christliche Apologetik das Verhältnis von Islam und Christentum nach jeder Richtung immer gründlicher durcharbeiten haben, um der Mission gegenüber dem Islam wirklich geistig standhaltende und erfolgreiche Gedanken zur Verfügung zu stellen, wenn naturgemäß auch gerade hier der Beweis des Geistes und der Kraft im persönlich-religiösen Sinn allein die Entscheidung herbeiführen kann.



Die Apokryphen des Alten Testaments.

Ed. Schweizer, P. em., Marion, III. (90jährig. — Ed.)

Darüber ist schon viel geschrieben worden in alter und neuer Zeit. Zur Verfügung steht mir jedoch nur ein Artikel von E. Schurer in Herzogs Real-Encyclopädie und etwas von Hengstenberg. Die Apokryphen sind fromme Judenbücher, meist entstanden in der Zeit zwischen dem letzten Propheten und der Geburt Christi, etliche noch später. Ihre Verfasser waren keine Propheten und meist unbekannt. Sie kamen daher nicht in allgemeinen Gebrauch. Apokryphisch bedeutet soviel als „nicht kanonisch.“ In diesem Sinn hat die protestantische Kirche das Wort auch immer verstanden. Es sind die Bücher der griechischen und lateinischen Bibel, welche im hebräischen Kanon nicht enthalten waren. Wann der hebräische Kanon seinen Abschluß fand, kann man nicht sagen; aber nach Josephus hatte er im ersten Jahrhundert nach Christo seinen jetzigen Umfang. Anders stand es bei den hellenischen Juden. Der griechische Kanon nahm eine Menge Schriften auf, die im hebräischen sich nicht finden. Den hellenischen Juden fehlte der strenge Begriff eines Kanons und die apokryphischen Bücher kamen in die griechische Bibel — die Septuaginta.

Nun war die griechische Bibel auch bei den Christen im Gebrauch, und die meisten neutestamentlichen Schriftsteller benutzen bei ihren Zitaten die Septuaginta, aber nie wird ausdrücklich eine Stelle aus unsren Apokryphen angeführt. Freilich werden auch Hohelied, Prediger, Esther, Esra und Nehemia niemals zitiert. Selten die historischen Bücher; doch glaubt man, daß im Brief des Jakobus der Einfluß des Sirach zu spüren sei. Auf jedem Fall hat der Hebräerbrief aus einem Makkabäerbuch genommen, was er Kapitel 11, am Schluß geschrieben hat.

Bei den Kirchenvätern waren die Apokryphen von alters her im Gebrauch. Schurer nennt Irenäus, Tertullian, Cyprian und andre, und meint, die Kirche der ersten Jahrhunderte habe keinen wesentlichen Unterschied gemacht zwischen dem hebräischen Kanon und den Apokryphen. Der große Origenes ließ aber nur den hebräischen Kanon gelten. Er hat freilich auch die Apokryphen zitiert, so wie wir unsre Dichter und Philosophen zitieren, womit wir sie aber den Propheten und Aposteln nicht gleichsetzen. Nur einer war entschieden gegen die Apokryphen — das war Hieronymus.

„Zur Erbauung könne man wohl die Weisheit Salomos und den Sirach benutzen, nur nicht als Autoritäten,“ sagt Hieronymus. Im Abendland war die Stimmung den Apokryphen günstig, und unter Augustins Einfluß haben die Synoden zu Hippo (393) und

Carthago (397) die Apokryphen in den Kanon aufgenommen. So blieb es bis zur Reformation, obgleich es an Opposition im Sinn der Hieronymus nicht fehlte. Für die römische Kirche kam die Frage zum Abschluß auf dem Tridentinum (1546). Die Apokryphen wurden in den Kanon aufgenommen. Auch in der griechischen Kirche des Mittelalters wurden die Apokryphen wie die kanonischen Bücher gelesen.

In der protestantischen Kirche war es zuerst Karlstadt, der gegen die Geltung der Apokryphen sich aussprach. Er stellte sich ganz auf die Seite des Hieronymus. Er fand wenig Zustimmung. Luther hat die Apokryphen auch übersetzt und seiner Bibel als Anhang mitgegeben mit der vernünftigen Bemerkung: „Das sind Bücher, so nicht mehr der heiligen Schrift gleichgehalten und doch nützlich und gut zu lesen sind.“ In der reformierten Kirche galt dieselbe Meinung wie in der Lutherischen, doch wurde der Unterschied zwischen kanonischen und nichtkanonischen schärfer betont. Darüber entstand 1851 auch in Deutschland ein Streit: der reformierte Theologe Ebrard, Keerl und andre, waren dagegen; Hengstenberg, Stier und andre waren für Aufnahme der Apokryphen in die Bibel. Von England aus hat sich vor hundert Jahren eine lebhaftige Agitation für Entfernung der Apokryphen von der Bibel erhoben; und 1825 beschloß die Britische und Ausländische Bibelgesellschaft keine kontinentale Bibelgesellschaft weiter zu unterstützen, welche der Bibel die Apokryphen mitgeben. Die Norwegische Gesellschaft ließ sich das nicht sagen und verlor die englische Unterstützung. Die Folge war, daß jene Gesellschaft ihre Existenzfähigkeit beinahe verlor.

Was soll ich nun sagen über den religiösen und moralischen Wert der Apokryphen? Wenn Luther sagt: sie seien nützlich und gut zu lesen, so gilt das nur von den besten derselben. Es gibt darunter elende Machwerke, schofle Erfindungen mit fingierten Wundergeschichten, daß man sich nur wundern muß, daß ein Augustin mit seinen Synoden, daß eine so vornehme Versammlung von Kirchenfürsten wie die zu Trident, solche Machwerke für göttlich erklären konnten. Man wollte dieses Verfahren noch entschuldigen, wenn man die Ehre der Sanktifikation nur den besten erwiesen hätte. Zu diesen gehören die Weisheit Salomos, der Sirach, das erste Makkabäerbuch und der Baruch.

Die Apokryphen sind freilich keine Prophetenbücher. Ihre Verfasser hatten keine göttlichen Offenbarungen und waren nicht inspiriert. Es gibt aber auch im Kanon nicht inspirierte Bücher. Esra war ein gelehrter und frommer Priester, ein ehrwürdiger Mann, der dem verwahrlosten Volk zum Segen geworden ist. Er war aber kein Prophet, hatte keine Offenbarungen und war nicht

inspiriert. Sein Buch ist aber doch eine wertvolle Beschreibung der Zustände, in welcher die „Kinder des Exils“ sich damals befanden. Esra's Zeitgenosse und Mitarbeiter Nehemia war auch kein Prophet mit Offenbarungen; er war ein frommer Jude und ein Staatsmann mit seltenem Verstand und ungewöhnlicher Energie. Seine Zeit und sein Vermögen hat er eingesetzt, dem hilflosen Volk eine gesicherte Existenz zu verschaffen, aber sein Buch ist keine inspirierte Schrift.

Was das Estherbuch erzählt, mag ja wahre Geschichte sein, aber von Offenbarungen ist nichts darin. Dasselbe gilt auch von dem feinen Hohelied und erst recht von dem Prediger Salomos. Dieses Buch enthält manch schönes Wort, aber auch viel Unsinn. In Missouri wollte mir ein Adventistenprediger beweisen, daß der gestorbene Mensch ganz tot sei, maustot, und erst in ferner Zukunft mache Gott etwas lebendig, das als Substitut für den einstigen Menschen gelte und empfangen, was der Mensch im Leben verdient habe. Diese Lehre wollte er mir aus dem Prediger Salomo beweisen. Ich sagte ihm, aus diesem Buch nehmen wir keine Glaubenssätze, sondern aus den Evangelien, den Episteln der Aposteln und den Propheten. Schon das eine Gleichnis vom reichen Mann und dem armen Lazarus vernichte seine Lehre, denn die beiden waren nach ihrem Sterben nicht maustot, sondern lebten noch, und an verschiedenen Orten und in verschiedenen Zuständen.

So nehmen wir keine Lehrsätze aus den Apokryphen, wenn auch etliche nützlich und gut zu lesen sind. Schon vom ersten Buch derselben, vom Buch der Judith, gilt das günstige Urteil durchaus nicht. Das Buch hat keinen historischen Wert — es ist die reine Erfindung. Es hat auch keinen sittlichen Wert — es ist anstößig. Der assyrische Feldherr Holofernes belagerte die Judenstadt Bethluis und bringt sie durch Abschneiden des Wassers in die höchste Not. Da faßte Judith, eine Witwe, den Plan zu helfen: „Mit dem Herrn fang alles an,“ hieß es bei ihr, und sie betet ergreifend schön und fromm (Kap. 9). Danach fand sie Zutritt zu Holofernes und berückt ihn durch ihre Schönheit und Klugheit. Sie war mit ihm allein zusammen in der Nacht und mit viel Gebet hieb sie ihm, dem betrunkenen Feldherrn den Kopf ab. Glückselig entkam sie und wurde von ihren Volksgenossen verherrlicht, nachdem sie die Assyrer geschlagen hatten. Das Buch ist eine historische Fiktion zum Zweck der Ermutigung des Volkes zum Kampf um seinen Glauben in der Makkabäerzeit. Unangenehm berührt der Mißbrauch des Namens Gottes und verwerflich der Grundsatz: Zu einem guten Zweck ist jedes Mittel erlaubt, auch der Mord.

2. Das Buch der Weisheit. Der Verfasser war ein jüdischer Philosoph, der die jüdische Frömmigkeit mit der griechischen Philosophie zu verbinden suchte. Schon im Alten Testament wird an einigen Stellen die Weisheit als das höchste Gut, als der Inbegriff aller Tugenden betrachtet. Vor allem war die Erkenntnis Gottes und die Gottesfurcht dazu gerechnet. Weisheit und Frömmigkeit war identisch **und der Weise war der Gerechte**. Darum verleiht die Weisheit nicht nur Ehre und Ruhm, sondern auch ewiges Leben und Seligkeit. Das vermag sie, weil sie aus Gott ist, und ihr Handeln mit dem Handeln Gottes identisch. Dieses Buch ist in der That nützlich und gut zu lesen, es ist erbaulich, weil Glauben stärkend. Mit großem Ernst redet er vom künftigen Gericht und der gerechten Vergeltung. Da heißt es auch: „Wehe den Gottlosen!“ — „Aber die Gerechten leben in Ewigkeit; sie haben ihren Lohn im Herrn, und die Sorge für sie steht beim Höchsten. Darum werden sie das Reich der Herrlichkeit und die Krone der Schönheit aus der Hand des Herrn empfangen; denn mit seiner Rechten wird er sie beschützen und mit seinem Arm sie beschirmen.“ Kap. 5, 1—16. Das ist recht biblisch, ja fast neutestamentlich geredet, aber man vergesse nicht, daß der Mann nicht aus Offenbarung geredet hat, und in seine recht vernünftigen Betrachtungen hat auch die Phantasie hineingeredet. Darum: „Prüfet alles und das Gute behaltet.“ Auf eine weitere Angabe des Inhalts muß ich verzichten.

3. Tobit und Tobias. Dieses Büchlein gehört zum Schönsten, Frömmsten und Besten der Apokryphen. Es ist eine anmutige Dichtung, wohl mit historischem Grund. Der Zweck war: zu zeigen, daß Gott die Frommen und die Gerechten niemals zu Schanden werden läßt, sondern sich ihrer immer wieder annimmt, wenn es auch je und dann scheine, als ob Gott sich nicht um sie kümmere. Darum sollten sie Gott treu bleiben auch unter den Heiden und ihr Vertrauen ihm bewahren. Das ist ja im Glauben gesprochen und man sieht, daß es damals unter den zerstreuten Israeliten fromme Leute gab, die im Glauben an Gott festblieben. Die politischen Angaben sind richtig.

4. Die Weisheit Jesu, des Sohnes Sirachs. Dieses Buch wurde ursprünglich hebräisch geschrieben und vom Enkel des Verfassers ins Griechische übersetzt. In einem Vorwort schreibt der Uebersetzer: „Weil uns Vieles und Wichtiges durch das Gesetz und die Propheten und die andern Männer, die sich an sie angeschlossen haben, mitgeteilt worden ist, wofür Israel das Lob der Gesittung und Weisheit verdient; und weil es nützlich scheint auch den Laien durch Wort und Schrift zu dienen, so hat mein Großvater Jesus, nachdem er sich dem Studium des Gesetzes, der Propheten und der

übrigen von unsren Voreltern uns überlieferten Schriften mit besonderm Eifer gewidmet und sich eine aner kennenswerte Tüchtigkeit in ihnen erworben hatte, schließlich dazu getrieben fühlte, auch selbst ein auf Gesittung und Weisheit bezüg liches Werk abzufassen, damit die Lernbegierigen eine viel stärkere Förderung durch einem dem Gesetz entsprechenden Lebenswandel erföhren.“ Die Uebersetzung geschah im 38. Regierungsjahr des Königs Euergetes, also im Jahre 132 vor Christo, denn Euergetes regierte in Megypten von 170 bis 117 vor Christo. So mag denn das Original des Buches zwischen 170 und 190 vor Christo entstanden sein. Es gibt auch eine lateinische Uebersetzung, die sehr wenig mit der griechischen stimmt. Mit den Uebersetzungen ist es ein übel Ding. Die Bibel hat horrible Varianten bekommen auf dem Missionsgebiet durch ungeschickte Uebersetzer. Luther hat den Sirach auch übersetzt, aber es sei mehr eine Bearbeitung als eine Uebersetzung, sagt Schuerer. Es gibt auch einen hebräischen Sirach, und den hat Dr. Menge zu Rute gezogen, wenn ihm das Griechische nicht deutlich genug schien. Das Sirachbuch ist das Spruchbuch der praktischen Lebensweisheit ähnlich dem Spruchbuch Salomos. Es gibt im menschlichen Leben kein Verhältnis, worauf das Buch nicht einging. Der Verfasser hat für alles Ratschläge und Zurechtweisungen. Er spricht von Gottesfurcht und göttlicher Weisheit, von Freundschaft und Barmherzigkeit, von Selbstbeherrschung und Mäßigkeit, kurzum: von allem, was ein Lob und eine Tugend oder eine Untugend ist. Es ist eine ausführliche jüdische Ethik, vielmehr Kasuistik. Dabei ist er kein Phariseer, kein Sauertopf und Griesgram, sondern ein menschenfreundlicher Mann, in dessen Umgang man behaglich fühlt. Es ist gewöhnlich fromme jüdische Moral, aber Christen können davon auch etwas lernen.

5. Das erste Buch der Makkabäer. Der historische Wert des Buches ist unanfechtbar. Es ist eine Beschreibung der Bedrängnisse, welche die Juden im zweiten Jahrhundert vor Christo von Seiten der syrischen Könige, besonders von Antiochus Epiphanes, erlitten haben, und eine Schilderung der Heldentaten, welche die Juden unter Judas Makkabäus und seinen Brüdern verrichtet haben. Es galt die Rettung des Gottesdienstes und des Judentums selbst. Der König hatte den Altar und Tempel schmählich entweiht, den Gottesdienst unterdrückt und wollte die Juden in Heiden verwandeln, oder ausrotten. Da wagte der Priester Mattathias den Widerstand und seine Söhne, vor allen Judas, führten den Krieg. Sie fielen alle, aber das Heiligtum und die jüdische Unabhängigkeit war gerettet. „Makabi“ heißt Hammer, und davon bekamen diese Helden den Namen „Makkabäer.“ Sie heißen auch „Hasmonäer,“ d. h. edle Männer, vornehme Leute. Das Buch

erzählt die Geschichte von 175 bis 135 vor Christo. Der Name des Verfassers ist unbekannt. Ursprünglich war es hebräisch geschrieben. Das sagen Origenes und Hieronymus.

6. Das zweite Makkabärbuch geht seinem Inhalt nach mit dem ersten parallel, aber so, daß es etwas früher einsetzt und bedeutend früher als das erste schließt. Der Verfasser schrieb nicht aus eigener Anschauung und Erfahrung, sondern schöpfte aus dem Buch eines gewissen Jason von Crene, von dem man sonst nichts weiß, sowie aus mündlichen Ueberlieferungen. Es waren trübe Quellen. Darum steht es dem ersten Buch an Glaubwürdigkeit nach. Es erzählt dieselben Ereignisse zum Teil anders und in andrer Ordnung als das erste. Erdichtete Sagen sind auch mit eingeschlossen. Schon die zwei Sendschreiben an die Juden in Aegypten sind Fiktionen, sagt Hengstenberg. Dabei werden Wunder berichtet, darunter ein recht „wunderliches“ Wunder. Bei der Wegführung des Volkes nach Babel sollen die Priester vom heiligen Feuer mitgenommen und dort in einer leeren Chsterne gut versteckt haben. Nehemia ließ es holen. Man fand aber kein Feuer, sondern schlammiges Wasser. Man bringt davon nach Jerusalem, gießt es auf das Opfer und die hellen Flammen lodern auf. 2. Mak. K. 1. Zu bemerken ist, daß von der Zeit an, da Gottes Bund mit Israel gebrochen war, noch vor der Zerstörung Jerusalems, keine Wunder mehr geschahen. Auch nicht zur Zeit Jeremias und der Propheten nach ihm. Es sei nicht ganz richtig dergleichen Berichte als **Lügen** zu bezeichnen; der Verfasser wollte ja Wahrheit und Dichtung geben, sagt Hengstenberg und nennt das Buch einen **Roman** der Makkabäerzeit. Der Verfasser wollte zum Vergnügen schreiben. Das ist ihm auch gelungen mit seinem geistreichen Buch. Der Verfasser dieses Buches hat mehr religiöses Interesse als der Verfasser des ersten Buchs. Er will nicht nur die Taten einer ruhmreichen Vergangenheit berichten, sondern auf die Gegenwart in religiöser Beziehung einwirken und fügt erbauliche Betrachtung ein. Im Ganzen bleibt die historische Grundlage unberührt und die Scheidung von Wahrheit und Dichtung ist nicht schwer, sagt Hengstenberg und bemerkt, daß das Buch spät entstanden sei, da Philo und Josephus nichts davon wußten.

7. Das Buch Baruch ist späteren Ursprungs und nicht vor dem Zeitgenossen Jeremias. Es führt eine ernste Sprache und redet im Sinn und Ton des Propheten. Insofern ist es von theologischem Wert und anregend.

Es gibt noch andre apokryphische Bücher.

1. Der apokryphische Esra, eine ziemlich wertlose Kompilation, sagt Schuerer. Die Hauptmasse ist mit dem kanonischen Esra identisch.

2. Zusätze zum Buch Esther mit etwas apokalyptischem Charakter.

3. Zusätze zu Daniel. a. Gebete des Asaria und Lobgesang der drei Jünglinge im Feuerofen auf Grund von Daniel Kap. 3.

b. Die Geschichte der Susanna von Babel, und

c. Die beiden Anekdoten vom Bel und Drachen zu Babel. Alles Erfindungen zu Ehren des Propheten Daniels. Dichtungen sind auch das Gebet Manasses und der Brief des Jeremias.

Schlußwort. Die Apokryphen sind immerhin ein wertvoller Besitz. Von historischer Bedeutung sind freilich nur die Makkabäerbücher. Aber ohne dieselben wüßte man wenig von den Erlebnissen der Juden unter den syrischen Königen. Die Griechen und Römer befaßten sich wenig mit den Juden: sie waren ihnen zu unbedeutend. Vor Alexander hat kein griechischer Schriftsteller den Namen der Juden genannt. Herodot führt sie nur als Syrer in Palestina an und hat sehr unklare Vorstellungen von ihnen. Josephus wäre fast die einzige Quelle der Geschichte der Juden zwischen Nehemia und Christus. Inbezug auf Kultur und Religion der Juden jener Zeit geben die Apokryphen genauen Bericht. Die Juden waren den gebildeten Griechen ebenbürtig; sie hatten ihre Schriftsteller und Philosophen und waren kein verkommenes Sklavenvolk. In Sachen der Religion standen sie einzig da, wie ihre Vorfahren von Mose an. Der Kern des Volkes war fromm und hielt fest am Gesetz des Herrn, sodaß sie auch dafür zu leiden bereit waren.



EDITORIALS

WHAT KIND OF REFORMATION SERMON?

When this number is going to be read we may be writing our Reformation sermon. This sermon should meet a number of requirements. It should—to mention only one—be adapted to the times. Some years ago we heard a reformation sermon by a man whom we had called from a neighboring city, a successful pastor and a speaker of no mean repute. He preached a sermon in which he brought out an important law which seems to hold good in God's kingdom, and applied it to the Reformation movement. The sermon was good as far as it went, but it failed entirely in not connecting up with present times and needs. It stayed in the past and forgot the 20th century while speaking of the 16th.

And this writer himself made perhaps a greater blunder—at least in the opinion of some of his hearers—when several years ago he decided to do thorough work in the Reformation season. He spoke of the times and the life of Luther at length, and then of the position of the bible in the Protestant church and of the sola fide. He thought he had done pretty well but, much later, he learned that some of his young people had rather been bored by his historical references and considered most of his efforts, during those two or three Sundays, a waste of time.

This lack of appreciation was very annoying. Still, now—after time has cooled pastoral sensibilities—we are willing to concede that some of the criticism may have been just. Reformation Day is the day that has found less of place and consideration in American Protestantism than any other, and to our young people Luther and the other Reformers are persons they know little about and care less. Our efforts to remedy this defect, in the pulpit, meet with little sympathy, as my experience showed. Therefore it seems better to strive more for timeliness in this matter than for historical enlightenment.

Timeliness is one of the chief requirements in all sermons. Our text may deal with Jews, Greeks or Romans, but we must make a way quickly to get to the Americans that are sitting before us. The bible scene may be laid in Jerusalem or Corinth or Ephesus; our hearers are more interested in the American landscape or in the city where they live. What are their problems today, what are their needs, trials, aspirations and how can we serve them along these lines—this ought to be the preacher's task.

Luther lived in an age that made much of church and church going and of the sacramental element of religion. He, therefore, had to show that church going alone won't save. To-day church going is not overstressed. More than 70 millions of Americans never go to church. So it would be carrying coal to Newcastle to tell the people of our time not to overemphasize church going. Luther, in his search after truth, found himself blocked every time by the authority of church and pope. He had to throw off the shackles of ecclesiastic tyranny. He put the bible in the place of church and pope. To-day—while the Roman church is still strong and imposing—Protestants are released from it. Religious freedom is the heritage of every one. We find other adversaries in the way. Is the bible really the last seat of authority, so we hear them ask everywhere. And the answer of the age is: Not the bible is the last resort. The last and decisive word has to be spoken by *Science*. So it's clear that in our Reformation sermon—and elsewhere—we have to enlighten the people, if we can on this dilemma and show up the function of faith and science and in what sense the bible still speaks with the voice of authority.

Luther's message was largely—not altogether—the individual gospel of salvation by faith. Our time is the age of the social gospel: not the individual only, but the social order is to be made subject to the spirit of Christ. Luther preached obedience to the powers that be and submission to the evils of this vale of sorrow. The social gospel demands active virtues also. The age is ruled by the law of progress, the world is to be made better. Now whether these are fallacies, half truths or real truths—such is the mental situation today. And Reformation sermons ought to do justice to it. While they link us with an important past, they ought to try, from bible, history and present experience, to give an answer to questions that are in the air and that demand sensible discussion from those who are the religious teachers of the race.

OUR SYNOD AND THE SOCIAL GOSPEL

Ten, fifteen years ago most people in our Synod hardly knew what "Social Gospel" meant. It was just as foreign to us as it is to most Lutheran bodies today. Our Christian faith had to do with the salvation of the individual. The Kingdom of God, this fundamental conception in the religious thought of the day, was to come by divine intervention, at the end of this aeon, and man could do nothing but pray for its coming. We showed in our "Geschichte des religioesen Lebens" that in 1917, at the General Conference of Pittsburgh, the Commission for Social Service submitted its first report and that in it occurred the momentous state-

ment, that the whole of Christ's work finds its expression in the term "the Kingdom of God." In looking back we can realize the significance of this statement. The Social Gospel found official entrance into the work and thought of our Church at that time, and brother Horstmann was its first spokesman and became its most consistent and valiant protagonist.

Since then things have moved considerably. Think only of Professor H. R. Niebuhr's recent book, "The Social Causes of Denominationalism" and its thesis that "the causes of schism have always been dominantly sociological rather than theological." We had thought that the different churches owed their origin and character to the nature of their religious experience. He says, no: rather to their economic status and to their racial and national organizations.

And great is the number of the younger clergy who are enamored with the new viewpoint and try to unveil before their congregations the long forgotten aspects of the Kingdom idea. In many cases the people don't readily understand them. They wonder e. g. why the preacher speaks so much about the abolition of war. Only lately war was God's way to bring in everlasting peace and now it is the greatest collective sin of the age. Again, they often get the impression that their minister is a veritable socialist. He belabors the capitalists and pleads the cause of the common people. If they are not employers of labor they like it but they doubt whether it will ever change conditions much.

Then there are also many who miss the note of personal piety, the emphasis on conversion, the emotional appeal, the culture of the inner life. The sermon seems to deal more with externals; conditions and environment are to be changed. Still, is not a change of heart and a living, manly faith more important? Take the last two devotional books put out by the Synod, the "Hausaltar" (edited by W. Baur) and the "Christian Family Altar" (reflecting the characteristics of the late Professor Vollmer), and you see at once the striking change in tone and treatment). Baur's book is the kind we were used to, Vollmer's lacks the Pietistic unction.

The greatest objection the old-time Evangelical makes to the Social-Gospel man is that he is a Liberal, a Modernist. His theology is not sound; at any rate, it is not the "faith of our fathers." The social preachers admit that readily. Rauschenbusch was so convinced of it that he even tried to furnish a more adequate theology for the modern man in his "A New Theology for the Social Gospel." This God was to be a Democrat, not an absolute King. He didn't worry about the two natures in Christ, or about his miracles. The atonement meant that Christ had to suffer the con-

sequences of the collective sins of the age; but his death was not a ransom for human guilt. It was caused by sin and it showed the glory of his character (faith in God and love for man). In Christ's second coming we are not interested; we are interested, however, in the growing establishment of his rule on earth. Other social preachers have gone farther in their negation than Rauschenbusch. They are all Liberals. Creeds and doctrines are for them only codifications of the faith of a certain age. Coming ages are bound to shed the opinions of the past as the growing child discards his swaddling clothes.

Our Synod is ready to accept what is true in this standpoint. At the same time, it will not let vital elements of the Christian faith be sacrificed. The future only can show how the conservatism of the past can enter into union with the progressiveness of the new time.

R. D. No. 3, Randolph, Vt., August 6, 1930.

Rev. H. Kamphausen
9807 Cudell Ave.
Cleveland, Ohio

My dear Rev. Kamphausen:

I have just read the editorial "She Gives Him Five Years" in the July issue of the *Theological Magazine*. I note that it contains one of your periodic "slams" at Dr. Fosdick. (I take "E. Fosdick" as a printer's slip for the name of Dr. Harry Emerson Fosdick.) That is, of course, a matter of individual taste and temperament; and I cannot well criticize either you or the lady in question for your opinion of him.

I do, however, object to the misstatement of fact in your next paragraph, which says: "He is not a pastor now, visits no one, doesn't shepherd the souls, is neither at the sick-bed nor at dying moments." This statement is absolutely unwarranted and badly unjust. No doubt, in a parish the size of his, he doesn't get an opportunity to visit or even to know everyone. Possibly his associates do not call on everyone regularly. But with all of his work of preaching, writing, and teaching at Union Theological Seminary, with frequent lecture and speaking engagements elsewhere in addition, Dr. Fosdick nevertheless insists on finding time each week for a certain amount of personal pastoral work. He is so trusted a "shepherd of souls" that men and women with serious difficulties write him from all over the country for help, and often travel long distances to talk with him. His sermons contain abundant material from his personal contacts, and he frequently tells of his sick-

bed experiences. I should appreciate your making the necessary correction.

May I take this opportunity of assuring you that in as unpoetic a setting as a homiletics class one does get "touched" spiritually—if that adverb has any connection with the noun "spirit." And may I remind you that capable critics accept his addresses as sermons.—As for "reconciling science and religion," Dr. Fosdick would probably enjoy that verb. But whatever sacrifices are necessary have to be made, not by "religion," but by theology—which really isn't a very bad idea—or at most by some types of religion. So far as I can see, "the master Modernist"—as you call him although he would probably recognize a different Master—has never thrown over any religious value but that he has found a better wherewith to replace it. And even a fundamentalist must admit that Jesus got along pretty well without the guidance of Luther.

Sincerely yours,

Huber F. Klemme.

The critic overlooked that I was publishing the lady's opinion, not my own. *Editor.*

"DE SENECTUTE"*

Sechzig Jahr — geht's Alter an, so heißt es in einem deutschen Spruch. So hielt es schon Cicero. Er hatte schon über manches Thema geschrieben, aber als er 62 war, fühlte er, daß das Alter herangekommen war. Was für eine Frage konnte natürlicher sein, als die nach einem glücklichen Alter. Dieser Frage ist das Schriftchen, das oben im Titel angegeben ist, geweiht. Er widmet es seinem jungen Freund Atticus und legt seine Gedanken dem alten, vierundachtzigjährigen Cato (dem bekannten Feind Carthago's, der Nebenbuhlerin Roms) in den Mund. Aber er schrieb es eigentlich für sich selbst und für alle, die an der Grenze des Alters stehen. Es ist also eine passende Lektüre für viele unserer deutschen Leser. Wir lernen nicht bloß von Paulus und Petrus, oder von Luther und Wesley. Der Apostel sagt: Ob Paulus, oder Apollo, oder Kephas, oder **die Welt**: es ist alles euer! Cicero war nicht bloß ein Redner und Advokat, er war auch ein Philosoph, ein Lehrer der Lebenskunst. Er hatte ein bewegtes Leben hinter sich, sich versucht in manchen Stellungen und stets sich bemüht, nach bestem Wissen und Gewissen zu handeln. Er hatte nicht die unbeugsame Charakterfestigkeit des Cato, aber auch nicht dessen fanatische Härte. Was auch immer seine Schwächen gewesen sein mögen, im

* Ciceros Werk über „Das Alter.“ — Editor.

ganzen haben wir in ihm das Bild eines reich begabten, edlen Menschen, der nicht nur in der Literatur, sondern auch als Persönlichkeit einen weltweiten Einfluß ausgeübt hat.

Um kurz auf seine Schrift über das Alter einzugehen: Er gesteht zu, daß das Alter manche Gebrechen und Hindernisse uns in den Weg legt, aber daß es auch manche Vorzüge hat; daß es von manchen Illusionen befreit und den Blick auf das Wesentliche, das Bleibende, das Innerliche richtet. Von seinen Gedanken interessiert uns wohl am meisten nicht seine nüchterne Lebensweisheit, sondern sein religiöser Glaube. Das Alter ist nicht fern vom Ende, vom Tod. Ja wohl, erwidert er, aber ist denn der Tod so sehr zu fürchten? Ist er das Ende aller Dinge? Dieser Frage widmet er einen großen Teil seines Argumentes, und auf Plato, dem tiefsten griechischen Denker fußend, entwickelt er seinen Glauben an das Jenseits. Die Seele, die so großes im Menschenleben schafft und leistet, kann nicht dem Tod verfallen. Ihr gehört Unsterblichkeit. Wer weise und gut gelebt hat, geht beim Tod ein in ein besseres Leben, vereint mit seinen Lieben und all den großen Geistern, die je der Menschheit gedient haben. Die Wahrheit dieses Glaubens mag nicht absolut erweisbar sein. Sie ist aber das, worauf das Denken und Hoffen der Besten hindeutet. Sollte das nicht genugsam sein? Wenn dann das Alter uns dieser Zukunft näher führt, warum sollte es so sehr zu fürchten sein?

So weit führt Reflektion und Philosophie den Cicero, so weit und nicht weiter. Auch heute ist sie noch nicht darüber hinausgekommen. Nur der Glaube lichtet den Vorhang, und nur der christliche Glaube gibt volle Gewißheit.

Was Ciceros Anweisungen zu einem glücklichen Alter anbelangt, so kann der Leser davon nur profitieren, zumal Cicero sie immer an bekannten Persönlichkeiten illustriert. Natürlich halten sie nicht immer Stich. Wenn er z. B. dem Alternden Rückkehr ins Landleben empfiehlt, wer kann das durchführen? Auch gelten seine Ratschläge meist bloß für gebildete Leute, und sie sind ganz aufs Individuelle zugeschnitten. Niemals denkt der Schriftsteller auch nur entfernt an die soziale Seite der Frage. Moderne Gedankengänge wie dieser: Was sollen wir mit unsern Alten tun? bleiben der Erwägung ferne. Das schwere Problem unsers industriellen Zeitalters, die Fürsorge für die, welche den Schnellschritt des wirtschaftlichen Lebens nicht mehr mitmachen können, berührt Cicero nicht.

Seine Schrift, wie sein ganzes literarisches Vermächtnis ist ja auch in den Händen der Arbeitswelt (ob Herren oder Angestellte) nicht zu finden. Schreiber dieses hat selbst sich dieser Lektüre erst zugewandt, als auch für ihn die Zeit kam, an die vor zwei Jahr-

tausenden Cicero durch seine 62 Jahre erinnert wurde und hat wohl die Verschiedenheit der Gesichtspunkte von damals und heute gespürt. Wer würde heute über das Alter schreiben ohne eine stark soziale Note?

Daß der heidnische Philosoph auch religiös in seinem Argument nicht befriedigt, liegt auf der Hand. Er sagt richtig: Eine wohl verbrachte Jugend ist der sicherste Weg zu einem glücklichen Alter. Aber er kennt nicht das Gebet des Psalmisten: „Herr, gedenke nicht der Sünden meiner Jugend!“ oder das andre: „Sei gnädig meiner Missetat, die da groß ist!“ Er kennt nicht den Gebetsverkehr mit dem göttlichen Herrn, noch den Gnadenweg in Buße und Glaube, den uns der gute Hirte aufstut.

Noch manches wäre in dieser Richtung hinzuzufügen, wo Cicero versagt und ein Größerer nötig ist. Die ganze Art, wie Christus und seine Apostel zur Geduld und Freude gegenüber den Uebeln des Lebens ermahnen, ist religiös fundiert. Man denke an Paulus in Röm. 8: „Der uns seinen Sohn gegeben, wird er uns mit ihm nicht alles schenken?“ Auch im Alten Testament: „Wenn sie gleich alt werden, werden sie doch in den Vorhöfen Gottes grünen.“

Doch wozu Unmögliches fordern? Die Lektüre dieses alten Schriftchens sei bestens empfohlen. Wer es in guter Uebersetzung aufmerksam liest, wird vielleicht dem alten Heiden im Geist die Hand drücken und sagen: „Das hast du gut gemacht! Und wenn du dem Alter so viele gute Seiten abgewinnst, sollte ich es nicht noch mehr tun?“



The Christian World

Dr. Jefferson Ends Thirty-three Years' Ministry With Unusual Record

BY LINLEY V. GORDON

When the Rev. Charles E. Jefferson arrived in New York thirty-three years ago, he was warned that Broadway Tabernacle, of which he was the new pastor, was the Matterhorn of New York. There were reasons for this opinion. No one seemed to like the Congregational Church. Manhattan, it would seem, has been the graveyard of Congregational churches—more than forty had been started, struggled and died. Dr. Jefferson has himself said that Congregationalism in New York has always been an alien and an exotic.

Moreover, Broadway Tabernacle is a downtown church and downtown churches are notorious because of the difficulties they present. Again, Broadway is the street of theatres and cabarets. All these things helped to make the church seem the Matterhorn of New York.

Dr. Jefferson proceeded to scale this mountain by studying closely and at length both his church and city. For three years in addition to his preaching he devoted himself, as he expressed it, to "constant observation and painstaking, incessant study."

To-day Dr. Jefferson preaches his farewell sermon in the church which is the fruit of that study and observation, one of the most truly popular and effective churches in the city. On Aug. 29, his seventieth birthday, he will officially retire from his pastorate, although remaining pastor emeritus.

Realizes Dream for New Building

It was in the early years of his ministry in New York that a new church was built for his congregation. For years he had dreamed about a building fully equipped to meet the tasks being ushered in by the new day. It must be so situated and so planned that it must last for a long time. It must have a capacious auditorium, a majestic pulpit, chancel, choir stalls, lecture halls, Bible school auditorium, class rooms, galleries, club rooms, offices, studios for the pastor and his secretaries, library, reception rooms and a complete housekeeping apartment. And above all it must possess perfect acoustics, for, he said:

"Better a barn in which a preacher can be heard than a Cathedral in which worshippers strain their ears to catch a voice which fain would give them instruction or consolation."

This was the sort of equipment of which he dreamed and in the present building on Broadway and 56th Street it came into being.

The Tabernacle as it stands to-day was largely his conception. It was the first skyscraper church in Manhattan.

But spiritual Matterhorns are not scaled by architectural and mechanical devices.

The first peak Dr. Jefferson had to scale was the old conception of the Bible. A generation ago there were murmurings about the new theology. No one seemed to know what it was and most of those who had heard of it sneered at it. Those who used the word "new" did it with biting intonation, like the snap of a dog. Others were confused. They had been brought up to believe in an infallible Bible. And now there were German and English and American scholars who dared to question the mechanical theory of inspiration.

Takes Stand for Higher Criticism

The new view was not by any means domesticated in the Broadway Tabernacle when Dr. Jefferson came and in a series of thirteen lectures, each lecture an hour in length, he cast aside the traditional and orthodox view of the Bible and took his stand by the side of the Higher Critics, saying:

"The Bible can never escape from the reason. If at any time in the future any book of the sixty-six books that make up the big book should become offensive to the enlightened reason of the church, it would simply be cast out. No Bible, book or Christian doctrine will be carried along permanently which is offensive to the highest reason of Christian men."

Early in his career he began a fight against militarism. He had traveled all over Europe and has become conscious of the problem as it existed there. He returned determined to strike the accursed thing. He was one of the first men in the ministry of the United States to get his eyes on it. For thirty years and more he has tried to remove it.

In sermons and lectures and books and magazine articles he has poured his vial of wrath on militarism. It is becoming the vogue now to denounce militarism, but when he did it advocates of peace were referred to as pusillanimous creatures, or piffling pacifists, or sad-eyed doves.

Dr. Jefferson is a many-sided man. One soon discovers that by his preaching and his writings. One could not reign for thirty-three years on the ecclesiastical throne of Broadway if he were monotonous. But he has employed no trick methods. He has never been spectacular—never a showman. Never has he used a bass drum. He is a living example of the fact that it is possible in the twentieth century, in the United States, in hectic New York and on theatrical Broadway, for a minister of the Gospel to do a significant work by means of quiet preaching, efficient administration and deep living.

He has borne testimony to the effect that one can succeed on Manhattan Island without "whooping it up." He has scorned the meretricious. He has repudiated vulgar methods of church advertising. In all his ministry he has never used sensational subjects. He has performed a high task on Broadway, but he has never been his-

trionic. Through all these years it has not been possible for time or custom to stale his infinite variety.

When an editor of a New York daily wrote of him on his thirtieth anniversary as minister of the Broadway Tabernacle, in thinking of his life and work, his preaching and his example of patience, courage, industry, sacrifice and love, the most appropriate title he could confer upon him was "Saint of the Great White Way."

China Today

BY THE REV. EDMUND L. SOUDER

Episcopal Missionary, Diocese of Hankow

For the past month China news has frequently been front-page material in the newspapers. The looting and burning of the great city of Changsha by Communist troops, accompanied by the slaughter of several hundred people, and the wilful destruction of much mission property; the evacuation of many foreigners from Kuling, the Central China summer resort, at the urgent request of Chinese and foreign authorities alike; the flight of hundreds of Chinese from Nanchang, Wusih, and other important places—all this, and much more, has come to us in press dispatches. It has an added interest for us as Church people inasmuch as these Communist depredations have centered about Kiangsi, Hupeh, and Hunan provinces, where the American Church has much missionary endeavor. One of our Chinese priests, Fr. Feng, has already been martyred, and a number of others have had hair-breadth escapes.

Perhaps many Church people are in the position of friends of mine, who have recently said to me, "I read the China news, and am interested, but I don't know what it is all about!" The situation in China today, with everything—intellectual, political, economic, social, and religious—in the melting-pot, is far too complex for any one person to "explain" it, even within the compass of a weighty volume, yet it may be worth while to try, in a few words, to indicate what seem to be some of the factors in the present situation, not primarily as political news, but as something that has a direct bearing on the mission work of the American Church in China, which has been built up through the prayers, the gifts, and the labors of devout Church people at home.

It is a fact familiar to many Americans that Dr. Sun Yat Sen, the "father" of China's revolution, worked through forty perilous years to bring about a modern government in ancient China. He was not only baptized in youth in an Anglican mission school, but at his death he was buried by Christian rites, one of the officiating clergy being an American-trained Chinese priest of the Anglican rite. Dr. Sun was no saint, but there is no reason to deny that he was a patriot.

In 1911, largely as a result of his efforts, the Manchu dynasty was overthrown, and a "republic" established, but the country soon came to be divided among a group of utterly self-interested war-lords, who fought back and forth across the land, each trying to enlarge his

territory at the expense of the war-lord nearest him. Dr. Sun then sought to carry forward his uncompleted revolution, and for financial and moral support turned to the Western Powers. He especially hoped for sympathy with his democratic ideals for China in Britain and America. Western commercial interests, however, were not at all desirous of upsetting the *status quo*, whereby the foreigner in China has enjoyed many political and economic privileges, and one by one the Powers disappointed him. In desperation he turned to Russia. An important meeting with Dr. Adolf Joffe, able Russian diplomat, took place in Shanghai in January, 1923, and an *entente cordiale* was formed which marked a turning-point in the Chinese revolution. Russia voluntarily relinquished privileges previously enjoyed under the unilateral, or "unequal" treaties, and at once appeared to the Chinese as their one true friend. Russian military and political advisers came to Canton, the seat of the revolutionary government, and, under Michael Borodin, Chinese nationalism grew in power, and in an incredibly short time during 1927-28, the "people's revolutionary army" drove out one feudal war-lord after another, and the Nationalist flag was flying throughout China, Manchuria included.

The great majority of Chinese Nationalist leaders were not Communist, but they rather naively believed that they could accept Russian aid without any *quid pro quo*. That was not the Russian idea, and ever since China got astride the Russian tiger to ride him to liberty, equality, and fraternity, she has found it increasingly difficult to get off again. Communist propaganda was effectively begun among both farmers and students, and the Sun Yat Sen University for Chinese youths was established in Moscow, in which several thousand boys and girls have since been schooled in the economic philosophy of Marx and Lenine, and the violent methods of Red revolution. Hardly had the Nationalist troops entered the important Central China city of Wu-chang, for instance, where the writer along with many others went through a forty day siege, than the walls were placarded with thousands of posters, many of them entirely constructive in sentiment, such as "Reform the city government," "Abolish opium smoking," etc., but there were also others, such as these: "Marx was the father of the oppressed people of the world!" "Unite with Russia against the Imperialists!" and "Recover the spirit of the Paris commune!" which I fear was a bit over the head of the average coolie!

Later, following a period of terrorism in Hunan and the Canton massacre of December, 1927, there was a complete break with Russia, its consulates were closed, and Borodin, chief Russian adviser, had to flee. The moderate, anti-Communist Nationalist group (the Nanking government) came into power. But Communism had not been driven out of China: it was simply driven under ground, and as civil war has dragged on, its propagandists have had an almost free hand in the militarily unprotected country districts. Roving groups of disbanded soldiery, and other bandits, have terrorized ever widening areas, plundering and massacring as they went, and the Communist organizers have made use of them, apparently with the idea of breaking down

all organized government, that out of the ensuing chaos they might build a Soviet world. As these bandit hordes have increased in size they have increased also in boldness, until today they have become veritable Red armies, intelligently led by trained officers, some of whom are graduates of European and American universities, who are genuine converts to the tenets of Red Russia, and they attack now not small villages but large cities, like Changsha.

How shall we, as thoughtful Christians, view these recent happenings in China? Being half way around the world from us are they our concern? They should be, for if four hundred million Chinese eventually become Communist, the Western world will hear from it. Or do we just wax eloquently indignant at such horrors as are taking place? That is perhaps the natural human reaction, but it is not the "scientific" attitude. I shall always feel grateful to a sociologist lecturer who pointed out that when we come on some social philosophy or social organization which is not congenial to our own thought, whether it be individualism or imperialism, capitalism or communism, we should not get angry at it, or call it hard names, but should try rather to study it, investigate it, ask what causes it, etc. In some such objective, scientific way, let us ask why the present situation in China should have developed as it has.

To do this we need to envisage something larger than China, and reflect a little on past world history. An American business man who dropped into a seat beside me on the train recently, said in conversation that he believed people are naturally long-suffering: they will suffer patiently a good many pin-pricks of misfortune and inconvenience. But, he said, when things get absolutely unbearable, the top blows off, and there is a revolution. Our own national life in America began in a revolution against the old mother country. Doubtless the colonies had adequate cause for revolt, though there were many Tories, but I am convinced that the provocation for the American Revolution was not nearly so great as that for the subsequent revolutions in France, in Russia, and, today, in China.

As one re-reads French history of the eighteenth century, or walks about Versailles and tries to reconstruct the picture of the times when millions of francs were spent on gardens and fountains for the enjoyment of the King and his friends while starving peasants cried vainly for bread, he comes to understand, even though he does not approve, the Reign of Terror. "Disease and famine; crushing imposts and extortions, official debasement of the currency, bankruptcy, state prisons, religious and political inquisition; suppression of all institutions for the safeguarding of rights; tyranny by intendants; royal, feudal, and clerical oppression burdening every faculty and necessity of life; monstrous and incurable luxury"—this is the word picture given in the *Encyclopædia Britannica* on conditions in France at the end of Louis XIV's reign. Is it any wonder that after another reign, during which the moral degeneracy of the court became worse, a "deluge" followed?

Or again in Russia. Those who have read *Rasputin, the Holy Devil*, with the picture it gives of the triviality and corruption of the

court in Czarist Russia, the callous indifference of those in authority to the sufferings of the peasants, and the reactionary attitude of the Church, perhaps lay the book down with the feeling, "If I had lived in Russia, I should probably be anti-religious and pro-Communist myself!" It is not hard to understand the terrible retribution that has come on Church and State alike in the land of the Czars: it is simply the judgment of God!

Now for China! For fifteen years the industrious and patient people of that ancient land have suffered to an unbelievable degree. Through the years there has been almost unending fighting back and forth across the fields of the farmers, their crops have been destroyed, and they themselves often impressed in an unwilling military service. I recall a poor, halfgrown coolie in our Wuchang hospital, with a horrible wound, who had been grabbed as he walked the street, and sent up to the front lines with a heavy load of ammunition. Ruthless taxation, steadily depreciating currency, waning business and declining trade, drought, flood, pestilence, and earthquake (in Kansu province thousands perished when the "mountains walked")—wave after wave of calamity has swept over the peaceful, plodding Chinese farmer and laborer until he has been reduced to absolute desperation. Millions in certain provinces have actually starved to death within the past ten years, millions of others are even now trying to exist on the roots and bark of trees, millions of others, slightly better off have, nevertheless, been undernourished for years. They see nothing ahead but the direct struggle for existence.

Then to these millions of oppressed and depressed farmers and laborers, some of whom have already turned bandit, come men, perhaps educated men, who say, "The government officials have robbed you, the landlords have cheated you, the gentry and rich merchants have exploited you! Go kill them off, and take what they have stolen from you! Set up a government of farmers and workers, and forward world revolution!" Does it seem a strange thing under existing conditions in China that these propagandists should find a ready hearing among the many simple folk who are ground under a pitiless poverty?

Dr. Sun and other Chinese leaders have said that Communism would never succeed in China, that it is not suited to the national temper and traditional social organization. However that may be, one sometimes fears today that the wish is father to the thought, for Communism is actually spreading like a prairie fire in the land of Han. Personally, it has seemed to me for some years that there are in China certain conditions that make it a most fertile field for the spread of radicalism. There are: (1) *Corruption in government*. Squeeze, illegal taxes, and brutal disregard for the fundamental rights of the people have been common. (2) *Illiteracy*. Three-fourths of the population can neither read nor write, which means that many simple-minded folk, who cannot form thoughtful judgments of their own, may be the more easily swayed by the oratory of the agitator. (3) *Fearful poverty*. We talk in America of the suffering due to unemployment,

but we are a long way yet from eating the roots of trees, and selling our children as the only way to rescue them and ourselves from starvation. The Chinese are by no means blood-thirsty, but thousands and thousands of them today are absolutely desperate, and a desperate man is dangerous anywhere in the world.

Perhaps I cannot bring this fragmentary statement to a close better than by quoting from a cable sent from Shanghai to the New York *Times* on August 3d: "Red Russia had planted her Communistic tenets. Today, those seeds planted deep within the minds of the discontented, poverty-stricken, tax-ridden Chinese peasants are bearing fruit. Ignorant and devoid of all hope, in despair they are turning to Communism, desperately and blindly trying to better their lot. China's Reds are rising and Communism in China today is probably stronger than at any time since Adolf Joffe and Dr. Sun Yat Sen achieved their now historic *entente cordiale* here within the foreign-controlled International Settlement at Shanghai."—*The Living Church*.

Anglo-Catholicism

Its Recent Past — Its Future

This article has been contributed to "The Chronicle" by an Anglo-Catholic layman. One who has been associated with this movement within The Protestant Episcopal Church for many years and has personally known many of its leaders and noted its activities particularly in the Eastern diocese of this Church.

We publish this story for the benefit of our readers, some of whom may not realize to what extremes aggressive leaders are carrying this movement. It carries with it suggestions of what may be expected at the journey's end. In face of such evidence how can Bishops, leader, clerical and lay, be indifferent? How much longer can such divisive and destructive practices and teachings be allowed without destroying completely not only the peace but also the integrity of The Protestant Episcopal Church?—*The Editor*.

The resignation of the rector of the Church of St. Mary the Virgin, New York, his submission, re-baptism, re-confirmation and avowed intention of taking orders in the Roman Catholic Church, was news of first-rate importance not only for metropolitan newspapers, but, indeed, in practically every newspaper in any city of considerable size in the country. Because the Church of St. Mary the Virgin has long been the most prominent as well as the largest of the parishes in the Anglo-Catholic group, this resignation has been the cause of much speculation regarding the future of Anglo-Catholicism in the Protestant Episcopal Church in the United States of America.

The editor of *The Chronicle*, in a press statement, is reported as saying that the Anglo-Catholic movement in this country has reached its peak and is now declining. And declining rapidly. There are, of course, several reasons why this statement may appear to be true, just as there are several which would make it appear false. As a modern Anglo-Catholic, however, I think the editor of *The Chronicle*

is speaking the truth. As far as I can see, the Anglo-Catholic movement will certainly make no progress unless it frees itself from those extreme members of its groups which, at least for the past few years, have been leading all the others of the group willynilly. These extremists, a really quite small but extraordinarily noisy lot of young clergy, have been leading the whole Anglo-Catholic movement just where they pleased. If the moderate Anglo-Catholics—perhaps we should call them by the old term, “high churchmen”—will throw off this yoke, there may be a chance that the Anglo-Catholic movement will not die. But, continued leadership by the extreme group cannot result in anything but utter failure and death for Anglo-Catholicism.

The beginnings of the Anglo-Catholic movement in the Protestant Episcopal Church were characterized by a deep spirituality and humility on the part of its leaders. Their aim was certainly not to imitate the Church of Rome, as the present leaders of the movement seem to think is the chief aim of the movement. Their aim was to deepen the spiritual life of the members of the Protestant Episcopal Church by stressing the quiet, spiritual, and loveliness of the service of the Holy Communion; by stressing the blessings which meditation and quiet days would bring to souls overburdened by the cares of this busy life; by stressing the fact that a certain decent amount of symbolism and beauty is an aid to the aesthetic needs of worshipping men and women. In short, the aim of the founders and early leaders of the Anglo-Catholic movement was a spiritual aim. Ritual was a secondary thing, and to be used only insofar as it tended to set forth and impress the spiritual truths for which it stood. The movement desired no glaring publicity, nor did it achieve it. It was content to work quietly in the hearts of men and women who allied themselves with it. As such, it did an invaluable service to the Protestant Episcopal Church. It restored once again the service of the Holy Communion, and made that service appealing in its own beauty and glory. It made the regular services of the church dignified and reverent without being ornate or imitative of the Roman Church. It founded communities for men and women, devoted souls whose lives were spent, not in the propagation of foreign doctrines, but in the care of orphaned children, the sick poor, and old and destitute men and women. For these things the Protestant Episcopal Church must remember the early high churchmen with gratitude. But their spirit has died with their mortal bodies, and today an altogether different spirit infuses the Anglo-Catholic movement, and will, I fear, destroy it.

The spirit of the present day Anglo-Catholicism is Roman. It is so Roman that it often forgets to be Catholic. The leaders of the Anglo-Catholic movement have slowly introduced Roman services and customs into the Protestant Episcopal parishes over which they have charge, so that it is now sometimes quite difficult to recognise a High Mass in an Anglo-Catholic service from a High Mass in a Roman service. Indeed, the story is not infrequently told that Roman Catholics often wander into the Church of St. Mary the Virgin, New York, and remain ignorant of the fact that they are not in one of their own

churches until they suddenly discover something that shows them their mistake. And practically every Sunday morning at the same parish in the middle of High Mass, some one is seen to suddenly leave the church and go away—only another Roman Catholic who has made a mistake. Not once, but many times, have I been asked, "Is this a Catholic church?" by some visitor, and, knowing very well what the question meant, I have had to reply, "This is an Episcopal Church." These innovations have been slowly introduced, but lately they seem to have been increasingly multiplied, as if one parish vied with another in such introductions. I can well remember when the Rosary was first publicly recited in a certain Protestant Episcopal Church in New York, and how the clergy and laity of that parish rejoiced in that they had gone a step farther than any other parish in the city, thereby proving their Catholicity, as they supposed! And I can further remember how the parishioners of St. A chided the parishioners of St. B because the latter had a rector who hesitated for a long time before he introduced Benediction of the Blessed Sacrament, while St. A had had that service regularly for some years. But St. B got even with St. A not many years afterwards by installing a statue of the Sacred Heart with nice little red and white votive lights beneath it (and a coin box and a sign reading "10c") fully half a year before St. A could procure such a statue. St. A, however, soon laughed that off, with the retort that they had installed not only a statue of the Sacred Heart, but also one of the Blessed Virgin, and another of their patron saint. And so it goes: one parish runs a race with another to see who will get the latest importation from Rome, and whoever does is immediately puffed up with pride and fancies his parish "more Catholic" than some other parish which has not yet been advanced enough to have that particular practice.

At the present time the leader of all the Anglo-Catholic parishes is that of St. Ignatius, New York. A small parish list in a small parish building, the congregation is moderately wealthy and somewhat exotic. What do we find in this parish? We find Low Masses and High Masses, celebrated with all the unction and precision of a Roman Mass. We find Masses votive to this and that, just as the Roman Church has. We find the *Gloria in Excelsis* sung at the beginning of the Mass, as the Roman rite has it, rather than at the end of the service, as the Anglican rite prescribes. We find the clergy kissing one another's birettas and finger tips and making all sorts of profound bows to one another as well as to any statue which they may chance to pass in going to and from the altar. We find certain portions of the service not only mutilated, but what is even worse, entirely omitted. The Invitation, the Confession, and the Absolution, for example, are quite forgotten at High Mass, and the congregations are not encouraged—nay, not even permitted—to make their communions at the High Mass. Just what would happen were a stray Protestant Episcopalian to present himself at the altar rail at the proper time at High Mass, is not for me to hazard. I fear he would be made to feel very uncomfortable. Candidates for confirmation are not admitted until they

have made their confession, and the so-called "Sacrament of Confirmation" is administered not merely by the laying on of hands, as the Book of Common prayer describes, but also by the marking of the cross upon the candidates forehead by the bishop's finger dipped in holy oil, gotten, no doubt, from some Anglo-Catholic bishop in the wild west, who follows the Roman custom of consecrating holy oil on Maundy Thursday. This statement, however, is a mere guess and may not be at all necessary or true, as I am reliably informed that even so decent a Churchman as the Bishop of Long Island consecrated holy oil in the Garden City Cathedral last Maundy Thursday. On certain festive days, in this parish, the consecrated wafer is placed in a golden monstrance, and carried by a priest, gorgeously arrayed, beneath a velvet canopy borne by four altar boys, about the church, filled with incense, before which canopy little children walk, casting rose petals, and about which a congregation kneels and prays to God, truly and verily present in that wafer in the golden monstrance. And, after Evensong, on Sunday afternoons, the consecrated wafer is placed in the golden monstrance, censed and prayed to; and finally held aloft over the people by the officiating clergyman, and the sign of the cross made in blessing—Benediction of the Blessed Sacrament, as it is called. St. Ignatius' Church is not unique in having these services and ceremonies. There are other Protestant Episcopal parishes in New York where they can also be found. St. Ignatius', however, can still rejoice that it is the only Protestant Episcopal parish where the Holy Hour is regularly observed, on the first Friday of each month, as the Roman Church commands. This service, held in the evening, is another example of sacramental worship which the extreme Anglo-Catholics have forced upon the Protestant Episcopal Church, a service about as foreign to this church as could possibly be imagined. At it, the kneeling congregation again has before it, on the altar, the consecrated wafer in the golden monstrance. Incense is thrown at the sacrament frequently, and those in the sanctuary bow down profoundly many times. Hymns to the sacrament are sung, and litanies to the saints are said, and the Rosary recited. At the end the sacrament is again used to bless the people. Masses in memory of the dead are said and sung, doubtless upon the receipts of a fee. At the Church of St. Mary the Virgin it is well known that upon the payment of twenty-five dollars anyone can enroll a beloved dead in the chantry book, and a Mass for that person will be said four times during the year. In short the Roman doctrine of Purgatory is taught freely.

This, then, is the Anglo-Catholic movement at the present time. Is it any wonder that the rector of St. Mary the Virgin got tired of pretending to be a Catholic? Is it any wonder that he wanted to go over to that communion which is more Roman than it is Catholic? I think not. The wonder is that a few remain in the Protestant Episcopal Church at all. And the reason why they remain is certainly no credit to themselves.

The editor of *The Chronicle* and I do not wholly agree on this question of Anglo-Catholicism, but we do agree that it has gone too far.

No movement so daringly imitative of the modern Roman Catholic Church can continue to flourish in the Protestant Episcopal Church. There has got to be a stop somewhere, and unless that stop comes mighty soon there is going to be a grand smash. The whole spirit of Anglo-Catholicism as it appears today, is foreign and wholly alien to the spirit of the Protestant Episcopal Church. The Anglo-Catholic clergy do not realise that the Anglo-Catholic laity are tired of imitations imported from Rome. They do not seem to realize that a church is not made up of clergy, but of laity, and that once the laity are antagonised and aroused, there is no telling what may happen. The Anglo-Catholic clergy would do well to take counsel with the laity. If they should do this they would soon find out that much upon which they place great store is considered as so much twa-twa by the laity. All this ornate ritual, this kissing, this bowing, this mutilating of the services of the church, this constant borrowing of Roman services and saints and relics of mediaevalism, is not really valued by the Anglo-Catholic laity. What the Anglo-Catholic laity want is a decent amount of ceremonial which will set forth the sublime beauty of the services which are contained in the Book of Common Prayer, and a virile Catholicism without a dash of sham Romanism. If the Anglo-Catholic movement is destroyed, the clergy will have only themselves to thank. They cannot blame anyone else. I hope it will not be destroyed, for it has meant much to me and to many of my associates. But if it is to remain of a pseudo-Roman nature I hope it will be purged from the Protestant Episcopal church, and the sooner the better, for the church can certainly not do the work of the spirit while it is so heavily overburdened with the things of the flesh.

An Anglo-Catholic Layman in The Chronicle.



Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Behold the Man. A picture in four aspects, by *Friedr. Rittelmeyer*, Ph.D. Translated from the German by Geo. Bennet Hatfield and Erich Hofacker. The Macmillan Co., New York, 1929. According to the second edition, 1920. 167 pages.

Dr. Rittelmeyer is an eminent pulpit orator, an independent theological thinker, and an attractive personality. The American public has hitherto not been familiar with him. This was partly due to the war, and partly, we imagine, to his intellectuality, which, in style and viewpoint, removes him from the ordinary reader and his interests. So it comes that he only now is introduced to the American church when the four lectures of this little book are almost forgotten in his own country. It would have been wise if along with this translation, personal notes had been given telling us something of the writer's life and position. Nothing is said on this subject, and so the reader is compelled to form his view of Rittelmeyer's theology and treatment entirely from these pages.

Rittelmeyer is convinced that what he has to say is a real contribution to a new appreciation of Jesus. He has given 20 years to this study, and he thinks that he has arrived at a well balanced conception of what Jesus was and is. He treats of the Lord in four chapters, speaking of his life, his personality, his message, and his significance for our time. The life of Jesus is portrayed for us in a highly original way. It ends with the crucifixion and it would be easy—and perhaps natural—to conclude from this that his evaluation of Jesus is not the conventional one. He sees in Jesus chiefly the great example, his sublime trust in God and his love for man. "The unique glory is the perfect fusion of man and commission, so luminously presented to us. The tasks which go with the commission are fulfilled without friction and the gift possessed by the man completely fulfill themselves in the work of executing his commission."

His miracles are a stumbling block to the modern man, but while some are legendary the author tries to save for the great bulk of them, if not actual reality, at least significant meaning and ideal value.

We live in a different world, we have a different theology, we may not believe in a duality of nature or in an incarnation as interpreted by the orthodox. Our Christ is an undogmatic Christ. Still the modern world needs Christ, his faith in God, his perfect character, his life of fullest consecration, his impersonation of God. "Jesus of all men was the only one who has taken God altogether seriously.

Man is to take God seriously with his entire nature and life—this is the final and deepest meaning of his message, just as it was the final and deepest content of his own life."

Much in the world of ideas has changed since the time of our forefathers. We have incorporated Spinoza into our thinking. The limits of the human mind have been delineated by Kant. We have given Goethe a large place. Newton and Darwin are our guides in the universe and in the history of man. Copernicus and Kepler have taught us the order and vastness of the heavenly world.

"Still we can't get along without Jesus. Freely and royally we may take from him what we can and receive from him yet to-day, as we can obtain them from no other source—renewal of life for ourselves, fulfillment of our ideals for our world, and ultimate union with God." Reviewer can't say that he is perfectly convinced he is treating Rittelmeyer justly when classifying him with the German idealists, with those who claim to get equal inspiration from philosophy and poetry as from the gospel. But in spite of Rittelmeyer's learning, originality and eloquent pleading—the gospel of the apostles and the faith of the Reformers were different in essence and emphasis from the picture of Jesus in these pages, beautiful though the author makes it and nice though it would be to establish a pleasing harmony between Jesus on one side and the classic thinkers on the other.

The Holy Spirit in the Life and Teaching of Jesus and the Early Christian Church. A Biblical study by P. Kluepfel. The Lutheran Book Concern, Columbus, O., 1930. 145 pages, \$1.50.

It is not surprising that an unusual number of books on the Holy Spirit appear on the book market at this time. The 1900th anniversary of the coming down of the Spirit which we have observed this year explains it. Even the Lutherans who, in part, have ignored this anniversary seem to pay tribute, unwillingly, to the prevailing tendency. So it happens that we are giving space, in this issue, to the discussion of two books on the Spirit, published by a Lutheran Book Concern.

The author of this first one gives expression to the fact that hardly any doctrine is so much neglected in the teaching of the church as that about the Holy Spirit. This is understandable enough. The first article of the faith—of the creation—gives answer to the natural query of the human mind about the origin of the world and man. In the second, treating of the redemption, we see a human being at least, Jesus Christ, who led a human life. But coming to the third, we have nothing tangible, just a mysterious power, or person, doing mysterious things.

Still, the writer goes on, although veiled in mystery, the person and the function of the Holy Spirit is so important in the life of Jesus and in the early Christian Church, that we cannot afford to

ignore him. If he founded the Church, if he enabled the disciples to continue the work of the Master, he must do the same to-day.

The Lutheran Church, he thinks, has the special task of being faithful in the discharge of his duty. The Calvinistic churches have allowed the modernistic spirit to rob them of much of their biblical heritage. The Lutherans, in this country, must rally to the defence of every biblical truth, and nothing can be more important than to extend their loyalty to the much neglected field of the third article. In the Calvinistic and Puritan churches—if the spirit is not simply interpreted in an ethical sense, meaning the “way of life”—his manifestation is seen in an—often cheap—emotionalism, in revivalism, its methods and effects. Over against that, the Lutheran Church, following its biblical bent, must delve into the scriptures. Here is a rich field of spiritual ore and mining in it will have its great reward.

The writer now proceeds to bring some of this hidden material to light. He begins with the Holy Spirit in the life of Jesus, from his conception to his resurrection. Then in his teaching, in the synoptic gospels, and, especially in John. After giving a separate chapter to the discussion of Pentecost, he deals, in the second part, with the Spirit in the early Christian Church (in their worship, officers, missions), and with the Holy Spirit in the individual Christian (regeneration, fruits, “additional graces,” sins against the Holy Spirit).

He quotes from the literature on the subject as found in the Roman, Anglican, Fundamentalist and Lutheran churches. All these authorities emphasize the need of the Spirit on the part of the Church, and the almost universal neglect of the due emphasis upon this need.

As far as we can see we agree with the author in most respects. He has shed light on nearly all pertinent passages and so performed a useful work. We believe with him, that “the true hope of the church lies in the life-giving regenerating power of the divine Spirit, and in the promise that the Word of God does not return to him void, but prospers in the things whereto he sends it.”

The Hidden Life, or the Work of the Holy Spirit, by *L. H. Schuh, D.D.* The Lutheran Book Concern, Columbus, O., 1930. 201 pages, \$1.50.

One needs only to read the first chapter of this book to see that the previous book on the Holy Spirit is based on this one, by Dr. Schuh. The remarks on the three articles, for instance, are almost literally quoted from what Dr. Schuh says in his volume. Dr. Schuh is a well known preacher and author of the Lutheran church. He writes a plain style and it may be said of him as it was said of the Lord, “The common people hear—or read—him gladly.” He is a master of his subject and his pulpit work has taught him so to express his thoughts that the ordinary people, who compose most of our membership, understand him without too great an effort.

He deals with the enlightening and sanctifying work of the Holy Spirit whereby he brings men into fellowship with their divine Saviour

and so nourishes and maintains their inner, or "hidden" life. In 14 chapters he distributes what he has to say on this all-important subject. His titles are such as these: Light in the Lord; Renovation; Kept by the Power of God; the Unending Conflict; God the Father, the Perfect Pattern; Are You a Child of God?; The Joy of the Christian Life; My Church First. In treating of these various phases of the Spirit's work, there is hardly a saying of the Lord or his apostles that he does not bring under tribute.

In his first chapter he emphasizes very strongly that the Holy Spirit is not simply an influence emanating from the father, but a personality. He makes it very clear from scripture passages that only such a conception can do justice to the biblical teaching about the Spirit. The Spirit is in and with the Christian by what the church calls a mystical union. It may be impossible satisfactorily to explain either the distinction of the three persons in the Trinity or the Spirit's union with the believer. Theologians know how again and again the former has been tried. Recall e. g. the highly philosophical attempts of Dr. Frank, the one time Erlanger scholar, along this line. He succeeded in satisfying himself and perhaps, some of the admirers of his intellectual genius: but he did not make the mystery of the Trinity any clearer. Nevertheless, the Trinitarian faith was an essential part of the original Christian heritage, and all Unitarians or modernistic denials cannot change the fact that the faith with which the church conquered the world was the faith in the Father, Son and Spirit, from early Christian times expounded and laid down in the baptismal formula. "Kept by the Power of God," the 5th chapter, makes it a comforting assurance that God has provided for the *upkeep* of our spiritual life. There are enemies in abundance and our own power is small, but God by the means of grace and the light of the Spirit on them keeps his believers alive.

The last chapter is entitled, "My church first." Here he uses "the Kingdom of God" and the Church almost interchangeably. He knows well that these expressions do not cover the same ground entirely, but he says, for practical purposes they do. This somewhat narrow use of the word, "Kingdom of God," enables him to make a strong plea for church loyalty. We cannot follow him here altogether; nor can we, perhaps, in some other points where the author's Lutheranism finds full expression. Nevertheless, the book is a wholly commendable exposition of a great scriptural truth. It is written in a reverent spirit and is an excellent spiritual fare for this year of 1930, the 1900th anniversary of the first Pentecost and the shedding abroad of the Spirit in the early Christian Church.

Outstanding Women of the Bible, by *L. Price*. The Lutheran Book Concern, 1930. 291 pages, \$2.00.

Contains 18 portrayals of Old Testament and a like number of New Testament women. The sketches were originally made in German by R. C. U. Lenski. W. U. Price thought so well of them that

he reproduced most of them in English for the women of his congregation in Detroit. This reproduction is now completed by his son, Lawrence Price, and is offered to the women of the church in this book.

Many books on bible characters have been written; also on the women of the bible in particular, for instance, by Julius Kerwer, a friend of the reviewer. But seldom has the list been so comprehensive as in this volume, including e. g. Eve, the wife of the first man; Leah, Jacob's first wife; Jephtha's daughter; the witch of Endor (!); the queen of Arabia; Athalia. And in the New Testament, besides the usual number, Sapphira; Lois and Eunice; Salome.

In many cases the author had to work on slender material. In such instances he elaborates on the text and time in which the particular woman is mentioned.

His standpoint is, as may be expected, wholly uncritical. Every statement in the Bible text is sacrosanct and to be literally understood. For instance, in speaking of Eve, the rib story is treated and explained as the account of an actual and very significant fact. Such a position, of course, seems antiquated and wholly untenable to us. However, it would be unfair, for that reason to lay the book aside. The portrayal of the bible characters itself is very faithfully done. Every scrap of information is skilfully used and so a book has been completed that for use in ladies aid gatherings, for literary work of committees, and for private reading would serve a meritorious purpose. There is a great deal of information on the subject in the volume and it is given in clear and interesting fashion.

The Atonement and the Social Process, by *Shailer Mathews*, Dean of the Divinity School of the University of Chicago. The Macmillan Company, 1930. 212 pages.

H. R. Niebuhr in his recent book, "The Social Causes of Denominationalism," has sought to show that the origins of Christian denominations are more to be found in economic status and social organizations than in theological distinctions. Now, in the book before us, Dean Shailer Mathews moves in a similar sphere. According to him the chief teachings of the Christian religion were evolved from projecting the conceptions of human society into man's relation to God. Man was a member of a certain human organization, say, a citizen in a republic, or a subject in an empire. This empire had its head in an emperor, whose will was the supreme law of the land. To placate his anger, to have his protection, was the chief object of his subjects, whether they be high or low. When thinking of the deity and man's relation to his God, the political organization in which the individual found himself, furnished the pattern on which his ideas about the divine king were shaped. Dr. Mathews proceeds to point out in his latest volume (the 19th of this prolific writer) how this theory can be applied to the doctrine of the Atonement. This doctrine, he rightly says, is one of the most fundamental in the Christian system. The death of Jesus

cannot be considered like that of other great leaders, e. g. of Socrates. It is not only the death of a martyr who dies for his faith, thereby manifesting the martyr's complete identification with his faith. The death of Jesus is supposed to have altered man's relation to God. By it, as Paul says, God reconciled the world to himself. God forgave man for Christ's sake. The new covenant relation between God and man are based on the death of Christ as an all-sufficient sacrifice. Such importance has been ascribed to Jesus' death through all the periods of Christian history. The cross of Christ has always been the most adequate symbol of the Christian faith.

This evaluation of the cross is firmly lodged in the teachings of the New Testament. Jesus himself is reported as saying that he would give his life as a ransom for many. The doctrine of the cross was elaborated by the apostles, especially by Paul. The biblical writers claim to have received their interpretation of the cross from Christ, under the guidance of the Holy Spirit; in other words, by revelation. Human wisdom would never have produced such a gospel, says Paul, it was a direct gift from above. Jew and Gentile were hostile to it, but the faith awakened in receptive souls by God in Christ conquered the world of unbelief and hatred and created the Christian church.

It comes then with a shock rather than a dean of a school of divinity here takes up the ancient beliefs of the Christian church about the death of Christ and rejects them all. According to him all the theories of the atonement have a natural and historical origin. The Christian lived in a world where the emperor was the fountain-head of all lawful possessions and his will was supreme. How else could he formulate his religious conceptions than after the pattern of the political commonwealth in which he lived? Under the compelling influence of the situation he pictured God as the divine sovereign to whom everything and everybody is in subjection. Sinful man is concerning his relation to God in the same place where the subject who has violated a law of the earthly king, is in relation to his sovereign. The king may forgive if his forgiveness is sought in reverent and satisfactory manner. Just so will the heavenly potentate forgive the repentant sinner if approached in adequate fashion. All the theories of the atonement, says Dr. Mathews, owe their character to this earthly and mundane prototype. They attempt to rationalize, to make reasonable faith in God and his forgiveness. God is willing to forgive—even as the earthly king is willing—but to make his forgiveness possible, to make it moral, his majesty has to be satisfied. He requires a substitute from whom justice can exact full payment; after that mercy, forgiveness, reconciliation can have full sway. Mathews examines the theories of the atonement after this principle historically, from Old Testament times down to Paul, Augustine, Anselm and the Reformation era and finds that they are all built on the same pattern.

We live in a different world, he says, not in a world ruled over by a divine autocrat, but a world of law. This modern world is not held in bondage by the fear of a God who condemns the guilty sinner to hell fire. There are indeed stern laws under which we live,

and he who does not adjust himself to their workings must bear the consequences. But we call these consequences sufferings, not punishment. We don't need a divine substitute, or an all-sufficient sacrifice. We need to study and to know more and more the world in which we live and to cooperate with the elements that make for progress in it.

In the last chapters the author, after demolishing the beliefs of the past, aims to show what a modern view of the atonement would be. There are certainly abiding values in the story of the cross; what are they? Jesus in his whole life and work was always sustained by the faith in God as a father. To express this in modern terms, he believed there was a beneficent purpose in the cosmic process, that man in trying to cooperate with this drift of the universe would be victorious in the end even if his life would seem a failure temporarily. The supreme issue to-day is the question, Was Jesus correct in such a belief? There are many who deny such purpose, they deny e. g. that the universe or the physical order has any regard for personal values. Not so the writer. He holds that "human life is conditioned by a relationship to an eternally creative environment in the midst of which are continuing forces that have produced personality and with which relations can and must be set up which advance personality. To such elements of the environment activity which demand appropriation on the plane of personality and which can be seen in the intelligibility of all nature, we give the name God. He is the "You" of the cosmic process."

In so saying Dr. Matthews does not personify the universe. Furthermore, he knows that this modern Christianity is altogether different from the biblical and orthodox Christianity. A great many beliefs and conceptions considered vital in this old Christianity have to go. The whole pattern used by the old theology to explain human relations with the deity has lost its efficiency. What unites the modern Christian to the old is his loyalty to Jesus and his church. Jesus "showed in his death that by appropriating the influence of God and by the practice of love one can rise superior to temptations of all sorts and life can be made superior to death."

We do not think that the old and this new faith will ever mingle. Loyalty to Jesus, the author says, will be the uniting bond. This means, perhaps, that old and new want to be loyal to Jesus' ethical program and to the noble ideal of his life of unselfish love. But the whole life of Jesus was based on his God-consciousness. The will of the "father" was his daily food and the presence of the father his abiding strength. Communion with the father was the secret of his life. If it is claimed even that this whole "pattern" has lost its efficiency, that we can only speak of "personality-evolving elements in our environment," how can we be loyal to the faith of Jesus? How can he be our leader who lived in the thought-forms of an unscientific age, 2000 years before ours?

The author's modern Christianity can never be the faith of mankind in general. It may have a certain appeal to the scholar, the scientist; it is altogether a product of the study and the laboratory.

It offers us a religion without revelation (Huxley). Such a religion has often been in the market, but it was not the religion of Jesus Christ and his apostles, nor of the great leaders of the church. Dr. Mathews says, "Jesus in his death acted on the assumption that there was good will and reason in the cosmic process: that is his revelation to us." Paul—also speaking of the atonement—says: "If God gave us his own Son, will he not with him freely give us all things?" which interpretation is more correct and which is more sustaining, that of Paul or that of Mathews?

The Blue Flame, by F. W. Boreham. The Abbingdon Press, 1930. 288 pages, \$1.75.

This is Mr. Boreham's new book for the year, the 25th of his productions. The people of an eastern tribe, he tells us, believe that on a certain day unseen spirits join them in their revels; and they say that, when night comes on, a blue flame hovers over any spot at which treasure has been buried. "In the course of life's pilgrimage," says Mr. Boreham to this, "I fancy I have sometimes seen the *blue flame* burning; and I have gathered into these chapters some of the spoil to which its azure glow has led me." This explains the title of the book. His manner by this time is too well known to be described in detail. He starts from a commonplace incident, or a strange term, or an ordinary experience and draws from them, in the most natural way and apparently with the greatest ease, lessons on life that are just as true and helpful as they are delightfully told. For instance, there is an essay in the book on Peter in the garden of Gethsemane. Peter drew the sword and cut off the servant's ear. Christ told him to put up the sword in its sheath, and reminded him that legions of angels stood ready to help his master if he had wanted them. So Peter's sword was not needed. Peter had forgotten the angels! The chapter, therefore, has the title "On Forgetting the Angels," and the author proceeds to show that all great things in life have been done by the men who relied on the invisible forces and not by those who had recourse only to the things of the material world.

It would be hard to find a man so well at home in the world of literature and in the world of men, as Boreham is, with a brain as fertile in invention and a hand as light in giving shape to his stories and reflections. We imagine that this new book will find as ready an acceptance as its numerous predecessors.

How to Understand the Gospels, by Anthony C. Deane, M.A., Vicar of All Saints and Hon. Canon of Worcester Cathedral. Hodder and Stoughton, London. 222 pages.

A very pleasing volume on introductory questions concerning the four gospels. It is written for the general educated reader. The intricate detail which fills the pages of the ordinary commentary on such questions is omitted and the author gives instead chiefly the results of the critical study expended on the first four books of the New Testament, for many years and in different lands. The aim is

always to use these results in order to make the gospel more intelligible. It is, of course, understood that the literal inspiration theory would make it impossible to explain the many resemblances as well as the divergencies found in these gospel narratives. At the same time the author is very far from the position of some critics who leave the impression in us that we really know very little for sure on the life and teachings of Jesus (e. g. Bultmann). The writer is rather convinced—and strengthens that conviction in his readers—that the main substance of the Saviour's history and message remains unshaken.

He says, the four gospels emerge from the severest critical tests ever applied to any literature, as the supreme treasure of the bible. The skill with which the disciples performed their task of delineating the greatest character that ever lived is amazing. The brevity of their account, its reticences and its restraint are wonderful. Their portraiture of Jesus Christ is their extreme feat. If you consider the difficulty of the undertaking and the faults the writers might have committed—but avoided—then their success seems without parallel in all literature.

The author proceeds now to his task, to answer the questions that naturally arise about the authors, their mutual dependence, the times, different purposes, relation of the church to the gospels; the early Judaism, the influence of Paul, the necessity of preserving the gospel when the first generation of witnesses had passed away, etc.

The question of the source of the gospels the writer does not answer simply by accepting the two-document theory (Mark and Quelle), rather he maintains that Matthew and Luke used many earlier gospels or fragments of gospels.

In the individual treatment of the gospels which now follows, Mark has first place. As a rule Matthew and Luke are valued more highly by bible readers than Mark, who has no discourses at all. This author, however, has a high regard for Mark's version of the gospel. Not only does Mark establish the chronological order of the events better than any other. The careful reader will also note that Mark's narrative is by no means an artless chronicle of what happened. On the contrary, it is a vivid account of the ministry of the Lord and its effect upon the Jewish people. At first the synagogues are open to him and then opposition develops and he resorts to open-air preaching. The opposition penetrates even there and he withdraws from the crowd and gives himself to the training of the twelve more fully. The author describes one full day of the Lord's work (beginning ch. I, 21), showing the simple but effective way in which Mark handles this task. Then he takes up the other main section of the book, Mark's story of the crucifixion, and brings out the special features and impressive touches of that part. On the whole he comes to the conclusion that Mark ought to receive much more credit as a writer than he has usually been given.

Matthew's gospel the writer calls the gospel of the Messiah. It was written for the special needs of the Jews in the first century.

Was Jesus the Messiah when he died on the cross and his nation turned away from him? Written with such a purpose, it cannot be the gospel best suited to the needs of gentile readers of the twentieth century, the author claims. He also says that Matthew "altered and edited the documents he cites in order to make them accord with his ideas of fitness. Yet he would do that with a perfectly clean conscience, for he was but following the accepted practice of his time." But even if there are flaws in this gospel, the book which alone preserves for us in complete form the Sermon on the Mount and the Lord's Prayer, we shall not be likely to under-rate.

The gospel of Matthew, more than any other, is filled with the parables and discourses of the Lord. Even the wonderful works he did are sometimes omitted here, in order to give a full account of his ministry of teaching. It is specially pointed out by the author that in Matthew's gospel there is a close resemblance between the Lord's teaching of the Day of Judgment and earlier apocalyptic writings. Whether we have in these passages the Lord's own words or whether Matthew drew on extrabiblical material, this according to our book is hard to make out. There are limitations to our knowledge, he says. The Jesus of history must even remain for us in some degree the Jesus of mystery, too.

The gospel of *Luke* might easily be called the most beautiful of all on account of the infancy stories, the parable of the Peraean ministry (chs. 9-18), and the narratives which exalt Jesus as the friend of sinners. Again, while Matthew presents in him the Jewish Messiah, Luke raises him to the place of world saviour. It is written for the Roman citizen, appealing to the educated classes. In Luke's second volume, the book of Acts, he shows that Christianity is not a Jewish sect, but a world religion, the Church being the institution to spread it over all the earth. The author has a great deal more to say about Luke's gospel. He takes a strong stand for the credibility of the virgin birth and the Christmas stories. But we haven't the space to go into these things more fully.

Nor will it be possible to treat of the problems of *John's* gospel, its author, its "editor," its farewell discourses (chs. 14-18), its mystical character, its prologue, its more "spiritual" character, etc. We have been rather full in our description of the characteristic features of this book. It does appeal to us to an unusual degree. The preacher will benefit from it as well as the lay reader. It would be hard to give more than the author has done, on so few pages. We dare say that the book is not only a great help to a better understanding of the gospels; it is a perfect delight to peruse its contents, presented as they are in lucid style and fascinating arrangement.

The Man Who Dared to Be God. A story of Jesus by *Rob. Norwood*, rector of St. Bartholomew's Church, New York City. Charles Scribner's Sons, New York, 1929. 324 pages, \$2.50.

We didn't like the title of this book when we first saw it announced; we don't like it any more now that we have read it. How

can a man, any man, *dare* to be God? Even Jesus would not have so dared if divinity had not been his by his very nature. What the author intended to express by it was that his divinity was acquired, was not his from the beginning, an effortless unfolding of a native gift, but the result of character development; by obedience and trust he raised himself to divine heights, achieved a character altogether unique in human history. And every son of man has the task of becoming divine since by nature and destination he is a son of God. So the author. Very likely we desire to voice disagreement, but let us come to that gradually. The story of Jesus as here presented has the humanistic approach. Jesus did not work miracles, i. e. by magic. Therefore the author left out the miraculous element altogether. Jesus performed cures, by phycho-therapy, he healed many. He even raised the dead, or people apparently dead (Jairus' daughter), but not by exercising his divine prerogative. Leaving out the miraculous element involves, or should involve the writer in difficulties. It does not, however. He has a wonderfully fertile imagination, a poetic gift which enables him to dispose of the most obvious problems with the ease of a sleight of hand performer. For instance, in the Holy Night there is an angel and a Christmas message and shepherds who receive this message and go and find the child. And later wise men come from the east and are sent to Bethlehem. Now here is a miraculous element. What does the writer do with it? "These shepherds found the stable. To them it was a holy place. They believed that all mothers are miracles of God, that any baby is a possible Messiah, since babies come to earth by the act and will of God. So they knelt before the manger and prayed for him, and for his mother and father. They prayed the baby might be the anointed one." Likewise the wise men. "They were free from the intolerance of creeds and the fettering of caste and country. These men also knelt before the baby. Perhaps they saw more than Joseph and Mary could see. . ."

The writer uses his imagination freely. He feels justified to do this for Luke did the same. "He filled the historic chinks with the gold of fancy, witnessing thereby to the validity of the imagination in writing about Jesus." Read his tales about Mary; Joseph of Nazareth; Nahor, his teacher, and Jesus himself. We know little about this life except what is recorded in the gospels. The author gives complete stories about every one. Jesus e. g. when 20 years old, decides to be a boat-builder and for that purpose goes to Capernaum where he becomes intimately acquainted with Zebedee and his family, with Peter and others, who later become his fellow-workers. These stories read well, they are built on bible material and on what is known of the times. Still the author tells them as though they were as authentic as the gospel record.

And how about Jesus and his inner development? How did he get hold of God? Answer: "He climbed up to spiritual maturity by the experiences of his boyhood and youth. He won purity by lifting up his body to the level of his soul. He claimed to be the Messiah because he believed in man's inborn divinity, his inbred godhood.

Every man is really a man of God potentially, even Caesar is a son of God. He, Jesus, was to help man to become what he was, a god. He himself was most successful in fulfilling his destiny. He dared to believe in God and consecrated himself to his service, he dared—in this sense—to be God. And his word, his teaching, was to reveal to man that he is the son of God.

Jesus originally believed in the God of his father, the God of John the Baptist, who uses force to destroy his enemies. Mary won him over to the God of gentleness and love.

The author has a strange preference for Judas Iscariot. He tells us a great deal about him, his hopes, his aspirations, his good intentions. He believed Jesus should use magic force to rout his enemies and build his Kingdom. He even finally betrays him in order to force his hand. When he sees Jesus cannot be so moved, he despairs and dies by his own hand. So we have a picture of Jesus' life, largely built on imagination. Not that we are not at times benefited by it; not that he does not make more lifelike many obscure or neglected features. But Jesus did not come chiefly to show man he is really God or god-like. He came to show him he was a sinner and had to become a son of God by being born again, by getting into the Kingdom of righteousness and grace by the road of forgiveness and faith.

None of the hard problems of the Christian faith does the author take up. There is no theology, no philosophy, no criticism in the book. Thank God for that, some would say. Still, by ruling out the miraculous element and "filling the chinks with the gold of artistic imagination" you can't provide an adequate substitute. We must, therefore, reject the attempt of the book to give a wholly natural interpretation of Jesus' life and person ("Jesus was physically the son of Joseph and Mary, spiritually the son of God") and suggest that the rector of St. Bartholomew's, in trying to fathom the depths of Jesus' personality, rely less on artistic imagination and more on the biblical record and the experience of the centuries.

Sadhu Hagenstein, a White Man Among the Brown, by

Rev. Martin P. Davis.

It was May 30, 1921, when A. Hagenstein retired from his labors. God called the faithful servant home. In December, 1923 the reviewer had the privilege of visiting the scenes among which this simple follower of Jesus had labored. One morning the author of this sympathetic and illuminating biography called him to the verandah to introduce two representative Hindus. They had, according to their own statements, walked eight miles that morning to greet the Sahib who had come from America and to thank him and through him all those at home for sending to them 'Sadhu Hagenstein'. He was no longer among them, but his life had made impressions and he was not forgotten. Neither could any eye remain dry on that day, when after several years friends gathered about the place, where he lay, for a memorial service. That was but the natural expression of those who had labored by his side and under his supervision. It was not

a mere form, it was not our western mode of eulogizing, it was simply the heart intent upon showing gratitude once more and conveying to the representative of the Board of Foreign Missions from America, how deeply they had felt his loss. One of their very own had been taken from them. They knew what he had been to them. They were quite easily led into a deeper appreciation of his worth.

But the church at home—did it know Hagenstein. And his co-laborers on the field,—did they consciously evaluate his personality and his unusual influence? Might not this picture drawn so intimately by the pen of one, who in A. Hagenstein's latter days was for a time closely associated with him, becoming his assistant at Baloda Bazar and assuming part of the responsibility of the station Parasabhadar, serve indeed to quicken the missionary zeal of the church? At the same time this life traced in some of its detailed developments may, according to the desire of the author, really aid evangelical men and women, who would have their boys become men in pointing to the possibilities, so readily applied by him. Thus it will make his example practical and the impressions that lead to such a complete dedication of self to God real.

The book, entitled 'Sadhu Hagenstein', published by the Eden Publishing House, St. Louis and Chicago for the Board of Foreign Missions of the Evangelical Synod of N. A. is not merely a biography, written after most careful study of all available material. It indicates insight into psychology and history, displays familiarity with conditions in the church at home and abroad, reveals understanding of the obligation and effectiveness of missionary endeavors, and last but not least, pictures objectively a life that touches so many phases of every individual's life that you cannot but benefit by reading this account. It becomes a mirror and an ideal.

Quite striking in its ingenious diversion from customary treatises in biography is the arrangement of the material. The author begins with the end and ends with the beginning and more beginnings. It will be worth the time of even a casual reader to investigate the significance of this. To the reviewer naturally the chapter entitled 'Decreasing Illiteracy' proved unusually interesting. On the one hand we have the 'Sadhu' in his frequently very simple concept of education and his remarkable devotion to the principle as such, while on the other hand we find the very simplicity conducive to developing an interest and appreciation on the part of those whose natural bent was quite toward another side. It is this unexpected reaction and extraordinary cooperation that leads one to acknowledge Hagenstein's blunt statement 'Knowledge without piety makes rascals', but it also constrains one to recognize that spirituality and ignorance are in no sense partners.

As a matter of fact the parent and the teacher, the doctor and the lawyer the rank and file as well as the acknowledged leader, the man and the woman, the youth and the elder, will find in this or that chapter, on one or another page something so rewarding, so genial and interesting, that he will have difficulty in laying aside the book before

he has finished reading it. It is not propaganda, though it clearly establishes the need of foreign missionary activity. It is purely human and therefore so gripping. But in its final illustration it again becomes documentary and deserves attention. Here author and subject become identified in a unity that explains perhaps the enthusiastic portrayal of this character as a whole and suggests, why this treatise of a comparatively so little known individual and so simple a missionary corroborates the observation of W. Phillips, as quoted opposite Chapter I:"

"How prudently most men remember themselves into nameless graves, while only now and then one or two forget themselves into immortality."

You can buy the book for one and a half dollars and you will never regret the investment.

T. Lehmann, Elmhurst.

Der erste Brief an die Thessalonicher. Ausgelegt von D. C. M. Zorn. Jwidau (Sachsen). Verlag des Schriftenvereins (E. Märner). 55 Seiten, Mf. 1.50.

Vom selben Verlag eine populäre Auslegung des ersten Thessalonicherbriefs von Pastor C. Manthey Zorn. Wir vermuten, von dem bekannten missourischen Pfarrer, der vor nicht langer Zeit verschied, und von dem die lutherische „Quartalschrift“ ein anziehendes Lebensbild darbot.

Der Sinn des Gebets von Emanuel Hirsch. Fragen und Antworten. Zweite neugestaltete Auflage. Vandenhoeck u. Ruprecht, Göttingen, 1928. 64 S. Kart. Mf. 2.50.

Nur ein einziger Satz ist unverändert geblieben, der Umfang verdoppelt und die ganze Behandlung des Themas ist noch lebensvoller, wärmer gestaltet. — Aus Besprechungen der früheren Auflage: „Was er über erlebende und betende Frömmigkeit, über die Hemmungen des Gebets, über das Gebetsleben in Bitte und Dank und im Frieden der Gemeinschaft mit Gott sagt, endlich über den Rechtfertigungsglauben als den eigentlichen Lebensgehalt und das Geistesgebet als den Höhepunkt des Betens, fesselt von Anfang bis zu Ende durch Wahrheit, Feinheit und Tiefe und es fesselt nicht bloß, sondern es mahnt den Leser und mehrt in ihm das Verständnis, den Ernst, die Freude des Betens.“ (Theol. Litbl. 1922, 12.)

Das Urchristentum im Lichte der Evangelienforschung von Karl Rudolph, Dr. theol., Professor an der Universität Riga. Verlag von Alfred Toepelmann in Gießen. 49 S., M. 1.50.

Die lange Arbeit an dem Quellenwert der Evangelien hat nicht zu einer befriedigenden Erfassung des Lebenswerks und der Person Jesu geführt. Der den Evangelien zu Grunde liegende Quellenstoff ist für die Zeichnung eines eindeutigen und mehr oder weniger vollständigen Lebensbildes Jesu unzureichend, obwohl wichtige feine Person betreffende Einzelerkenntnisse gewonnen worden sind. Dagegen läßt sich aus den Evangelien und ihren Quellen ein Spiegelbild des Glaubens und Lebens der urchristlichen Gemeinden gewinnen.

Wir erkennen nach dem Verfasser in der Entwicklung der urchristlichen Gemeinde a. eine älteste palästinensische Stufe, erreichbar hauptsächlich in Q. (Quelle = Logien) und bei Markus b. die Wendung zum geseßesfreien und weltoffenen Heidenchristentum bei Markus und in der Sonderüberlieferung des Lukas c. eine spätere palästinensisch-syrische Stufe der kirchlichen Lehre und Verfassungsbildung bei Matthäus.

In der Ausführung seiner Anschauungen geht der Verfasser von der Ansicht aus, daß wir in den synoptischen Evangelien (Johannes wird nicht berücksichtigt) uns nicht mit Gewißheit den „ipssissima verba“ Jesu mehr bemächtigen können. Lebensbild und Lehre Jesu liegt uns bloß vor zugerechnet und gedeutet für die Bedürfnisse der Gemeinde. Welche der drei Stufen dem Geist des Gründers am nächsten kommt, muß dem Urteil des Forschers überlassen werden.

Die palästinensische Urgemeinde hat in ihrem Glauben an den Menschensohn ihre ausgesprochene Sonderart. Sie setzt die irdische Person Jesu dem „Himmelsmenschen“ (Daniel 7, Henoch) gleich, obwohl Jesus selbst das nicht getan hat (siehe Lukas 9, 26 und 12, 8. Man lese und staune über des Verfassers Exegese). Diese Entwicklung setzt mit den Auferstehungsgeschichten ein. Mit diesem Glauben verbanden sich eschatologisch-apokalyptische Anschauungen. „Die Erkenntnis von der Uebermalung des ursprünglichen Bildes infolge der Menschensohndogmatik der Urgemeinde mahnt uns zur Vorsicht bezüglich des endgeschichtlichen Bildes: nicht so sehr Jesus, als der Glaube der Urgemeinde tritt uns hier in seiner ausgesprochenen Eigenart entgegen.

Im Unterschied von dieser Stufe finden wir in Lukas ein Gegenwartschristentum, die Auswirkung des Heils in diesem Leben. Mit seiner Lehre vom Heiligen Geist und seinen Wirkungen spiegelt er die charakteristischen, ekstatisch-enthusiastischen Erscheinungen der heidenchristlichen Bewegung wieder.

Im Matthäus finden wir die Wendung zum Kirchentum (Petruslegende) und zur christlichen Schriftgelehrsamkeit. Zur Selbsterhaltung bedurfte die Kirche eine straffe Organisation und ein festes Lehrgepräge.

Die Charakterisierung der Matthäusstufe scheint uns von allen die am wenigsten einleuchtende. Doch ist der ganze Versuch, uns statt der Worte Jesu Anschauungen der verschiedenen Lebenskreise der Urgemeinde zu geben, u. E. total mißglückt. Verfasser meint, daß Lukas die Lehre und den Geist Jesu am glücklichsten erfaßt hat, aber auch er ist groß im „Uebermalen“ des Lebensbildes Jesu wie der ersten Christenheit. Etwas Gewisses gibt es also nicht, wo bleibt denn da die „Kirche des Wortes“?

